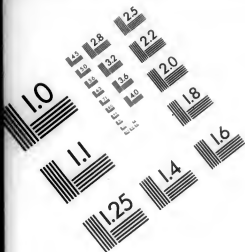


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HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1897.

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EDITORIAL NOTES.

A HAPPY NEW YEAR TO ALL.

The Lord never reaches out an empty hand toward His children.

Change of Address. Bro. M. D. Evers from Eugene, Oregon to Elmira, Lane Co., Oregon.

The Montgomery, Pa. "Transcript" informs us that on Sunday, Dec. 13, six persons were baptized and received into the Lower Salford Mennonite Cong.

A year's subscription for the HERALD OF TRUTH is an excellent present for some friend. It may be a little late for a New Year's present, but the gift will not be too late to be appreciated.

Congratulations are in order. Bro. Isaac A. Wambold, minister in our congregation at Breslau, Ont., and Sister Libbie Fretz of Markham were united in matrimony on the 9th of Dec. at the latter place. They will reside at Breslau. Our best wishes attend them in their new covenant relation into which they have entered.

Bro. John K. Brubaker of Rohrerstown, Pa., is at present in Elkhart Co., Ind., holding meetings at the different places of worship. Our dear brother's labors are much appreciated, and the Lord is using him in the power of the Spirit to the awakening of sinners. At Salem a number of souls have been led

to confess Jesus as their Savior. Bro. B. will probably remain until February. May God richly bless him.

Bro. D. F. Jantzen, editor of the MENNONISTISCHE RUNDSCHAU, left Elkhart on Monday, Dec. 21st for a visit to his parents and friends in Marion Co., Kansas and Oklahoma. He will remain about five or six weeks. We wish him a pleasant time and trust he will return from his earned rest strengthened in body and soul for the arduous duties of another year.

A praiseworthy act is to give to those who are in need, to minister help and comfort to widows and orphans. This, coupled with pure selflessness—keeping unspotted from the world—is Paul's idea of pure and unfeigned religion. Two little boys in Lancaster Co., Pa., had an opportunity to earn some money and now they give half of it (\$4.50) to our Orphan's Home at Orville, Ohio. We mention this hoping that others, young and old, may be encouraged to give for charitable objects. May God bless every giving heart and hand.

To a large number of our readers, and especially to the members of the Evangelizing and Benevolent Board, the sad news that Bro. L. E. Yoder of East Lyons, Mo., has passed away from earth will be received with deep sorrow. By an oversight this fact was not mentioned in the last number of the HERALD, nor did we receive a written notice of his decease for that number (see death notices this number). Bro. Yoder has for a number of years been one of the most zealous and active members of the Board, and to his wisely directed efforts, under God, are due many of the evangelizing visits with which our brethren and sisters in Missouri have been favored, especially in the district over which he was placed in charge. But a few weeks before his decease Bro. Yoder delivered the Annual Meeting of the Evangelizing Board, and his wise counsel and aid contributed much toward the successful work and pleasing results of that meeting. His death is a serious loss to the Board, by the members of which he was universally esteemed, and to the church in general. Yet we will not murmur, for he God doeth all things well, and He who has called Bro. Yoder home is able to care for those who now mourn

his death. Our warmest sympathies go out to the bereaved relatives to whom our dear brother was so warmly attached. May God comfort them in their sore bereavement.

In recent weeks we have been favored with several visits from ministers of our western congregations. Pre. Henry E. Fast of Mountain Lake, Minn., Bro. Joseph Schlegel of Milford, Neb., Bro. Albrecht Schiller of Roseland, Neb., Bro. John Smith of Metamora, Ill., and Bro. Daniel Kaufman of Missouri having been here to attend the General Conference Committee meeting at which Bro. Noah Stauffer of Canada, as already stated in the HERALD, was also present. All of these brethren took part in services held at Elkhart during the week of their stay in this vicinity. Bro. Fast visited our congregations in Elkhart and Lagrange counties. He speaks in the German language only. On the 12th of Dec. Bro. Andrew Quiring of Mountain Lake, Minn., also arrived here and on the day following he preached in the German language in our meeting house. On Monday morning he and Bro. Fast left for Elida, Ohio to attend the Bible meeting at that place. They returned on the following Friday and held meeting the same evening. Next morning they departed for home. On the 10th of December Pre. Peter A. Wiebe, superintendent of the Orphan's Home near Hillsboro, Kansas, and John Esau of Human, Kansas, also paid us a very pleasant visit. The congregation to which these latter brethren belong remained at Elkhart about two weeks on their way from Gnadeneu, Russia to Kansas in 1871, and it was but natural that they and we should greatly enjoy their visit, as well as the visit of the brethren Fast and Quiring and the others. They expressed much surprise at the growth of the Publishing House in these 22 years, and they left us with apparently pleasant recollections of their trip. The brethren Wiebe and Esau made a short stop at Chicago to take with them 29 orphans for the Orphan's Home at Hillsboro, part of these coming from the Home at Berne, Ind., which was overcrowded. We were very glad for this renewal of acquaintance and we hope they and others will find it convenient to visit us occasionally.

A CONFERENCE SERMON.

BY J. F. FUNK.

Brethren: We have met together in conference to-day and our purpose is to consider and deliberate over plans and ways by which we may best build up our church and promote the cause of Christ.

In doing this we must see first of all that we remain steadfast and immovable in the doctrines of the gospel, as well as in the practices of the same.

One of the fundamental principles of our church, which has been earnestly maintained by our fathers in the faith since the days of the apostles, is *recantancy and conversion*. If we desire to teach a pure doctrine, continue in the precepts of Christ and His apostles, have our church to grow and increase, and at the same time maintain our standing as the true church of Christ, we must use every effort to implant the necessity of regeneration into the heart of every member, for without a new heart no one can hope to be saved. With regeneration we couple the new life. The regenerated child of God will seek after the things that are above, set his affections on heavenly things. He will mortify his carnal lusts and desires; he will put away unbelief, anger, hatred, envy, selfishness and all that is displeasing to God and contrary to His word. He will love his enemies, will not use carnal weapons, will not swear an oath, will not use force or violence; will not give himself up to worldly conformity, neither in behavior, conversation or dress; nor by going to places of sinful indulgence or vain amusements as the dance, theatre, saloon, billiard hall, card table, circus shows, operas, etc., horse races or other similar things. These all belong to the world, and God's children should be consecrated and separated from the world. The bishops, ministers and deacons have each special duties and these duties should be well performed. They should be faithful in them.

The bishop's duties are to baptize believers and receive them into church fellowship. In case of transgressions it is likewise the bishop's duty, after due investigation without partiality, to expel, according to the Scriptures, those who commit gross sins, or who through the counsel of the church have been found unworthy of further fellowship. It is likewise to hold communion services and perform the marriage ceremony for those who, in accordance with the teachings of the Gospel desire to enter this sacred relation. Ministers of the word have their charge to preach the Gospel, wherever opportunity offers, and faithfully to perform all such duties belonging to the ministerial office except those belonging to the bishop.

The deacons likewise to assist the minister and bishop in such a way and

man as may be required of them, receive and distribute the charities of the church, give heed to the doctrines taught, and when difficulties arise between members it is his duty to see that such members are reconciled and in every way to seek to preserve peace and good will among all the brotherhood.

The duties of the members are to attend public services, to interest themselves in all the different interests of the church, take part in the Sunday school work, assist in the church charities, pray for their ministers and encourage them by a faithful, obedient Christian life.

We cannot impress too strongly the necessity of the church working together in harmony. The members and the ministers should work together harmoniously. Members should not speak ill of the minister, neither should the minister speak evil of his members. Ministers should not speak ill of each other.

The bishop should be very careful of his words, and not bring any unkind accusations against any one. Neither should the members nor the ministers bring charges against their bishops unless they have good reasons for doing so, and then they should speak their words with care, and act in accordance with Matt. 18. Ministers should likewise consult with one another in all matters of importance. They should also consult, in all important matters, with their bishops. Ministers should also attend to the duties belonging to them in their own districts, and in such other districts as they may be directed by their bishop. While the bishop has no right to lord it over God's heritage, and should not meddle with the minor details in the congregation, he at the same time has the right to know who is going on, and that is always relating to the general welfare and prosperity of the church. Ministers have no right to circulate damaging reports anywhere whether false or true, against anyone; they have no right to try to injure the reputation and influence of anyone by backbiting and talking behind his back. Any one found doing this is unfit to be a minister of the Gospel and should be at once brought under church censure. Members who do this should be dealt with in the same way. New measures of whatever kind that are to be introduced into the church should be first referred to the Conference and sanctioned by it.

Ministers or others introducing new measures without consultation, or sanction of Conference, make themselves liable to church censure. The reason that so many new measures have been introduced into our church without the sanction of Conference is owing largely to the fact that Conference in so many instances has refused to act in reference to them. Often times a few men have set themselves up so radically and arrogantly that they have been introduced into the church in such a way as to make it impossible to put it away, and then we unwillingly submit to it and the friends of the measure have snatched their profit.

The time has come, brethren, when we as a conference must take a bolder and a higher stand. The bishops must give more attention to their work, and consider more reasonably and more intelligently what effect certain measures will have on the church. If they can see that they are beneficial, sanction them. If they see that they are contrary to the Gospel and detrimental deny them, and require every one to submit. Our conferences have sometimes opposed measures, which after a few years were allowed and sanctioned. This is unpleasant and unwise. If they were really wrong once, they are wrong still. Besides, Conference in this way loses her respect and influence. The time has come that we must consider the church interests in all their relations. We have been too easy and many ministers are taking things into their own hands without regard to Conference or bishop, and the church is suffering.

We must have discipline among ourselves. Judgment must begin at the heads, and when we as ministers and bishops get under proper discipline and obedience, then we will be able to keep our membership under discipline. We want to have discipline among our members and allow ourselves to be pleased, but the apostle teaches that we should be subject and obedient one to another.

We are in danger because of this lack of discipline. It is a subject of the most vital importance and until the church has a discipline that is made practical by observing it ourselves, we can never hope to maintain discipline in the church. We should strictly adhere to both the doctrines and the practices of the church, these being the doctrines and practices of the Gospel, we may hope to build up our churches and prosper. May God bless the work in our hands and make every minister a faithful advocate of his own church teaching, and an obedient follower of the Lord Jesus Christ.

For the Herald of Truth.
BAPTISM AND THE FORGIVENESS OF SINS.

BY G. W. NORTCH.
And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord, Acts 22:16.

The above text is very frequently quoted, by some of our religious demonstrations, to prove that sins are actually and literally washed in and by water baptism. Those who advocate the doctrine of baptismal regeneration give it this interpretation, affirming that baptism is in order to the forgiveness of past sins, and therefore indispensable to eternal salvation. That no one can be saved without immersion into water baptism. In the Christian system, Dr. Campbell says, "It is not faith in God's promise that obtains forgiveness of sins, but the act of going down into the water."

The new birth is also coupled with water baptism, in the claim that baptism brings about the new birth, that to be born of water and of the Spirit (John 3:5), means to be born again in baptism. Let us see if such a view of the design of baptism is right, and whether it does or does not procure the new birth and the forgiveness of sins.

1st. I maintain that Gospel water baptism is a righteous act. "For thus it becometh us (said Jesus to John) to fulfill all righteousness." Matt. 3:15. Those who love and believe truly and sincerely, have at some previous time in life been born of God; righteousness of character must pre-

cede all righteous action. "He that doeth righteousness is righteous, even as he is righteous." 1 John 3:7. Being righteous is first, doing righteousness follows after. If an unrighteous sinner can perform righteous works (baptism or any thing else) in such a way that the Lord will accept of them as such, then Jesus was mistaken when He said, "A crooked tree can not bring forth good fruit." If an unregenerated sinner could fulfill the righteousness of baptism acceptably to God, then we would have no way to know that "every one that doeth righteousness is born of him" (1 John 2:29), because that would be making righteousness a cause of his being born of God, instead of an evidence of it. Therefore it should read, Everyone that doeth righteousness *will* be born of God, instead of born of Him, Peter says, "But in every nation, he that feareth God and worketh righteousness is (already) accepted with him." Acts 10:35. How do you know that he is, Peter? We know it from the fact that he fears God and works righteousness, which is the proof of it.

2nd. Baptism does not cause the new birth, because if it did, then it would be of the will of man. We read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:13. If baptism were in order to be born again, then the will of at least two persons is indispensable to the accomplishing of that end, the will of the sinner and the preacher. So that would contradict the testimony of the apostles John and Paul. He says, "It is not of him that willeth, nor of him that runneth, but of God the showeth mercy." Rom. 9:16. Jesus said it was like the blowing of the wind; John 3:8. "The wind bloweth where it listeth * so is every one that is born of the Spirit."

No man can cause the wind to blow; secondly, no man can hinder it from blowing; and, thirdly, no man can direct or control the wind. Then if the spiritual birth of a sinner is like the wind, no man can cause, direct, or hinder in that work, and if not, baptism does not insure it.

No one save the believer is a proper subject for baptism. He alone has a right to be baptized. This peculiar privilege and duty belongs to him and to no one else. The unbeliever has no more right to the ordinance than the dogs have to the children's bread. I think hardly any one would willingly baptize an unbeliever if he knew it. I think that even those who teach baptismal regeneration only baptize upon a profession of faith in Christ. If then that belief (or faith) be true, genuine, saving faith, such as the Bible teaches or speaks of, the person in possession of it is already born of God, and it is too late to baptize him in order to be born again. John says, "Whosoever believeth that Jesus is the Christ is born of God;" 1 John 5:1. Here we learn that the very existence of the evidence which proves a person's fitness for baptism, is existing proof that he has already been born of God; 1 John 4:7. If a man does not love God he is not fit to be baptized, is he? The word of God does not count him so; to love God is a sure evidence of a new birth.

Those who love and believe truly and sincerely, have at some previous time in life been born of God; born of incorruptible seed, and made

children of God, and joint heirs with Christ. Their sins have been put away by the sacrifice of Christ, and they are no longer under the law, but they are under grace. In Him they have redemption through His blood, the forgiveness of sins, according to the riches of His grace. If they have forgiveness of sins through His blood; if the blood of Christ cleanses from all sin, and it is known unto them that through Him is preached unto them the forgiveness of sin, then they are not baptized in order to have their sins forgiven, but for something else. Peter says it is an answer of good conscience toward God.

It is also clearly taught in the Bible that we have forgiveness of sins through the blood of Christ. Those sins that are thus forgiven will never again be in our way of getting to heaven. But, from then on we must walk in newness of life, and keep ourselves unspotted from the world. We must not keep on sinning again, but do righteously and obey the word of God, which is the will of the Father. The blood which was shed for many, for the remission of sins." So then, when He shed His blood for the remission of our sins, or for as many of them as it would reach, and if it failed to reach any of the sins for which it was shed, it was for want of efficacy within itself.

We can see, then, that if baptism actually puts away sins at all, it is those sins that Christ's blood failed to be sufficient for, and that would make baptism more efficacious than the blood of Christ. But if the sins are put away by the blood that is shed, then baptism would be just as meritorious and efficacious as Christ's blood. Two things, or more, that are equal to the same thing, are equal to each other, and if a part of the sinner's sins are put away by the blood of Christ, and the remaining portion by baptism, the sins are commuted then upon a parallel with each other in the matter of his salvation.

One deserves as much credit as the other, for they are equal to the same thing (forgiveness of sins) and therefore equal to each other.

The sense in which Paul was to wash away his sins in baptism was figuratively instead of literally.

Peter says, "The like figure whereunto even baptism doth now also save us," etc.; 1 Peter 3:21. Here we learn that baptism is a figure of something else. It is not baptism that saves, but a figure of it. It shows forth outwardly the quickening and cleansing work of the Holy Spirit inwardly. Practically it says, "My sins have been washed away in the soul cleansing blood of Jesus, and this is a sign of it."

As circumcision was for a sign given to national Israel, as outward circumcision in the flesh was a seal of the inward circumcision of the heart, even so the outward, emblematical, figurative cleansing of baptism the seal or sign of the inward, efficacious cleansing of the Spirit, showing forth a new birth and a new life by the inward work of the Spirit. The new born child says in this act, that Jesus is my Savior and my Master, and I now yield myself unto Him, His obedient servant, the remainer of my days. Oh, how beautifully impressive it is to see the dear children of God humbly and obediently take up the cross of their Master and follow

Him in the ordinances of His house, and thereby declare to the world that they are no longer of the world, but that they are dead to the world and alive unto God. Literally, a deed or mortgage is none effective unless it is recorded in the offices of such authority. Just so we believe that water baptism is essential in showing to the world that we are no more theirs, and to make our vow with God effective. May the love of God constrain us to His service, is my prayer. May the sustaining grace of God be our portion, dear brethren and sisters in Christ Jesus, upholding, supporting, and directing us all in all our labors, in the prayer of your unworthy brother.

Kokomo, Ind.

For the Herald of Truth. TO MINNESOTA AND SOUTH DAKOTA.

It is a long time since we have given the readers of the HERALD a report of visits we have made, therefore we hope a short account of our recently made will not be unfavorably received.

Monday morning, the 9th of Nov., accompanied by our dear companion and our little niece Anna Funk, we left Elkhart for Chicago. We visited relatives in the city, and it was also our intention to visit our City Mission, now in charge of Bro. Noah Metzler, at 108 W. 18th St., but time did not permit. We boarded the C. M. & St. P. through train at 10:15 P. M. for Minneapolis, Minn., the home of our little Anna, who had been with us for several months.

Wednesday morning we bade adieu to our loved ones and continued our journey to Mountain Lake, Minn. Our train was detained by a freight which, on account of the heavy fall of snow on the preceding night, was making slow headway, and, in going to the forward part of the train, we had a most great surprise and pleasure, Bro. Henry E. Fast who was just returning from a visit to our brethren in Manitoba. Our conference at Mountain Lake last year appointed him evangelist for that district, and, in consequence, he had visited our congregations and scattered members in different states, and not without good results for the cause of Christ. The more we "lift up our eyes" to this work the more clearly we see that "the harvest truly is great, but the laborers are few."

Arrived at Mountain Lake, Bro. Aaron Wall met me and conveyed me to the home of his father, Bro. Aaron Wall, Sr., where I had the pleasure of greeting our dear co-laborer beside several others who had assembled there. An appointment had been made for the evening in their meeting house, Bro. J. A. Springer, who has founded Deaconess Homes in Chicago and other cities and is very zealous in the good work, was there, accompanied by his wife and several deaconesses and preached a very earnest sermon from Gen. 2. I also had the privilege of adding a few thoughts from Rom. 5:20. I remained with Bro. Wall for the night. Next morning this brother, who like Luke is a physician, was summoned for a professional call, so Bro. Wall and I were conveyed to the home of Bro. Andrew Quiring, elder (bishop) of the formerly so-called Nikkel congregation. Since the death of our aged Bro. Theodore Nikkel Bro. Quiring, who formerly resided at Lambert, Minn., has been ordained to the care of this flock. I

enjoyed a very profitable visit with Bro. Quiring, and when he conveyed me back to Bro. Wall's house I found to my joy that Bro. E. M. Hartman of Washington, Ill., had also arrived there, he having left his home several days before and had meantime visited our Amish congregations in Jackson Co. and Murray Co., coming thence to Mountain Lake in order to join the party that would leave here for the conference at Loreta, S. Dak.

At 4 P. M. another meeting was held at which Bro. Hartman preached, the writer added a few words of admonition. The meeting was largely attended and the listeners very attentive.

In this congregation the place of church school was felt, and the fact was maintained for a number of years, but our beloved Bro. John Bekker (now deceased) in his own house, but as the room became too small, it was decided to build a new meeting house, and to use the old one for a school building, and in time even the old school house became too small, so a commodious two story school building was erected last fall, in which an excellent school is now conducted, the school being in charge of our young brother, John Bekker, son of Bro. Bekker deceased. Beside the district branches taught in ordinary public schools, the children here also receive religious instruction which above all things is necessary in this day, and which cannot fail to be a benefit to the church. May God richly bless this work of the church.

At 1 A. M. a number of brethren and sisters - 14 in all - met at the depot at Mountain Lake to take the train for Bon Homme Co., S. Dak., where conference was to be held. Among this company were, Eld. Aaron Wall and wife, Pre. Henry E. Fast, Cornelius Friesen, Cornelius Fast and wife.

At Sheldon we were obliged to wait for about eight hours for the train to Marion. A three hours' ride brought us to Marion Junction, and after another two hours' rest at the Junction we boarded a train for Tyndall, arriving there at 9 P. M. Our company now numbering 19 persons was met at the depot by brethren who came with sleds to convey us to their homes. It was cold and we had about 16 or 17 miles to go, but our thoughtful brethren provided us with warm fur coats and an abundance of robes, and we had a very comfortable ride across the country, the sleighing being excellent. Bro. Hartman and I were very comfortably housed with Bro. and sister Smith, where, through the protecting care of God and the kindness of our hosts, we were enabled to rest and refresh our wearied bodies.

On Saturday we met in the Sharon M. H. to prepare the conference work. (See report of conference.) During the intervals in the time of the conference we visited brethren and sisters.

On Sunday we assembled again at a very solemn service, this being the occasion on which Bro. Cornelius Unruh was ordained deacon, and his son, Henry C. Unruh, was ordained to the ministry. The writer spoke from Matt. 28:18, 20, and Bro. Aaron Wall spoke very impressively from 2 Tim. 4:2-5. After which the ordination took place. May He who gave the great commission strengthen and endue these dear brethren for the important work before them.

In the afternoon a meeting was held in the old meeting house, where Bro. Ewert is in charge of the congregation, in which a number of the brethren took part. In the evening a meeting was held in the Sharon M. H., conducted by the brethren Bernhard Kroeker and H. E. Fast, the former speaking from 1 Tim. 1:16, the latter from Isa. 45:17. Bro. Benjamin Dirks who was for a number of years among the brotherhood in Millin Co., Ia., was my host for the night.

Monday Conference began and continued until Wednesday evening, as will be given from the report.

I remained with Bro. Cornelius Unruh Wednesday night, while Bro. Hartman was conveyed to Tyndall, and after spending the day among our brethren in Tyndall we continued his journey to Iowa, where he contemplated spending the following Sunday.

Thursday Nov. 13th Jas. Cor. Unruh and his son Pre. C. Unruh conveyed me to the home of Bro. Henry Dirks, who after spending the night spent about fifteen years among our people in Lancaster Co., Pa. A few days following, they with their daughter Lizzie, united with our people here in church fellowship, Bro. Wall receiving them. Beside the district branches, a number of other brethren and sisters having also assembled there, and we were all edified by the testimonies and admonitions given.

In the evening another meeting was held at Sharon, in which a number of the visiting brethren took part, and many precious truths were presented to the attentive congregation for consideration and for edification.

After another very comfortable night's rest at the home of Pre. Cornelius Ewert we spent the morning in a session of the conference that was especially enjoyable to us, and after an early dinner Bro. Shultz, Pre. Ewert's son-in-law, conveyed us to Tyndall. The road was rather rough and the wind sharp, but we reached Tyndall at about 4:30 P. M. where we found several other brethren who were also about to return to their homes. But as there is only one train a day on this road we were obliged to remain at Tyndall all night. Bro. Shultz and I visited Pre. Hechtel of the German Congregational church at Tyndall in the evening, and were very warmly welcomed by this pastor. From here Bro. Shultz left for home at nightfall. Bro. Cornelius Unruh and I remained at the Grand Central Hotel, the others at another hotel, at which there was no more room when we came.

At 8 A. M. Saturday, we left Tyndall for Freeman, S. Dak., where Bro. John Unruh met us and conveyed us to the home of Eld. Fred Strander where I remained that night. On Sunday we had services in their meeting house, and I spoke from the text, Colossians 2:6, 7. This building 30 x 40 feet, with a thatched roof, was the first Methodist meeting house in South Dakota. In the afternoon we had services in Bro. Peter Bekker's church. The brethren H. E. Fast, B. Kroeker, Cor. Wall were also present. In the evening a meeting was held in John Unruh's house where quite a number met.

Next day we visited Bro. Elias Wipf and after a season of pleasant, and we hope edifying conversation and devotion, we returned to Bro. Bekker's for the night. Next day he took me to Marion

Junction, from whence our company resumed our journey to Minnesota. I remained one day in Minneapolis, where my wife had been staying, and then, at 5 P. M. we left for Chicago. In St. Paul, Bro. H. E. Fast met us again and together we reached Chicago at 9:30 A. M. Nov. 20th. At the depot we met Bro. Hartman and later Bro. Joseph Schlegel of Nebraska and Bishop Samuel Metcalfe of Minnesota, who were en-route for Elkhart, as delegates to the meeting of the General Conference Committee. We reached Elkhart the same evening and found our family and friends well and glad to see us again. God be praised for all His love and protecting care over us on our journey, and to our dear brethren and sisters who so kindly cared for us on our journey, we also wish to express our sincere thanks.

JOHN F. FUNK.

For the Herald of Truth. IS THE VOYD MAG SAFE?

2 Sam. 18:42.
BY HARRABA SIERKE.
This was the question of a broken-hearted father about an ungrateful and disobedient son, of a noble king about a treacherous rebel.

David meant, was his son's life preserved, as he had given orders to spare him, and when he was told of that his son's death, can we wonder at his grief? David knew Absalom had been an ungrateful and disobedient child, and had sinned against his father and his God, and was not prepared for death, and this was what caused David to wish he had died in Absalom's stead. Are there not many parents to-day who with anxious hearts ask the same question, Is my son, is my daughter safe? Young man, young woman, are you safe, are you saved by grace through faith in Jesus? If so, you are safe, and if you abide in Him and He in you, you will be safe all along life's journey, and the end will be peace.

But alas, how many young men and women there are who are not safe. How many there are who are leading gay, thoughtless and frivolous lives, and sometimes before they think, the end comes, as it did to Absalom, and many a parent feels to cry out like David of old, Oh! my son, Oh! my daughter, would I had died for you! Therefore I would ask, seek your son's salvation in your youth, and remember your Creator while you are young; employ your time well, for it is the warp of life. An old sage once said, "Time is the warp of life, go tell The young, the gay, the fair, to weave It well."

You who, O Christian parents who tried to teach and admonish you in the way of truth and right, while you, like Absalom, have been disobedient and rebellious, following your own inclinations, and the enticements of thoughtless and evil companions, stop. Think of David! Think of what? I hear one say, Of a great many angels, my dear friend, of the grief, anguish, tears and heart-aches you have caused your parents, who have, and still are so kindly caring for you, and who hope to see you become noble men and women, who quite a number of times, and more, instead you have followed the allurements of sinful and evil companions and are going the way that leads to eternal destruction. Then think of what the end will be and the hereafter. After

HOLY SPIRIT, LEAD THOU ME.

MELVILLE WINANS MILLER.

O Holy Spirit, lead Thou me!

Thou Jesus blood I come to Thee,

And in His name alone I pray

That Thou wilt lead me by day.

Except Thou art.

Within my heart,

I cannot reach the heavenly goal,

Nor do on earth the Father's will,

Except, dear Lord, Thou come and fill

My soul each day.

And show the way

Of safe and sure escape from sin,

The precious Christ I cannot win;

And so I come and cry to Thee,

O Holy Spirit, lead Thou me!

O Holy Spirit, lead Thou me!

In Christ's dear name I plead with Thee,

Take Thou my trembling hand in Thine,

And lead me, Comforter divine!

Teach me Thy will,

And Thou fill

My soul with Thine own self each day,

That I may do as Thou shalt say,

That I may lead myself to Thee

And be as Thou hast loved me be.

Thou hast the power

To lead each hour

To come, dear Lord, in all Thy might

And flood the way with heavenly light;

Make glad my path and lead Thou me,

O Holy Spirit, lead Thou me!

O Holy Spirit, lead Thou me!

Except each step I walk with Thee,

I cannot reach the narrow way,

Nor yet please Thee a single day,

He Thou my guide,

With me abide,

And lead my wayward soul until

Until I do Thy blessed will,

Until I love with all my heart,

To follow Thee, Thy strength impart.

Thy power bestow,

Until I know,

Beyond all doubt that Thou art near

To help me conquer every fear.

O let me then be led by Thee,

Thou, Holy Spirit, lead Thou me!

O Holy Spirit, lead Thou me!

Lead me as seemeth best to Thee;

For Thou my little life and choice

Thou hast in Thine path; if I cannot see

Meany way

O then I pray

That I may always be Thy call

And, hearing, follow be in all

Thou givest me to do and be.

Help me, dear Lord, to trust in Thee;

And I beseech

Thee, Lord, to teach

The things of God to me and guide

My steps aright; yes, let me abide

Myself in Thee and ever be,

O Holy Spirit, led by Thee!

For the Herald of Truth.

GOD CARES FOR HIS PEOPLE.

BY A. P. FUNK.

"Be ye steadfast in the faith."

In this fast age—in this age of progress

and improvement, in these days of

revolutionizing and overturning, there

are many who look upon the Mennonite

church as a sort of an antiquated fossil,

bed in the social and religious world,

the remains of which are soon to be

swallowed up in the general debris of

social and moral advancement and sink

into oblivion forever, but if the Mennonite

church is the church of God, and God's

Word is true, as it most assuredly

is, then amidst all the changes of

time, amidst all the rapidly developing

systems of social progress, amidst the

overturning of Empires and political

dynasties, and the general prevalence of

sin and violence, there must be a large

element, there must remain a remnant to testify,

as they always have done, against the

encroachments of sin, and the flood of

corrupting influences, which, in their

various forms, have prevailed in every

age of the world's history, however

small that remnant may be.

In the several ages of the world, in

which the powers of darkness gained an

especial ascendancy, in which times,

more than in others, it seemed that Satan

was let loose a little season, God's

people, though sometimes very few in

number, sometimes apparently weak

and insignificant, both in strength and

influence, always played an important

part, and the enemies were extinguished,

though the enemies of God at times

boasted great things and triumphed

over them, and like drunken men glori-

ed in their own shame and corruption.

When the anti-diluvian world so sank

in her debauch of sin, that it repented

God that He had made man, and on

this account determined the destruction

of that disobedient race, there were

found among all that multitude only

eight righteous persons, and these con-

stituted the church of God at that time.

Noah's heart may often have sunk into

a sad gloom, on darkening night when he

saw how numerous the followers of

Satan had become, how insignificantly

small the number of the people of

God with whom he was identified,

had grown, how powerful their in-

fluence, how weak his own. But the

promise of God sustained him, and he

must be preserved as a testimony, an

abiding witness against them to the end,

and when the end came, the power of

God triumphed and Noah with his little

band of eight faithful, precious souls

was preserved, and lived to hand down

to future ages the faithfulness of the

Lord, and what great things He had

done for His people.

In the destruction of the cities of

Solomon and Gomorrah, a just Lot and

his two daughters were all that remained

on the side of the Lord, but they tri-

umphant over "those wicked men," for

the Lord sent His angel to bring Lot

and his family out of the city before He

destroyed those corrupted cities.

In the days of Ahab king of Israel,

and Elijah the prophet of the Lord, af-

ter he, through the divine power, ob-

tained such a signal victory over the

idolators worshippers of Baal and As-

htoreth, and was compelled to flee before

the fierce anger of the wicked Jezebel

even to Horeb, the mount of God, he

complained when the word of the Lord

came to him, inquiring, "What doest

thou here Elijah?" "I have been very

jealous for the Lord God of hosts; for

the children of Israel have forsaken Thy

covenant, thrown down Thine altars,

and slain Thy prophets with the sword;

and I, even I only, am left, and they

seek my life to take it away." But the

Lord answered, "Yet have I left me

seven thousand in Israel all the knees

of which have not bowed unto Baal, and

every mouth which has not kissed him."

2 Kings 19: 18.

In this all ages God has cared and

provided for His people. When they

sometimes seemed to be overcome, when

their cause seemed lost, God again, as it

were from the ashes of the ruined tem-

ple, raised a mighty power which man-

ifested, as never before, the glory of Him

who is all in all, to all His redeemed

children.

Elkhart, Ind.

DEATH, AND THEN WHAT?

BY PETER RUDOLPH PICKEL.

In order for us to realize the beauties

of religion and the possibility of a here-

after we must think, and study, and a

long time at that. We must continue

to think through the whole of our

early life, of the life hereafter, with a

broader view of spiritual things than is

usual.

With many, religion is a mere form.

They accept religion as a matter of

course. They consider religion a beau-

tiful thing for a child. "It is apt to in-

spire it with higher and nobler thoughts,"

some one will say. But that very some

one forgets that religion is more adapted

to the adult mind than to the infant

mind. Again, with many, religion

seems up in the clouds. It seems, to

them, so far away that it would be im-

possible to get any on this earth. They

accept it as a theory, but fail to make

use of it in their daily life.

What we ought to do is to firmly be-

lieve what we say we believe.

In some vague sort of way we all be-

lieve in the hereafter. I have never met

any one who really did not believe in life

after death. I have met those who

doubted, but never one who positively

refused to believe it. How often we

hear the most sceptical say, "on hearing

of the death of some one, 'I wish they

were better off.' Does that expression fit our-

selves? Are we willing to believe that

if we were dead that we would be a "bet-

ter off"? God has given us all a love

and desire for this life. Even if we do

believe that we would be "better off"

dead to this world, we cling to life like

leeches, even to the very last day.

It is well that we do cling to this life.

We each of us, have a mission to ful-

fill and much to learn, and the greatest

thing we have to learn is that we are

not our own, but the Master's, and that

we must conform our will and desires to

His will. The clinging to this life is all

well enough in its way, but if we pay no

attention to what religion teaches us

about the future life, this life becomes

a disease, a bittering its cup of cheer-

fulness from its foam to the very end.

If man should live like this in his every-

day life, he would be like a man who

every man has the right to make the

most of this life. But he has no right

to love it so much as to forget what he

owes the giver. He has no right in his

love for this life to forget his soul. He

should use religion in his everyday life.

If religion is good for anything it is

good for everything. Without religion

we drift, but with it we weather all

storms, and are headed for heaven.

Religion is the greatest boon that ever

fell to the lot of mankind, because

under its benign influence we can tread

the stony paths and bear burdens which

without it would be impossible. It also

teaches us, that while we live here and

struggle for the bare necessities of life,

we can look forward to and prepare for

a better life. With heaven a glorious

reality, why should we not be glad to go

there?

If there is no future life, why were we

born in this lower level? Why must we

die before we can reach a higher level?

All this is too mysterious for human ex-

planation. But it shows us that God

has sent us to have experience and

discipline and education before we can

be prepared for better things to come.

Let us study and accept the religious

truths as the only thing which will help

us out of our present difficulties.

Let us consider. What is this life?

Is it not a school? Is not this world the

spiritual stairway which leads to heaven?

Well, then, let us accept religion as the

light which illumines our path which leads

to heaven and not follow any one of the

many conflicting rays which this world

leads us.

Some day the call will be heard and

we shall cross the threshold of the

temple. There we will be revealed unto

ourselves. There we shall know what we

are and what we have been.

Let us have faith. The divine in hu-

manity is developed by faith rather than

by intellectual attainment. Let us ac-

cept religious truths as the only guide

for our soul's salvation, and we no

longer need doubt the life which comes

after death.—Evening News.

Milford, Pa.

THE CLAIMS OF THE YOUNG CON-
VERT UPON THE CHURCH.

BY REV. C. W. ANTHONY.

This question assumes that the person

is converted, that he has not only

passed from darkness into light, but

"from death unto life." 1 John 3: 14.

We are not considering the claims of

those who, professing conversion, are as

much as ever in love with their old ways

and sins, and without real love to God

or His worship; such are usually found

at their old habits, and more or less lax

in their religious life. It is assumed,

furthermore, that the convert is a member

of the church, otherwise what

special claims could such have upon the

church beyond those of the world? If

converted, they ought to improve the

first opportunity for identifying them-

selves with God's people in church-fel-

lowship. For this purpose the Church

was instituted. To her God has com-

mitted the word of reconciliation,—fur-

nished her with pastors and teachers,

appointed her services, miraculously

preserved her in the world, and is mar-

velously maintaining her vigor, increas-

ing her power, and enlarging her do-

main, that she might be the home of all

who, in every age and clime, shall be-

lieve on the name of the Lord Jesus

Christ.

The lambs of the flock are to be gathered

into the fold, to be nourished by the

Word, and defended against the attacks

of the enemy. Indeed, all the apostolic

writings are addressed to churches made

up of young converts,—converts from

Judaism and heathenism,—those who

kindly matron told her. She did not shrink from pain and death. But there was still one point at which she could not yield to God's will. With tears she said that she gladly and patiently accepted God's will so far as her own pain and death were concerned, but she could not bear the thought of leaving her motherless children. She declared that no one could induce her to feel resigned on this matter.

The visitor to whom she said this had no words with which to chide her. She could only say to the poor woman, "Yours is untold sorrow, far beyond my understanding, but God knows all about it; God understands. Will you not tell Him just how you feel?" Tell Him what you have told me, all your pain, your anxiety about your little children, your sore deal at the thought of leaving them alone in this world. Then the visitor went away, promising to pray for the poor woman in her sore struggle. In a day or two she came again and found her calm and patient. She told God—had poured out her whole heart in unrestrained prayer; and she said to her visitor, "I am just leaving everything with God—not only whether I shall live or die, but each one of my children, if I am to be taken from them. Everything is safe with Him. I feel it now; I know it."

She had acknowledged Him in this hard way, as in all other and easier ways. She had acknowledged Him, too, by telling Him all about her trouble, by going over her anxieties with Him, and now there was no trouble, no anxiety any longer. There was now no "anything but this" in her submission. To the Master's words "In all thy ways," she could now respond, "Yes, Lord, in all my ways."

Nothing must be withheld from God, whether it be in obedience or in submission. The darling sin must be given up. The rough path must be walked. The hard duty must be accepted. We must acknowledge the Lord in all our ways if we would have Him direct our paths.—J. R. Miller, in *United Presbyterian*.

FOR ME AND THEE.

They were on their way back from the scene of the transfiguration, the Lord and His disciples. "And when they were come to Capernaum, they that received tribute money came to Peter, and said, 'Dost thou not pay tribute?' He saith, 'Yes.' And when he was come into the house, Jesus prevented him, saying, 'What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute?' of their own children, or of strangers? Peter saith unto Him, 'Of strangers.' Jesus saith unto him, 'Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them, for Me and thee.' (Matt. 17: 24-27.)

This incident is one of those little glimpses given in the New Testament of Christ's heart for things which are often overlooked. His thought and care for a perplexed disciple assures us that He also cares for us. Here we see Him meeting the actual emergency that came up in Peter's life. It was a very ordinary need. He wanted money to

pay his taxes. Peter had been dunned for a tribute which had never been presented before, and he was confused at the suddenness of the demand, and badly as he felt on his own account he felt all the worse because he had been dunned for his Master's bill. Peter tried to apologize as best he could. When Peter came into the house, the Lord Jesus anticipated or prevented him and spoke about it at once, and made provision for it and sent Peter to do something by which he would obtain the necessary means to pay the obligation.

This is a very little thing, but it tells of One who has given Himself for us and who will freely give us all things: One on whom we may cast all care and who is not too great to think of so small a matter as this tribute money of thirty cents. Nay, He provided thirty cents—one coin "for Me and thee."

Those words, "For Me and thee," keep coming to me from His dear lips as freshly as though they had been spoken yesterday.

And how has this helped you? Often since then, when there has been an unusual strain on me, and I have had nothing with which to meet the demands of my position—it may be I have needed judgment to answer knotty questions, wisdom on matters of doctrine or church discipline, or words with which to make my defence before governors or kings—I have gone to the Master, saying, "They are asking of me what I cannot give for myself, much less for Thee. And He has lovingly answered, "But your cause is mine, as mine is yours. Do not be anxious. In the great sea of Providence there are ample stores, and all that is lacking shall be supplied for Me and thee."

Are these words also for us? Certainly, since God has called you into the fellowship of His Son, and fellowship is sharing, and in that fellowship is the fullness of His love, and that fullness should dwell, that out of His fullness those who believe should receive, and grace for grace. Yes, it is often permitted to the disciple to come to the end of his resources, that he may be driven to the Master to find how able He is to supply all his need according to His riches in glory, that he may hear Him say, "All these are for Me and thee."

Evidently, fellow disciples, we are richer than we thought. True that our purse is empty, but who would wish it full, lest the brightness might be mine, as mine is yours. Of enjoying our Master's provision? Indeed we must go and share with Him in His poverty if we should share His wealth. We must have a common purse, and be prepared to give up all for Him, if we would see Him interpose for Himself and us to get out of trouble, to then claim that we are opposed to war?"

This was a hard question to answer. Finally the governor released the two brethren by them paying the \$300, as prescribed by Government. When they came to the fair ground, which the drafted soldiers were held, the two ministers walked out to the gate that opened the way. When they came near, they saw a crowd of people there—men who had brought substitutes in order to have their friends released.

The two ministers stood about two hundred feet from the gate, waiting patiently for their turn. After standing there for one hour or more, the officer in charge of the gate beckoned for

of those who accompany Him. Never a storm that He will not share, never a steep bit of the road which He will not tread, never a demand incurred in His service that He will not meet, never an item of expenditure that He will not defray. Never hesitate to link your fortunes with His, come what may, or to leave your fishing boats and nets, and step out into a life of companionship and fellowship with Him, always remembering those memorable words, that meant so much to Peter, "For Me and thee." —*Sgt.*

A STRANGE INCIDENT.

The following interesting account is clipped from the *Gospel Messenger*. Beside the incident itself it contains a lesson that is profitable to meditate upon.

Many years ago, during the war, two brethren were drafted that had joined church only a short time before the draft. The two brethren expected to pay the commutation money of \$300, and be released, as many other men who were drafted, but, to their sorrow, this was denied them by the officer, who told them "they joined church to evade the draft and they could not be released."

The two brethren felt sad. They were forced to go to Indianapolis, Ind. and were placed in the barracks. This strange occurrence caused the church in which they lived, to be moved, and many prayers went up in their behalf. Finally the church agreed to send two brethren, F. P. Loch and Stephen E. Miller (both of whom have gone to their long home), to Indianapolis, to see the governor, and, if possible, to rescue the two young brethren. Oliver P. Morton was governor of Indiana at that time. The two ministers, who were sent to see the governor, had no trouble to gain an audience.

When they appeared before the governor, he asked them what was wanting. The matter was fully explained, and Mr. Morton asked a number of questions as follows:

1. "You say the church to which you belong is opposed to war, and will not bear arms. I would like to have you give me a Gospel reason." This was done.

2. "You people claim to have conscientious scruples in not going to war. Do you go to the polls and vote?"

This was a difficult one to answer. The brethren said, "Our advice to our members is, not to go, but a few do go."

"The governor then asked them, 'How can you go to the polls and vote, helping a man into office, and when he gets into trouble and calls on you to get him out of trouble, to then claim that you are opposed to war?'"

This was a hard question to answer. Finally the governor released the two brethren by them paying the \$300, as prescribed by Government.

When they came to the fair ground, which the drafted soldiers were held, the two ministers walked out to the gate that opened the way. When they came near, they saw a crowd of people there—men who had brought substitutes in order to have their friends released.

The two ministers stood about two hundred feet from the gate, waiting patiently for their turn. After standing there for one hour or more, the officer in charge of the gate beckoned for

them to walk up to him. They were slow to move. Finally the officer called out, "You two men on the hill; if you want to get in here, move this way." Meanwhile he told those near the door: "You open the way for those two men." They walked up, presenting the paper freely consented, "You go in and find your men." These two ministers found the two young brethren, after hunting for several hours, as there were many thousand soldiers there.

Those brethren were off to one side, engaged in deep meditation and prayer. Oh what joy to these babes in Christ, when they saw those spiritual advisers come to their rescue! Those four brethren were soon walking towards the gate. The money was paid over and all four walked out as free men.

If the governor then thought that not to mix with politics, will it do for God's people to mix with the world so much now?

THE RESULTS OF MINDING THE FLESH AND SPIRIT.

The mind of the flesh is death; but the mind of the Spirit is life and peace. (Rom. 8: 5, 6, 7.)

It is an axiom in science that for every effect there must be a cause. Life in any given form owes its being to antecedent life. The sunbeam is the result of the sun's shining. The explosion is the outcome of the explosives being ignited. The farmer who pays special and careful attention to his crops will be rewarded by an abundant harvest as the result of his diligent care. Thus it is in the moral and spiritual realm. Those who live under the dominion of the flesh will meet the same result. It involves separation from God now in this life, and in the life to come eternal separation from all that appertains to life and peace. On the other hand, to mind the Spirit means the consciousness of union with Christ, and the enjoyment of the peace of God.

1. *The minding of the flesh.* "The mind of the flesh is death." Dr. Thomas Chalmers says, "The death spoken of is something more than penal death. It is not future, but present, and arises from the obtuseness or extinction of certain feelings and faculties which, if awake to their corresponding objects, would uphold a life of thoughts and sensations and regards altogether different from the life of unregenerate men. Just figure an affectionate father to have all the domestic feelings paralyzed. Then would you say to him that he had become dead to the joys of home and his interests. And the death of the carnal mind is death to all that is spiritual—a hopeless apathy in all that regards love to God and righteousness. This is not only true in an absolute sense in connection with the unregenerate, but it has also a partial application to the believer who is not wholly given to Christ, or not in communion with Him."

2. *The minding of the Spirit.* "The mind of the Spirit is life." Dr. Thomas Chalmers says, "The death spoken of is something more than penal death. It is not future, but present, and arises from the obtuseness or extinction of certain feelings and faculties which, if awake to their corresponding objects, would uphold a life of thoughts and sensations and regards altogether different from the life of unregenerate men. Just figure an affectionate father to have all the domestic feelings paralyzed. Then would you say to him that he had become dead to the joys of home and his interests. And the death of the carnal mind is death to all that is spiritual—a hopeless apathy in all that regards love to God and righteousness. This is not only true in an absolute sense in connection with the unregenerate, but it has also a partial application to the believer who is not wholly given to Christ, or not in communion with Him."

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Apollon, are ye not carnal?" There are three things specified that caused these Christians to be in a carnal state, namely, "Envy, strife and divisions," and wherever these three headed child of the flesh exists there must be spiritual death. Before I draw attention to these three products of the flesh enumerated by the apostle, I would point out that the word that is rendered in the authorized version "carnal" in Rom. 8: 6, is translated "flesh" in the revised version, therefore no distinction can be drawn between a fleshly state, and a carnal state. A carnal state is a fleshly state, and a fleshly state is a carnal state. They are interchangeable terms.

(1) *To be envious of others is to mind the flesh and thus to kill the grace of brotherly kindness.* Envy is a child of the flesh. The word we have translated "envy" is the same word as is rendered "emulations" in Gal. 5: 26, where reference is made to the works of the flesh. Of Joseph's brethren we read "that they were filled with envy" (Acts 13: 13), and of the high priest and those who were with him, when they saw what God was doing through the apostles, they "were filled with envy" (margin, Acts 5: 17). Envy is like the dog in the manger, it cannot eat the straw itself, and it won't let anyone else, if it can help it. Envy is like leaven, being sour itself, it wants to make everybody and everything sour.

There is only one thing that can kill the outcome of the explosives being ignited. The farmer who pays special and careful attention to his crops will be rewarded by an abundant harvest as the result of his diligent care. Thus it is in the moral and spiritual realm. Those who live under the dominion of the flesh will meet the same result. It involves separation from God now in this life, and in the life to come eternal separation from all that appertains to life and peace. On the other hand, to mind the Spirit means the consciousness of union with Christ, and the enjoyment of the peace of God.

2. *The minding of the Spirit.* "The mind of the Spirit is life and peace." Dr. Thomas Chalmers says, "The death spoken of is something more than penal death. It is not future, but present, and arises from the obtuseness or extinction of certain feelings and faculties which, if awake to their corresponding objects, would uphold a life of thoughts and sensations and regards altogether different from the life of unregenerate men. Just figure an affectionate father to have all the domestic feelings paralyzed. Then would you say to him that he had become dead to the joys of home and his interests. And the death of the carnal mind is death to all that is spiritual—a hopeless apathy in all that regards love to God and righteousness. This is not only true in an absolute sense in connection with the unregenerate, but it has also a partial application to the believer who is not wholly given to Christ, or not in communion with Him."

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into trouble as well. Shakespeare has well said, "Many a man's tongue shakes out his master's undoing." Yes, it has been to the undoing of many a band of Christians when their tongues have been used in debating, instead of using them in praise and prayer to God. Contention will make a rift in the lute of any Christian assembly and cause it to give forth the sound of discord, when there should be the harmony of the Spirit. Beware of this foul spirit of strife, for the grace of concord can never live where its malicious rival is felt.

(3) *Divisions among believers are an evidence that they are in a carnal state and thus minding the flesh.* Division is another work of the flesh. The word "Divisions" is rendered "seditions" in Gal. 5: 20, where the works of the flesh are named in detail. The party spirit was very ripe in the church at Corinth, to such an extent that they set up different tables when they came together to remember the Lord's death. Thus they failed to recognize the oneness of the body (see 1 Cor. 11: 22), and because of this there were "many sicknesses, and death among them, 1 Cor. 11: 30. Thus they are a striking commentary of the result of minding the flesh in this particular. Let us beware of division, for it is a light that will eat out the very heart of love."

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To mind the Spirit of Grace by an open heart to receive the grace of God is to possess the grace of the Spirit, thus to have a power that shall make us act in concert with the Spirit in acting in grace to others.

To mind the Spirit of Holiness by whole hearted consecration to the Holy One, is to have the holiness of the Spirit, which will evidence itself in holy action. To mind the Spirit of Love by allowing the infusion of His love to permeate us, is to have the love of the Spirit.

DOUBLE-TONGUED.

A writer, commenting on the reply of the Chancellor of the Exchequer to a question concerning the Herlin Congress, says, "We seem, in fact, to be gliding into the use of two tongues, one for the ordinary business of life, and one for diplomacy."

Surely this gentleman has forgotten the well worn description of an ambassador, as it is given in the Bible, who is sent abroad to tell lies for the good of his country. Diplomacy from time immemorial has used words rather to conceal its meaning than to express it. In the high quarters where state craft is carried on, the dictum of George Herbert is utterly rejected: "Here to be true, nothing can need a lie." Lies seem to be about the most necessary stock in trade of the managers of domestic and foreign politics. Our book of synonyms has a very suggestive list—*flatter, trick, dodge, ruse, diplomacy.*

It is earnestly to be hoped that the corruption of political examples will not spread through other classes of the community, and yet there is great fear that it has already done so. Among the clergy there has been no little talk of words used in a natural and unnatural sense, and many labored treatises have been compiled to drive away the attitude of every longing, heaven bound soul from its last step.

It begins in a search after God. "My heart and my flesh crieth out for the living God," "My soul thirsteth for Thee, my flesh longeth for Thee." "As the hart panteth after the water brooks so panteth my soul after Thee, O God." What utility, personality, intensity, such an attitude gives to religion! Under the inspiration and mastery of such an object as God, religion is no longer vague, misty, formal, but real, personal, impassioned. The soul on a stretch after God awakens and enkindles the whole being; red and purify the elements of a pursuit, privilege is swallowed up in duty and duty is impregnated and aglow with love.

Seeking after God must be the one aim, all absorbing and all consuming. All worship, all forms, all performances must conspire to this end, to get the beholder's eye of the Lord. Even heaven itself only becomes charlous because God is fully seen, fully enjoyed and fully known. "Whom have I in heaven but Thee." Seeking after God breaks the slavery of earth's strong desires. "These become ignoble and grovelling." "There is none upon earth I desire besides Thee." is the vehement, yet calm language of the God-enamored heart.

It is one of the most important lessons, and yet one of the last that is learned by the child of God, that there should be no going back in the divine life.

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events which never occurred; this also is execrable.

Actions have as plain a voice as words, and there is a duplicity of life which is quite as evil as verbal falsehood. Many characters are double-tongued. Hence said of Lady Mary Wortley Montague, that she was a shining character, "but like a camel she is all irregularity, and always wandering." "He calls her the most wise, most imprudent, loveliest, most disagreeable, best natured, cruellest woman in the world." These forms of practical contradiction are common; some are intolerably liberal, others are ferocious advocates of peace, or intemperance upon intemperance. We have known persons who were rashly slow, and imprudently wise. Hot and cold in five minutes. You think and think the man to be two persons till you revised your opinion and reckoned him to be nobody at all because one side of his character neutralized the other. Nothing is more rare than to see that things do not tally in a man's character. We have known great pleaders for generosity who were themselves miserably stingy. We have heard of persons who have been wonderful sticklers for "the truth," meaning thereby a certain form of doctrine, and yet they have regarded the truth in matters of buying and selling, and with regard to the reputations of their neighbors, or the incidents of domestic life. "These things ought not so to be." If by speaking the truth we shame the devil, we must be constant in it as long as we live, or surely the devil will shame us.—*Chas. Spurgeon.*

SEEKING AFTER GOD.

Perhaps the most comprehensive and suggestive attitude in religion is seeking. The most fitting name for Christians is seekers after God. This is the attitude of every longing, heaven bound soul from its last step. It begins in a search after God. "My heart and my flesh crieth out for the living God," "My soul thirsteth for Thee, my flesh longeth for Thee." "As the hart panteth after the water brooks so panteth my soul after Thee, O God." What utility, personality, intensity, such an attitude gives to religion! Under the inspiration and mastery of such an object as God, religion is no longer vague, misty, formal, but real, personal, impassioned. The soul on a stretch after God awakens and enkindles the whole being; red and purify the elements of a pursuit, privilege is swallowed up in duty and duty is impregnated and aglow with love.

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Monthly Calendar for January, 1897.

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	5	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

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SUNDAY SCHOOL LESSONS.

LESSON II.—JANUARY 10.

THE HOLY SPIRIT GIVEN.—Acts 2: 1-13.

[Memory Verses, 1-4. Study also verses 14-31.]

GOLDEN TEXT.—They were all filled with the Holy Ghost.—Acts 2: 4.

INTRODUCTION.

TIME.—The day of Pentecost, May 18, A. D. 30, ten days after the ascension of Christ, though there is some uncertainty about the chronology.

PLACE.—An upper room in Jerusalem, probably the same in which the last passover was eaten.

IN THE UPPER ROOM.—In this room doubtless it was that, divinely guided, the apostles chose Matthias to be the twelfth apostle in the place of Judas. The Christians here assembled were "about one hundred and twenty in number," both men and women. They were waiting in earnest, united prayer for the gift of power. At the hours of morning and evening sacrifice they were habitually at the temple, but the upper room was their place of ascription for the Comforter.

THE GIFT OF TONGUES.—Great misconception prevails respecting these "other tongues." The common idea is that the apostles needed a miraculous power of understanding and speaking foreign languages, in order to be able to preach the gospel to all nations. No such power was needed. What then was the gift of tongues? It was an inspiration, not unlike those prophetic impulses we read of in the Old Testament. The apostles did on the day of Pentecost speak intelligently in actual languages, and their words were understood by those who knew the languages; but it is not implied that a permanent knowledge of any foreign tongue was given. They only spoke as "the Spirit gave them utterance." It answered a purpose similar to that of miracles; it compelled attention, and made men feel that "this was the finger of God," and so opened the way for the preaching of the gospel.—*Harburt.*

DAILY READINGS.

M. (January 4) The Holy Spirit given.

Acts 2: 1-13

T. The work of the Spirit.

John 16: 1-15

W. The promise of the Spirit.

Joel 2: 28-32

Th. The words of the Spirit.

Acts 2: 14-36

F. The power of the Spirit.

Acts 2: 37-47

S. The indwelling Spirit.

Rom. 8: 1-11

S. The fruits of the Spirit.

Gal. 5: 16-26

LESSON III.—JANUARY 17.

A MULTITUDE CONVERTED.—Acts 2: 32-47.

[Study Acts 2: 14-47.]

GOLDEN TEXT.—The promise is unto you, and to your children, and to all that are afar off.—Acts 2: 39.

INTRODUCTION.

TIME.—Same as last lesson, May 18, A. D. 30, according to the usual reckoning.

PLACE.—Same as last lesson, an upper room in Jerusalem, where the disciples met.

DAILY LIFE OF THE CHURCH.—There are four things named in the summary of the infant church's life in verse 42. 1. "The apostles' doctrine." Christ's command was, after baptizing converts, to "teach them to observe all things which I have commanded" (Matt. 28: 20). 2. "Fellowship." They regarded themselves as one body. 3. "Breaking of bread." 4. "Prayers."

WHAT DOES BAPTISM MEAN?—1. It means, on the side of the candidate. (a) Confession that he needs cleansing from sin (see Matt. 3: 6); (b) That Jesus can cleanse him (see Acts 22: 16); (c) Purpose to lead a new life (see Rom. 6: 4); (d) Avail of all this publicly (see Luke 12: 8; Rom. 10: 9, 10; 1 Tim. 6: 12). 2. It means, on God's side, the two things Peter promised. It is a token to him, (a) that his sin is washed away, not by the water, but by Christ's blood; (b) that the Spirit is given to him—he is baptized, not only with water, but with the Holy Ghost too (Acts 1: 5).—*Harburt.*

DAILY READINGS.

M. (Jan. 11) A Multitude Converted.

Acts 2: 32-47

T. The first Gospel sermon.

Acts 2: 17-36

W. Call to repentance.

Isa. 55: 1-7

Th. Confession and Salvation.

Rom. 10: 4-13

F. Born anew.

1 Peter 1: 17-25

S. Joy in heaven.

Luke 15: 1-10

S. The prodigal returning.

Luke 15: 12-14

PUTTING OFF REPENTANCE.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large enough he tied it up, and attempted to lift it on his shoulder to carry it away; but finding it very heavy he laid it down, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to his load, after trying in vain to raise it from the ground. In the meantime the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in the foolish old man, an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task more difficult, and so put it off a little longer, in vain hoping that they will by and by be more able to accomplish it.

Thus they go on adding to the burden till it grows too heavy to be borne, and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest just now heaping up a load of boughs." The hermit looked, and saw him vain attempting to remove the pile, which was now accumulated beyond his strength to raise.

His feeble limbs trembled, and he fell; but, the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

CORRESPONDENCE.

FROM WEAVERLAND, LANCASTER CO., PA.—We have reason to rejoice greatly, as a number of our dear Sunday school pupils have recently given their hearts to God. Fifteen were received into church fellowship about a month ago, and now there are eighteen more at Pequea, and forty-three at Griffithdale. "Praise the Lord." Yes, we have reason to rejoice, but to those of us who have turned before, and have been in the work for some time, it means so much more work, yet who would not labor gladly in such glorious work! Bro. J. S. Coffman expects to be with us week after next, and Bro. Aaron Loucks of Scottsdale, Pa., next week. Truly God is showering blessings upon us.

JOHN W. WEAVER.

FROM BUCKS COUNTY, PA.—Ordination services were held at Blooming Glen, Pa., on Nov. 10th, when Bro. Tobias Gehman was chosen by lot as deacon. On November 11th services were held at Doylestown, Pa., when Bro. Abraham Hiestand was chosen minister. Bro. Hiestand is a young man and has a good prospect, by the help of God, to become efficient in the English language, which is much needed there. On November 12th services were also held at Doylestown, and at Deep Run on November 13th by brothers Joseph Boll and — Ebenezer of Lancaster Co. They were accompanied by a number of lay members of the churches. They visited all the congregations in Bucks Co., holding services at each place. On November 13th Bro. J. S. Coffman held services at Doylestown; on the 14th at Plumstead; on the 15th at Blooming Glen. He also visited the other churches of Bucks, Montgomery, Berks and Lancaster counties. He returned to Doylestown where he addressed the Sunday school on November 20th. Although the weather was rather unfavorable the Sunday school was well attended. He spoke very earnestly to the children, and also to the young people. Bro. Coffman is an earnest and sincere worker in the Lord's vineyard, and has a word of admonition and comfort for all. He especially warned the young of their danger if they did not accept Christ. His labors seemed not to have been in vain. Six young persons have announced their wish to be received into church fellowship by baptism, and we hope and pray that more may feel their need and come also. At Deep Run one soul has also come out on the Lord's side. At Blooming Glen a number of young people have done the same. And at Line Lexington a number are receiving instructions preparatory to baptism. God grant that many more may come to a knowledge of their sins and feel the need of accepting the Savior. May God bless all the efforts that may be put forth to save souls, and help us all to remain faithful to the end.

A. M. L.

OPAL, VA., DEC. 12th 1896.—On Dec. 8th we had the privilege of attending the family reunion of Bro. H. L. Rhodes at this place. It was an occasion of great joy, and, indeed, a spiritual feast. Bro. Rhodes is now sixty years of age and Sister Rhodes fifty-five years. The family of nine children, four sons and five daughters, were all present. Of the nine grandchildren five were present.

E. J. BERKEY.

ent. A program was arranged for an afternoon service which was opened by singing "All hail the power of Jesus' name" and "My hope is built on nothing less, than Jesus blood and righteousness." Bro. Rhodes read the Scripture from Luke 6: 20-49, and after prayer all joined again in singing "My latest sun is sinking fast." Bro. Rhodes then made comments on the Scripture read, and spoke in earnest words to the family, and the many neighbors and friends who were present to enjoy the blessings of the occasion. He spoke very impressively of our duties to one another and of living a true consecrated Christian life, and of his gratitude to God for His preserving care over them as a family and that the tie had never been broken. The oldest son is now 37 and the youngest 17 and amidst all the trials and disappointments of life, God had always blessed them with good health and death had never entered the circle. Nothing but words and deeds of kindness had been in the home and so filled our dear brother's heart with joy that he could hardly speak. His greatest joy had been that all of his family but the youngest had at this time confessed the name of our Savior. We rejoice that since then he too has taken a stand for Christ. His earnest remarks melted all to tears and to us it was the most solemn and spiritual feast we have ever had the privilege to enjoy on such an occasion. His remarks were followed by talks and testimonies from each one of the family—except the mother who was so overcome with "joy and gladness" that she could not speak. The children spoke of the kind instructions of the parents, the love for each other, and their desire of living a more devoted Christian life. Some of the friends and neighbors also spoke in an effective manner. The whole meeting was solemn and the thought that we shall never meet again, as we have on this occasion, had impressed us very much. After prayer the meeting was closed by joining of hands and singing "Hallelujah the tie that binds" and the benediction. It was a grand type of the great reunion of the Father's family in our Savior's mansions prepared for all His children, in that meeting where there will be no more parting, and where all tears shall be wiped away. Oh how grand to know that "we will never say good-bye in heaven," but that all will be one grand eternal day of praise and adoration and song to the Lamb of God who has redeemed us by His blood, and that at His right hand shall be pleasures forever more. Let us all so live that none may be missing in the grand family reunion of heaven at the Father's throne on high.

Oh how sweet to live for Jesus, And to keep His blessed word; Just to follow where He leadeth, And to know, "Thus saith the Lord." Yes! 'tis true, we've cares and sorrows, To disturb us on our way; But our Savior, in His mercy, Drives all doubts and fears away. Thous has blest us in our circle, And our hearts are filled with love; To know Thine arm will surely lead us To our Father's home above. May we all be reunited, In our Savior's happy home; And behold our blessed Jesus, Crowned with glory on His throne; Oh, our Father, soon we'll meet Thee, Then we'll gather round Thy throne; And dear Jesus, our dear Father, In our bright celestial home.

E. J. BERKEY.

FROM LETOIT, LANCASTER CO., PA.—The congregations here have recently enjoyed pleasant and profitable visits from two of our western ministers. On November 12th Bro. M. S. Steiner preached at Habekers' meeting-house, from the text, "Speak the word only, and my servant shall be healed." He related several incidents, to show the results of prevailing prayer, which affected his hearers very much, and we trust, have made lasting impressions. He then filled appointments at different places in the county, returning on the 21st to preach at the first evening service that has ever been held at the Masonville meeting-house. The brother selected for his text, "Be sure your sin will find you out." The house was filled with very attentive hearers, and some faces showed signs of deep conviction. The next morning Bro. Steiner filled another appointment at Habekers', which was the last in this district. Bro. J. S. Coffman arrived December 10th. In the afternoon he preached at Habekers', and in the evening at Masonville. Although no one was willing to confess Christ at any of these meetings, some were almost persuaded. We hope they will not pass these Gospel calls by unheeded. May God bless these brethren, who are laboring so earnestly for His cause.

IDA KATFFMAN.

PLEASANT GROVE, McEWENS, TENN., DEC. 17th 1896.—A friendly greeting in the name of Jesus to all the dear brethren and sisters in Christ. Our little flock at this place was filled with rejoicing through a friendly visit by our dear brother, J. P. Smucker, of Goshen, Ind., who arrived at this place Wednesday Dec. 10th and left Wednesday Dec. 16th during which time 11 meetings were held which were reasonably well attended by the brethren. We were richly taught and admonished by the dear brother through the power and wisdom given him by God the Father. On Wednesday Dec. 10th communion services were observed when all the brethren and sisters were gathered as one body in Christ and all present partook of the emblems of the broken body and shed blood of Christ. We are greatly revived and feel to go on our way rejoicing to that upper and better kingdom for the dear Redeemer's sake. We cannot express our gratefulness for the blessings received from God through the faithful labors of the dear brother. Our prayers go with him in wishing him God-speed; may God ever bless him and lead him in wisdom's ways. We also wish to pray for the evangelizing brethren to remember us and it convenient visit us. We have a desire for the showers of blessings received by their kind visits. May God bless to His honor and glory.

M. S. S.

RICHLAND, KNOX CO., TENN., DEC. 9th 1896.—On the 25th of November Bish. Jonathan P. Smucker of Goshen, Ind., came into our community. Our aged brother and co-laborer, Ariston Brunk of Winchester, Va., accompanied by his wife having come to us some days earlier. They labored among us until the 7th of December when Bro. Smucker took leave of us for Dixon Co., central Tenn., where we trust the Lord will bless his labors. The earnest appeals and admonitions were much appreciated which was manifested in that our little house at times was crowded beyond its capacity. As an immediate result we had but one accession. It seems at times we are compelled just to cast our bread upon the waters with the hope that after many days we may find it. Well may the Apostle call hope an anchor to the soul both sure and steadfast; for without that blessed hope, courage would often fail and we would shrink from our duties. On Sunday the 6th we had communion services, nearly fifty participated—several of the members not being present. We trust that these meetings will be long remembered and the teachings well lived out. They will do us good in time and eternity. May God add His blessings.

H. H. GOON.

HOME MISSION, CHICAGO, NOV. 29th 1896.—Our dear Father is still blessing us in the work, the Sunday school day was very interesting and the order was better than usual. The interest among the children is very good, quite a number of them remember all the golden texts we have had during this quarter. The cold weather reminds us of the many poor we have about us, for now want of proper clothing and shelter is felt more keenly than ever. It seems God has also been reminding His people of this fact, for during the past week, a large box of clothing came here from our dear people at Cullom, Ill., also a large barrel and box of provisions and clothing form dear people at Sterling, Ill. We feel very thankful to the dear Father and our dear brethren and sisters for their kindness. These things are a great help in the work, not only for their intrinsic value, but it goes a long way toward encouraging the workers, if we have these reminders that our dear brethren and sisters still remember and pray for the work here. There have also of late been a number of donations made to our personal pocket books; we are also thankful for this, we are thus assured more than ever that our Father notices all our needs and moves His children in this direction. Perhaps it would be proper to tell here how such donations are used. When we are in need of clothing we use of them for that purpose also street car fare, then when we find very needy ones, where some help should be purchased; when there is anything in our pocket books, we draw from them for that purpose. We were just talking about this recently, sometimes when there is some special need, and the pocket books are nearly empty, God just through some of His faithful ones far away provides what is needed. Thus the work goes on. Sometimes all is joy and gladness, and again there is sadness and darkness, but through it all we see our Father's guiding hand, and we thank Him even for the trials. We now have four preaching services, Sunday school, sewing school, children's meeting and medical dispensary every week; we also do all the visiting among the poor that we have time for, and an effort is made to circulate all the good pure reading matter, papers and tracts, that we can. On Thanksgiving day we were pleasantly surprised by four of our ministering brethren who came for a short visit to our home, between the trains they were Mr. J. P. Funk of Elkhart, Ind., Joseph Schlegel of Nebraska, Bro. Hartman of Washington, Ill., and Bro. H. E. East of Minn. We were very glad to have them stop with us. We tell these things be-

cause we thought perhaps the friends who are supporting us here would like to know what we are doing. Bro. Metzler who has been working here during the past month is going to leave for his home to-morrow; he also expects to go to Elida, Ohio, in the near future, but expects, if the Lord is willing, to return to the field here sometime toward the close of December. Bro. J. S. Shoemaker, of Freeport, Ill., will be here for some time if the Lord is willing. "The harvest truly is great, but the laborers are few." We are seeing the great need of more work, we are almost tempted to shirk our housework, and devote more time to visiting, etc., but although we do try not to be too much engaged in work for ourselves in the home, yet some housework must be done, also some writing, so the days and evenings are crowded full of activity. But, and amid all this we are thankful to have the privilege of telling these poor deluded people of a Jesus who saves and blesses all who will accept Him, and we rest on the promises, Eccl. 11:1 and Isa. 55:11. "May God's choicest blessings abound with all His faithful ones. Yours in His name."

LINA ZOOK.

ADA, NORMAN CO., MINN., Dec. 9th 1896. God has wonderfully helped us and brought us safely to this place. To Him be the honor for all He has done for us. We realize more and more that we have to move and have our home in the Lord. We thank God for His protecting care over us so far. We had very cold weather since we are here, 10 deg. below zero we were informed. It was very cold, and for two days it blew and snowed, and all we could do was to do the chores and get wood. We had just come here and were not fixed for such weather, which made it worse for us, but praise God we got through all right. The weather is nice now, but snow is over two feet deep in the woods. Water is nice in this place, soft and good and plenty of it.

E. C. WEAVER.

FROM LIVINGSTON CO., ILL. On the 24th of September fifteen young persons were, by baptism on confession of their faith, received into the Christian fellowship of the Amish church at this place. Bish. John Hartzler, of Cass Co., Mo., officiating at the baptism. Bro. Levi Miller of the same place also preached. It was a day of rejoicing for young and old, all being reminded of the solemn baptismal vow. May God establish every one present in the true faith of our Lord Jesus Christ. Several weeks before this the brethren J. S. Shoemaker of Freeport, Ill., and Jacob Heile of Nappanee, Ind., came here. We were much pleased to see them and thankful for their faithful admonitions. Their words made deep impressions on many minds. God bless them for this evidence of their love for Him and us. On the 15th of September the brethren E. A. Mast and Subertus Spill of Indiana came here enroute to the conference in Bureau Co., Ill. They held one meeting. We thank them also for this kindness. On the 22nd of November the brethren John Smith of Indiana and, Peter B. Schertz also of Woodford Co., came here and held two well attended meetings. May God richly bless our dear brethren as they go about spreading the Gospel without money and without price.

JOHN P. SCHMIDT.

THRENTON, ILL., DEC. 23d, 1896.—Bish. D. J. Johns, on his way home from Iowa, stopped here with the Pleasant Grove congregation and delivered to us four very interesting sermons. May God give us all such hearts, that we may be a light to the world and bring forth good fruit the rest of our lives. We were warned earnestly during his presence, and may God bless him wherever he goes.

S. LUTWILLER.

MILAN, OKLA., DEC. 6th 1896.—Again we have been favored with a season of refreshment by ministering brethren; J. M. H. Weaver of Harvey Co., Kansas and E. M. Shellenberger and Jonas Wenger from Harper Co., Kansas, and Simon Hetrick of German Springs, Okla., were here, and held a number of meetings. We feel thankful, only we wish they could have stayed longer, but we hope they will soon come again. Wish we could be visited often by ministers. Brethren, pray for us that we may hold out faithful.

P. ZIMMERMAN.

FROM GARDEN CITY, MO.—On the 21st of November Bro. D. D. Zook, of Harvey Co., Kansas arrived here and remained until the 30th. Bro. King from Pawnee, Kansas was also in our midst. A number of meetings were held, alternating at the Sycamore meeting house and at Bethel. On account of the unpleasant weather not all of the meetings were so largely attended. We believe much good has been done, to the honor and glory of God. Simplicity was taught and we were able to believe in modest apparel, nonresistance, etc. Many valuable thoughts were presented. May the brethren be blest with the divine guidance on their way. Cont.

SUNDAY SCHOOL ITEM.

FROM GARDEN CITY, MO.—The Bethel Sunday school was reorganized Dec. 20th for the year 1897. The following officers were elected: Bro. L. B. King, Supt.; D. H. Kurtz, Asst. Supt.; J. T. Zook, chorister; Sister Nancy Hartzler, Sec. and Treas. We realize that much good has been done by the Sunday schools, yet much more might be done. "Surely the harvest is great and the laborers few." We need united prayers that ascend to the throne of God in our behalf, that all may be done to His honor and glory. May the Lord bless all His sincere workers. Cont.

THE ORPHAN'S HOME.

The Master, when He was here on earth, said: "Ye have the poor with you always, and whenever ye will ye may do them good." Mark 14:7. Read also Dent. 15:11; Eccl. 11:1. We are glad to report that quite a number of our brethren and sisters are taking advantage of the opportunities of "doing good" unto the poor children and seem to deem it a grand privilege rather than a stern duty, and are showing their sympathy for the children by "helping a little" in the work begun. We hereby acknowledge the help received.

By S. A. Kurtz, Wellersville, O. \$50.00
"A Sister, Washington, Ill. 5.00
"The congregation near Cruger, Ill. 1.00
per Jacob Kinsinger, 811.00

"Mary A. Metzler, Mt. Eaton, O. 81.00
"Bro. Baumgardner, Apple Creek, Ohio 1.00
"A. S. Hendricks, Blooming Glen, Pa. 5.00
"Sister P. Freed, New Stark, O. 1.00
"Sister Kreider, Wadsworth, O. 1.00
"Peter Schantz, Orrville, O. 3.00
"Nettie Showalter, Hinton, Va. 1.00
"Lena Zurcher, Apple Creek, O. .25
"Susie Breneman, Elida, O. .35
"Anna Steffan, Dayton, O. .25
"Jacob Troyer, Emma, Ind. 1.00
"Jacob Hurty, Shanesville, O. 2.00
"Grandma Hostetter, Orrville, O. 1.00
"Minnie Rupp, Shiremanstown, Pa. 1.00
"A Brother, Canton, Kan. 1.00
"J. C. Hostetter, Wooster, O. 5.00
"Lucy Yoder, Smithville, O. 1.00
"Fanny Yoder, Smithville, O. 1.00
"E. Mast, Sugar Creek, O. .50
"Noah Mast, Sugar Creek, O. .50
"Fanny Schantz, 2 weeks' work in the home, 1.00
By a mother, Decatur Co., Kan. \$10.00
"D. Hostetter, Wellersville, O. 1.00
1 gallon apple butter. Total, \$48.35

Many thanks to God and to the kind and liberal helpers. For various reasons we do not give the expenses of the Home at this time, only we assure our people that economy in all things will be observed as God gives wisdom and grace. May the good influence of the Home and its usefulness greatly increase. "While the days are going by."

DAVID GABER.

POTENTLY INFLUENCED.—A singular example of the way in which human lives, separated by space and time, are inextricably woven together is given by the *Congregationalist*.

A young man who was born in the Sandwich Islands became a missionary, and in course of time found his way to a station in China. He was not only a zealous Christian, but a naturalist, and made in odd moments a special study of snails, and sent one or two papers on them to an English scientific journal.

The close observation, clearness and inexorable logic shown in these papers attracted the attention of the late Professor George James Romanes, of the Royal Institution, London, who opened a correspondence with the missionary.

Professor Romanes was a prominent scientific man, a Darwinian and an atheist. After exchanging letters upon snails for several years with him, the missionary received from the London scientist a startling appeal.

Professor Romanes stated that the manner in which his unknown correspondent had written on natural subjects had convinced him of his high logical faculty, his keenness of mental vision and his conscientiousness. He had resolved to ask him, rather than any other man, why he believed in Christianity.

The missionary replied at length. A year or two later the great scientist died, but he proclaimed some time before his illness that he had returned to the faith of his childhood. The humble missionary was, it is probable, the chief agent in restoring this leader of modern thought to the ranks of religious truth.

It really appears to be a matter of small importance whether a poor clergyman, amusing his leisure moments with the snails in his garden, should be sternly faithful to the work; but if he had been less minute, less reasonable or less conscientious to the snails, he never would have gained the power to influence this other man on the other side of the world, and through him to a degree the progress of thought itself in England.

Each act of ours goes out into the world as on an electric wire. You may never know who stands at the other end of the line, but some one is influenced thereby. —*The Presbyterian*.

For the Herald of Truth.

RELIGIOUS DEMONSTRATIONS.

BY JOHN O. SMITH.

On this subject there exist two extreme views. One says, "It is all excitement," another, judging from experimental knowledge says, "I know better." Both are right and wrong. Both classes may be true Christians. It is not so much in the different operations of the Spirit as in the different make-up of body and mind. A large and healthy, perfectly balanced mind and body is not so easily moved by inward or social conditions.

Joy or grief scarcely causes a smile or a tear. Their feelings may be just as intense, yet outwardly they may seem unmoved and composed.

Watch the mourning friends at the grave, women and small statured persons are generally the most demonstrative, that is, other things being equal. The difference is, that the more tender heartedness so much as in tender nervousness. Small persons have necessarily smaller and finer nerve fibers—therefore more subject to the wear and tear of life and disorder. Thus they succumb or give way more or less under a strain of mental pressure, be it religious or otherwise. Fear, hope, sadness or joy affect them in proportion to the sensitiveness of the nervous system.

Anything that strikes the mind causes a vibration on the nerves. All exciting exclamations are the result of these vibrations. Religious emotions, whether good or bad, affect the nerves and that affects the mind and becomes demonstrative in proportion to the strength or weakness thereof. Some individuals swoon or faint, laugh, cry, shout or jump. The motive power may be divine or imaginary, or even vicious, but the outward manifestation is purely natural. Heathen politicians, yea all classes are equally subject to these bodily disorders.

Lord demonstrations manifest nothing but a weak condition of the nervous system. How can God get honor from that? But is it not commanded to praise Him with a loud voice? I do not know of anything of the kind in the law of Moses. What we read of shouting, etc., must be understood as symbolical. A dumb person can fulfill that command to perfection, so can any other in spirit. Can a loud noise be a glory to God? Well, say one, it must be, for we read, of much noise and thundering in heaven, and that we quiet ones will be out of harmony, should we ever get there.

The truth of it is, there never was and never will be such noise in heaven no more than red, white and black horses, or lions, bears, leopards or horrible dragons. Neither was there ever such a war in heaven as John saw, nor a city of gold. The whole was a vision, the names of these beasts and of all material things such as sun, moon, seas, mountains, etc., are all symbolical names or words, as thunders and sea roaring. These noisy preachers are so wrapped up and confused with their confusion, that to them the Bible is full of noise, and "clapping of hands for joy," we read also, "Let trees and bushes manage that? But did not Israel actually shout and make a great noise, when the second temple was built? Yes, we know such worship is customary with the heathens. Israel had not lived many years among them and no doubt had imbibed some of their customs; especially may the younger ones have done so. This may account for the fact that while the younger ones shouted, the older ones quietly wept. What nonsense for us, under the light of the gospel, to go back and learn a mode of worship of those dark ages; half heathens at best.

Truly, "The labor of the foolish weareth every one." Our teachers all ways take us back to blind Judaism to teach us Gospel worship. The Gospel plainly declares that the old was "weak" and "faulty" and "done away."

I think our idea of glorifying God is also faulty. We judge too much from a human standpoint, as if it pleased God as it pleases man, a gratifying of selfish ambition. The Bible does teach that He created man for His own glory. If He did, then I wonder not that He soon repented. The meaning is, that He made man that he should glorify Him, not for His glory, but for our good. I am slow to call that a virtue in God which is condemned in man, as a selfish desire for honor would be, but we say man is not worthy of honor. Yes, unselfish, generous deeds deserve honor, "honor to whom honor is due." Paul cared not for honor or pay for his labors, but he said, "I desire fruit." He knew if they failed in this they would fall in all other graces. So does God look upon His children: He desires these fruits of our lips, etc., for our good, more than for His own gratification.

While good deeds and humble worship please God, we must not think that it can add to His pleasure. Whether all the world cries or praises Him that cannot affect His happiness.

If this is true, how can we suppose that a loud voice or any movements of the body can bring pleasure to God. "Bodily exercises profiteth little" or "nothing"; "for he cometh not with observation" or "outward demonstration," as the German has it. "Well," says our noisy preacher, "that is, says, shout, all ye that are upright in heart," I think it safer to obey David than all this carnal sophistry." But David says too, "Happy the man that dares the little ones against a stone." Will our noisy preacher do that too?

But Christ says, "Leap for joy." No one can obey that, for no one is persecuted for His name's sake, or for righteousness' sake. You must go to Turkey for such an experience or back to the Apostles' times; but even then it does not mean literal leaping any more than the "valley of shouting for joy." Isa. 65:13. "When Moab wallowed in her vomit then Israel skipped for joy."

Is that literal vomit and literal leaping or skipping? It means that when Israel's enemies were subdued then they should have rest, happiness and peace. The apostles did rejoice to be worthy to suffer for Him, but they did not leap. "But, says one, I can't help it." Yes you can. "The spirit is subject unto the prophets." 1 Cor. 14:32. We see in that chapter that Paul had trouble with wild, demonstrative spirits that couldn't help it. He says you can.

The adding Comforter cures it. There is no exciting joy over anything that we have in continual possession, but lose it and find it again, and there is more joy over the one than over the ninety nine others. Nervous people are unstable, up and down; they lose and find, hence their many seasons of spiritual rejoicing. It has been called a *finis morbi* condition of the nervous system. Jonah seemed to have it, he was either exceedingly joyful or very angry. The rejoicing of the disciples on the way to Jerusalem did not last long. But, you say, Jesus approved of it. Yes, for the sake of fulfilling a prophecy and no more. It was never repeated. It proves nothing for regular worship. It was simply a public demonstration, as was often accorded to victorious kings. Paul says, "It behooveth those that rejoice as though they rejoiced not." "Let your moderation be known unto all men." When you look at the cross and the price it cost, should not that somewhat modify your existing joy?

Did not Mary please Jesus better by quietly sitting at His feet, learning of Him, than Martha with her exciting much serving? If preachers did not encourage shouting there never would be any. It was prophesied of Jesus, "He shall not cry, neither shall His voice be heard in the streets."

We do well to follow Jesus. The apostles did. At one time they rejoiced somewhat over their success, but Jesus said, "Rejoice not over this." Let us not overjoy over a few sinners saved while there are so many unsaved. Let that shouting woman quietly say that the Lord has saved her from all pride, impatience and self-will, etc., and let the husband believe it. That will take hold of hearts more than a world of shouting will. Noise is cheap, but a "meek and quiet spirit" is of great price. The Lord was not in the strong wind, neither in the earthquake, nor the fire, but in the still small voice. Then Elijah covered his face (See 1 Kings 19).

Peter was very positive and loud in declaring his fidelity to Jesus, but you can never depend upon a shouting Christian. All leading effective work is quiet, and not demonstrative.

The stern realities of Christian labor trims off those wild phantasms and eccentricities and sentimentalism. Until you have learned this lesson, please, while you run and leap for joy, be a little careful of this "old man," not to jostle him more than you can help. He may seem slow and feeble, but 40 years' experience may somewhat modify the buoyancy of the first flush of your zeal; then you will look at things more from a practical standpoint. The joy of childhood differs from that of manhood; that child, so happy with its toys, can not admire the ways and joys of more mature manhood.

There are two classes that do not shout: The unconverted professor, and the matured Christian.

The weak, nervous, up and down Christians of course get "blessed"; then there is a "shout in the camp." But, what about Pentecost and the mighty rushing wind? It was not a *but as a mighty wind*. Didn't they act like drunken men? No, no more than that Jesus acted devilish because they said, "He has a devil." They were astonished because of the new tongues and new doctrine, but not because of boisterous demonstration. The writer has been charged with the same "new wine" for the same reason. We have heard of the Shakers. Does history repeat itself?

When Christians get where the Lord can use them the devil tries hard to tip them over. Preachers should guard against that, instead of encouraging it. Boisterous demonstrations can not be tolerated in any other society. Why should the Christians uphold a thing that reason and common sense abhors anywhere else? No one could endure such confusion in the family. This freak in nature we must have inherited from our heathen ancestors. Their gods were afar off. Elijah said to the prophets of Baal, "Cry louder." Our God is a God of order. He says, "I will be to Israel as the dew." How quietly it falls, even in the night when man rests and all is silent.

Religion is not the abandonment of common sense, it is intensely and supremely intelligence. You say, Why, then, is it called "foolishness to the wise and prudent?"

Paul says, it is the preaching of the cross that is foolishness to the worldly wise, 1 Cor. 2:14. Confusion in meetings is foolishness to a real Christian, and no amount of religious enthusiasm can relieve it.

It was prophesied of Jesus, "He shall not cry, neither shall His voice be heard in the streets." The cause of God has always suffered from extremists and wrong teaching. A new born soul, if not warped by previous perverted influences, always acts sensibly, mildly and gently, never "unseemly." All should seek to do the work of God in the most quiet manner.

Hurry and fuss always hinder. No reference is here made to special burdens for souls. This may come so heavy as to press out the most excruciating agonies and cries. This comes when God works upon the hearts of people who can or will not give up; for such the church has to fill up a measure of suffering, as Paul speaks of in Col. 1:24, and in another place "traveling in birth" until Christ is freed within you.

This soul agony seems to be placed more heavily upon some than upon others. Let such not be weary; you shall have the greater reward.

But let us "give none occasion to the adversary to speak reproachfully." 1 Tim. 5:14. He says this to the women, perhaps because they are most subject to extremes.

"In quietness shall your strength be." But did not Joshua and Gideon overcome with a shout? If that applies spiritually, it does not need you to smash our pitchers and blow rain's horns. It is not this that Paul refers to as an example, but their faith, not the noise. They did not shout because they felt like it, but because they were commanded. This required no excitement. They shouted to get victory and stopped when they had it, but they were not. An agitated mind is not in the best condition to do business. "In quietness

possess your soul," again, "study to be quiet"; "let your moderation be known."

"Rejoice as though ye rejoiced not." Impressions affect the body or mind according to the conditions of the nervous system. The sad messages to Job would have set some wild, but Job remained quiet and unmoved. Shouting Christians are often loose in habits, especially in unprofitable gossip, and laughing. Whatever they do, they do all over; they "can't help it." They should "study to be quiet." Some try to die out in this way, writhing, torturing agonies. If there is no other way, then let it come. Is God so hard to move or is it you? If it is you, then settle it without a struggle, and "gladly receive the word."

Why should a prisoner have an awful struggle to leave his cell to live with the king?

We know some wild demonstrations will always come with a genuine revival. It is not wild fire, but much as bodily weakness and wrong teachings. Proper instructions would prevent much if not all of it. They are told to follow these impressions, or else they will quench the Spirit. This is a mistake. A healthy body has no such trouble. Nervous souls should rest quietly. Emotions may be of God, but the outward manifestations of it arising from a bodily weakness. Natural love is proper, but it must be controlled. It is the same spiritually. Never make unseemly motions in spiritual devotions, such as pounding, or stamping, nor become excited. Just "trust and obey."

"If he tarry long wait for him." He knows best when. "Ye are God's workmanship." Let us act like it, that God need not be ashamed of His work. We will excuse a momentary excitement produced by the first touch of God, as in the case of that cripple at the temple. That was perhaps the last of his leaping and shouting.

Some people are naturally eccentric like Peter; now ready to die for Jesus, next he swears that he knows Him not. Our shouting ones are subject to like passions.

I have heard preachers say, "Old professors and the devil don't like shouting, but it brings down walls as at Jericho."

Well, if it does, I never saw it. It is a cheap way. Such preachers have no doubt had sad experience in dead formality and have now gone over to the other extreme. This is what makes all our shameful, boisterous demonstrations. We know shouting brings down nothing, but a merited reproach, for which we can give no good reason.

But should we not praise Him with a loud voice? A loud voice proves nothing but the strength of our lungs. Exclamations of praise, frequently spoken, soon become stale and hollow and carry no force or honor. Christ says, "Seek." This implies careful slow work. "Ask," not yell. "Knock," not pound. Instead of the usual confusion and excitement Jesus says, "Be ye still, and the rest will be done." If you are ready to leave all, then "come and follow me." So storming the fort with a shout. You cannot meet the enemy with sentimental gasp. As you receive Him so you are apt to walk. If it is by storm, your life will be stormy; you will seek for the element, wherein your very being. When that ceases there is a release: until another storm.

(To be continued.)

FREELY GIVE.

"Freely give, receive, freely give."
In this world of sin and sorrow,
'Tis a lesson we should heed;
Heap not treasures for to-morrow
You may never, never see.
There are needy ones around us,
Struggling with the toll of life,
Give to them and help them onward,
Up and onward through the strife.
Deck not thou thyself with jewels,
Silken raiment, gold and gem,
While thy poor but worthy brother
Tolls the stream of life in tem.
When thou givest do not "grudge it";
Fretty give as Jesus gave—
Gave life, the world to save.
'Tis no credit for us mortals
Just to give what we can spare—
Spare from our great store of plenty—
There's no self-denial there.
If we would be best in giving,
We must make more sacrifice;
When we stand before our Maker,
Only that will then suffice.
If from out the wiles of Satan,
But one little one we can save;
In the land beyond the river,
We a crown of life shall have.
(trinitati, In. —Mrs. S. F. Kennedy.

BRANDY IS SAPPING THE LIFE OF THE FRENCH NATION.

A bill for the increased taxation of alcoholic drinks has been before the French parliament for over a year. In one of the debates in the chamber of deputies Dr. Samadoury said as he summed up a long presentment of government statistics and medical facts concerning the injury to the public health worked by the abuse of alcohol:

In France alcoholism has really existed only for fifty years and in the world only for a century or two. Looking at the spectacle which alcoholism now presents to us everywhere, we have the right to ask what will become of humanity under such conditions."

Dr. Leon Labbe, after a long examination of the subject, said in the senate: "I do not wish to use words for effect, but I am forced to acknowledge that this question concerns the very future of our nation."

The amount of alcohol taxed for human consumption in France has been tripled in ten years. Within fifteen years the number of recognized liquor shops has increased by more than one hundred thousand, bringing the total number close up to five hundred thousand, far fewer than forty million of men, women and children.

From Saturday evening, when workmen are paid, until Monday evening (not morning) you cannot walk one street in France without seeing the streets without meeting a drunken man. Brandy is taken to wind up the debauch, when the week's wages have been already spent. A case is cited of one workman who had lost the reckoning of time and staggered back to the factory on Monday. When told what day it was, he at once left work on principle. Monday evening is the noisy time. Little parties are to be met coming home from the resorts in the suburbs—father, mother, children and friends—staggering along together to the tune of some sentimental song shouted at the top of their voices. They have all been drinking the same liquor—brandy, at six or even four cents a glass when there is money enough; otherwise the cheaper potato spirits or poisonous bitters and other injurious drinks are used. These can be sold at

almost any price, since they cost the seller only a cent per many glasses. They are cheap because they are made of the refuse "heads and tails" from the distilleries of industrial alcohol.

The hardest drinking is done by the iron workers and coal heavers. In a mill employing one hundred and fifty men the manager knew only five whom he could send safely into the city. Even to those he did not intrust any distant commission, as without supervision they would leave their work for drink. In another establishment fifteen men were relatively sober out of two hundred. None of the others could walk fifty yards along the street without stopping to drink at a liquor shop. One of them never went to his work or left it unless accompanied by his wife.

Dr. Tournaud, while at a detective work, saw one hundred and fifty glasses of bitters sold in ten minutes in a saloon near one of the large factories. He took particular pains to observe the lower class of workmen along the wharfs. For this purpose he served in one of their resorts. At the zinc counter there are men in rags drinking. Around the door are women and children with hungry faces, waiting for the little money that may escape the clutches of the liquor seller. These dock workers earn from five to seven cents an hour. They scarcely pay more than five cents a day for food, and for two cents they can lodge at the Sullifying Place or some similar inn. All the rest of their money goes for strong drink.

The coal heavers at the docks constitute a higher class of workmen. They earn from two to three dollars a day and feed themselves well. They do not drink, so to speak, in working hours, but at the spectacle which alcoholism now presents to us everywhere, we have the right to ask what will become of humanity under such conditions."

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DANGER SIGNALS.

In visiting Niagara Falls, as you cross Goat Island to the "three brothers," you see at various places signals on the rocks surrounded by deep water. The signal boards display the words "Danger" in plain letters. They warn the slightest danger. If the workingmen are heedless and go from rock to rock. The slipping of a foot might result in the loss of life. How many places there are where danger signals ought to warn the unwary; where there are dangers to person, to property, to morals, to the soul. Where the sign *Admonition* is displayed, take it as a danger signal. It ought to read, *Beware, danger!* Give it a wide berth! It is the way to destruction, body and soul. If some plain-dressed person should come out of such a place wiping his mouth, what a spectacle it would be! It would excite pity and shame in every right-thinking person, disgust in the worldly, and satanic grins in the infernal regions and their agents on the side. Such sights have been seen, I am sorry to say, but we hope not often.

At all railway crossings we have the danger signal, "Lookout for the Loco-

motive!" This indicates real danger, for some trains run at the rate of 40 to 50 miles an hour without any further notice. If the train is half a mile from the crossing, it gives the traveller from 30 to 45 seconds to get out of harm's way; if only one-fourth of a mile away, there will be 18 to 22½ seconds to get out of the way. And also! how many perils at these common crossings? Who has not made a narrow escape? How many are the snares that are laid to ensnare the heedless? If they were all marked, the world would be full of danger signals. The enticing advertisements which invite to bad and questionable places and goods ought to be taken as danger signals. You can scarcely go into a provision store or a drug store or store of any kind but where some questionable, if not bad, thing is not prominently exposed for sale, if not imported to buy. When you see plaques in public places, adorning in or out-side walls, like this: "Chew Golden Rope;" "Chew something good;" "Chew Blue Label Cuts;" "Smoke Blue Label Cuts;" "Smoke such a brand of cigars"—put a *stop!* before it in your mind. Count all such plaques and advertisements as danger signals. This is for young and old. The only reason that an elderly man can give for drinking, chewing, or smoking that does not apply to the young is that he has contracted a bad habit which he finds difficult to overcome. But the Master is both willing and able to save from all sin if we are only willing to give up our idols and be saved. The older should set a good example to the younger. Sometimes we see those who ought to be a light to the world puff cigar smoke on the streets of our towns. This is a danger signal.

"Man is never watchful enough against dangers that threaten him every hour."—*Cicero*.

"Temptation has music for all ears." "No pilot 'tis a fearful thing, There is danger on the deep."—*Arthur Hughes*.

WORDS TO BE REMEMBERED.

The more the Christian enjoys of his God the more he is concerned to bring others to enjoy the same.

Every trial says, Go to Jesus; go now. Go to God as a sinner, if you question your right to go in any other character; He always receiveth sinners.

In every company remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

Christ left the cross, and went to glory, that you might take it and follow after Him.

Growing Christians are little in their own eyes; growing Christians are less than nothing.

He that thinks much of himself is standing at a great distance from God. Out of self into Christ.

We generally think better of ourselves than we are willing to acknowledge.

Say not, I have no right to the blessings of the gospel. Do you desire them? If so, God says, take them.

A desire to love Christ springs from the love of Christ to us.

Wait on the Lord, He will supply you; wait for the Lord, He will deliver you.

SMALL SINS.

Properly speaking, the words "great" and "small" should not be applied in reference to things about which "right" and "wrong" are the proper words to employ. Or, to put it into plainer language, it is as absurd to talk about the "size" of a sin, as it is to take the superficial area of a picture as a test of its greatness. The magnitude of a transgression does not depend on the greatness of the act which transgresses—according to human standards—but on the intensity with which the sinful element is working in it. For acts make crimes, but motives make sins. If you take a bit of prussic acid, and bruise it down, every little microscopic fragment will have the poisonous principle in it; and it is irrelevant to ask whether it is as big as a mountain or small as a grain of dust—it is poison all the same. So, to talk about magnitude in regard to sins is rather to introduce a foreign consideration. Still, recognizing this, there is a reality in the distinction that people make between great sins and small ones, though it is a superficial distinction, and does not go down to the bottom of things, let us deal with it now. I say then, that small sins, by reason of their numberlessness, have a terrible accumulative power. They are like the green flies on our rose bushes, or the microbes that our medical men talk so much about nowadays. Like them, their power of mischief does not in the least degree depend on their magnitude, and, like them, they have a tremendous capacity of reproduction.

It would be easier to find a man that had not done any one sin than to find one that had only done one it once. And it would be easier to find a man that had done no evil than a man who had not been obliged to make the second edition of his sin an enlarged one. For this is the present Nemesis of all evil, that it requires repetition, partly to satisfy conscience, partly to satisfy excited tastes and desires; so that animal indulgence in drink and the like is a type of what goes on in the inner life of every man, in so far as the second dose has to produce an equivalent effect and so on *ad infinitum*.

And then remember that all our evil deeds, however insignificant they may be, have a strange affinity with one another, so that you will find that to go wrong in on direction almost inevitably leads to a whole series of consequential transgressions of one sort or another. You remember the old story about the soldier that was smugged in a fortress concealed in a bay coat, and opened the gates of a virgin citadel to his allies outside. Every evil thing, great or small, that we admit into our lives, still more into our hearts, is charged with the same errand as he had: "Set wide the door when you are inside, and let us all come in after you." He takes with him seven other spirits worse than himself, and they dwell there. "None of them," says one of the prophets, describing the doleful creatures that haunt the ruins of a deserted city, "shall by any means want its mate," and the satyr of the island of Delos, as the woods lay together, and hold high carnival in the city. And so, brethren, our little transgressions open the door for great ones, and every sin makes us more accessible to the assaults of every other.

—*Record of Christian Work.*

OBITUARY.

A DOUBLE FUNERAL.

STOLTZPUS AND STOLTZPUS. — On Nov. 23d, 1895, the late West Liberty Logan Co., Ohio, Bro. David S. Stoltzpus departed this life at the age of 43 years, 8 months and 2 days.

About eight hours later at the same place, his aged mother-in-law, Sister Lydia H. Stoltzpus, followed him. She would be at the age of 76 years, 3 months and 5 days. She was born in Minn Co., Pa., and was the widow of Isaac Christian Stoltzpus, who lived and died in Union Co., Pa. She was a member of the Amish Mennonite church, and from her youth, and was a model Christian woman and a lover of the Bible. She was fully resigned to the will of God. Bidding farewell to her loved ones she anxiously waited for the end and died with a full assurance of the life beyond. Bro. Stoltzpus was born in Lancaster Co., Pa., and was united in marriage to Lizzie Stoltzpus, Dec. 11th, 1874, on June 17th, 1883, he was ordained to the ministry in the Amish Mennonite church in Union Co., Pa., which position he faithfully filled until death. In 1881 he moved to Lyon Co., Kansas. In 1885 to Logan Co., Ohio. He was an earnest Christian, highly respected by his neighbors, a kind father and yet low conversing. He leaves a wife and five daughters and a large circle of friends to mourn his early departure, one son preceded him to the heavenly home. How sad to see a father taken from his family in the prime of life and yet low conversing. He has left sufficient evidence to prove that he is at rest. How comforting it is to be at the bedside of one who is so ready, and looking forward with pleasure to the time of meeting the Savior and hearing the welcome tidings, "Enter thou into the joy of thy Lord." Pneumonia was the cause of both deaths. The funeral services were held at the Oak Grove meeting house, Champaign Co., on Thanksgiving day, when an unusually large audience assembled to pay the last tribute of respect to the departed Bro. and Sister. And when the bereaved sister and family came to the caskets, that were placed on the side, and took the long look at a mother and husband, the scene was indeed sad and we believe the hardest heart present was moved in sympathy. Services were conducted in German by Bro. David Plank and in English by Bro. Aedegio Miller from Phil. 1:21. Interment in the Hooley cemetery. S. E. A.

BRUBAKER-WEAVER. — November 19th, 1895, at the home of the bride's sister, Christian Brubaker to Fannie Weaver, by Elias Goff, all of Lancaster Co., Pa.

GLICK-ESL. — On the 30th of Nov. 1895, near Allenville, Pa., by A. D. Zook, Levi S. Glick and Elizabeth A. Esb.

WEBER-ERENBOLE. — Dec. 15th, 1895, at the home of the bride's parents, near Prairieville, Ill., at High Noon by Pre. Philip Niss, Bro. John W. Weber and Sister Emma Ebersole, daughter of C. H. and Susan Ebersole. Many near relatives and friends had come to witness the wedding ceremony, and who wished them much joy and happiness through life. May the blessing of God accompany them.

GERBER-HOFSTETTER. — On the 25th of November, 1895, in the Sonnenberg meeting house by Eld. Jacob Nussbaum, Bro. Peter P. Gerber and Sister Anna J. Hofstetter all of Sonnenberg, Wayne Co., Ohio.

AMSTUTZ-HOFSTETTER. — On the 8th of December, 1895, at the residence of the bride's father, John A. Hofstetter, by Eld. Jacob Nussbaum, Bro. Solomon J. Amstutz to Sister Barbara Hofstetter, both of the Sonnenberg Cong.

LEHMAN-ZUERCHER. — On the 10th of December, 1895, in the Sonnenberg meeting house by Eld. Jacob Nussbaum, Bro. Daniel J. Lehman to Sister Catherine Zuercher, all of Sonnenberg, Wayne Co., Ohio.

STAUFFER-BOWENSON. — On Nov. 19, 1895, at Menges Mill, Pa., by Pre. H. L. Loefer, Daniel L. Stauffer, of Hanover, Pa., and Mary Bowenenson, of Penn Twp., York Co., Pa.

WHISTLER-ROHRBAUGH. — On Nov. 22, 1895, at Menges Mill, Pa., by Pre. H. L. Loefer, Edward L. Whistler, of Hanover, Pa., and Louisa M. Rohrbaugh, both of Hanover, Pa.

WELDY-SHAUM. — On the 20th of December 1895, in the Mennonite meeting house, Elkhardt, Ind., by J. S. Lehman, Bro. Daniel S. Weldy to Sister Aida C. Shaum, both of the Elkhardt Cong. Bro. and Sister Weldy start out in their new relation with the best wishes of hosts of friends.

HOFSTETTER-HINTSBERGER. — On the 15th of December, 1895, at the residence of the bride's parents, near Orrville, Wayne Co., Ohio, by David Garber, Bro. Judith D. Hofstetter and Fannie M. Hintsberger, both of Wayne Co., Ohio. May grace be given them that with cheerfulness they may spend their way together through mundane joys and sorrows to the celestial city.

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WAMBOLD-FRIETZ. — On the 9th of December, 1895, our ministering Bro. Isaac A. Wambold of Breslau, Waterloo Co., Ont., and his wife, West Marcham, York Co., Ont., were united in marriage at the Wideman meeting house, York Co., Ont.; Bro. Samuel Wideman officiated, assisted by Bro. S. F. Coffman. Many friends were present to witness this pleasant event and the best wishes many prayers of many more go with them as they go forth to engage in life's duties and in the service of the Master.

RUTT-NICE. — On Dec. 8th, 1895, by John Nice at the residence of the bride's parents, Bro. John J. Rutt of Sterling, Ill., and Sister Anna G. Nice of Utstich, Ill.

"Oh may this pair increasing find, Substantial pleasures of the mind; Happy together may they be, And both united, Lord, to Thee."

YODER-MARTIN. — Near Mt. Eaton, Ohio, on Sunday, Dec. 13th, 1895, by I. J. Buchwalter, Bro. Levi E. Yoder and Sister Minerva A. Martin.

GARIACH-HEIR. — November 25th, 1895, at the home of the bride's sister, near Lampeter, Bro. Rufus Gariach to Sister Lizzie S. Heir, by Elias Goff of Strasburg, Lancaster Co., Pa.

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Allen of Cleveland removed his hip joint, but to no avail. He gradually grew weaker until death relieved him from his sufferings. Bro. Schantz, in his youth united with the German Baptist Brethren church, lived a peaceful and useful life. During his illness, much enjoyed the hours of devotion, exercising in singing gospel songs, praying and reading sacred pages of the Bible with all who were disposed to participate in such exercises. In his latter days he partook of the sacred emblems of the broken bread and shed blood of Jesus Christ and finally closed his life of suffering by selecting and helping to sing 52d Psalm, I love thee, I know thou art mine." Funeral services and interment at the Oak Grove church and cemetery near Smithville, Ohio, conducted by C. F. English, J. K. Yoder and Aaron Hilebrand.

RISER. — December 1st, 1895, near Elizabethtown, Lancaster Co., Pa., Bro. Joseph Riser, aged 75 years, 8 months, and 11 days. Funeral on the 10th. Text, 1 Thess. 4:14-18. Buried at Riser's meeting house. A large congregation assembled to express respect for the beloved brother and in sympathy with the bereft family. Bro. Riser was a faithful Christian.

DELAHON. — On Dec. 1th, 1895, near Westworth, Ohio, of heart disease, George Ion, infant son of Levy and Amelia Delahon, aged 1 month and 22 days. Burial on the 10th at the Union route graveyard. Services by Jonas Kreider and David Amstutz.

"This lovely bud, so young and fair, Called hence by early doom, Came to show how sweet a flower In Paradise would bloom.

Ere sin could harm or sorrow fade Death came with friendly care. The opening of his eyes was closed, And laid to blossom there."

GRUBER. — On Nov. 22d, 1895, near West Lebanon, Wayne Co., Ohio, Sister Magdalena Gerber of heart disease, Sister Gerber was suddenly called when waiting for the train. Buried at the Sonnenberg meeting house on the 25th where many friends assembled to pay the last respects. He leaves one son, one daughter and a number of grandchildren to mourn her departure. Her age was 55 years, 1 month and 28 days. Funeral services by Jacob Nussbaum from Mark 13:33-37.

STEINER. — On Dec. 1st, 1895, near Orrville, Wayne Co., Ohio, Catherine, wife of Pre. C. D. Steiner of heart disease. She dropped dead while she was at the barn milking. Her age was 66 years, 1 month and 25 days. She was buried on the 4th at the Salem church, Sonnenberg. Funeral services in German by Jacob Nussbaum and by David Hofstetter of Weisersville in English.

SALZMAN. — On the 13th of November 1895, at Aurora, Hamilton Co., Neb., after suffering for two weeks of kidney trouble, Adolph Salzman, aged 70 years and 13 days. He leaves his widow, one son and two daughters besides many friends to mourn their loss. Buried on the 15th in the Prairie church graveyard. Funeral services by Ch. Rediger, Stauffer of Seward Co., Neb., and W. Thompson from John 11.

KREIDER. — Bro. Jacob Kreider died Dec. 4th, 1895, at the home of his son-in-law, J. K. Eckman, in Providence Twp., Lancaster Co., Pa., of apoplexy. He lingered in ill health for about six months. He reached the age of 75 years, 1 month and 29 days. He was buried on the 10th at the Oak Grove church cemetery. Funeral services in Mennonite meeting house by David Kreider, brother of the deceased. Friends of friends had assembled to pay the last tribute of respect to the mortal remains

of a dearly beloved innocent one, whose blood washed soul has joined the host of Christ's redeemed in the glory world, to whom God has not attributed sin. The bereaved family has the sympathies of the friends and neighbors.

D. B.

HERSHY. — December 15th, 1895, on Sporting Hill, Lancaster Co., Pa., Sister Anna Hershey, widow, aged 83 years, 8 months and 8 days. Funeral on the 18th at the residence of the bereaved family. A sorrowing family followed her remains to the grave. Sister Hershey was a faithful follower of Christ. Peace to her ashes.

GINGRICH. — December 13th, 1895, at St. Joseph Hospital, Lancaster City, Levi S. Gingrich of Manheim, Lancaster Co., Pa. Funeral on the 15th. Text, John 9:4 and Matt. 24:41. Buried at Landisville meeting house. A sorrowing family and circle of relatives mourn this death.

WITTMER. — December 11th, 1895, near Landisville, Lancaster Co., Pa., Sister Clara W. Wittmer, wife of Bro. Andrew Wittmer, aged 25 years, 7 months and 12 days. Funeral on the 17th. Text, Rev. 14:12, 13. Buried at Landisville meeting house. Sister Wittmer left a little babe a few weeks old, a sorrowing husband, parents, brothers and sisters, and a circle of friends to mourn her early death. May the good Lord comfort them. Sister Wittmer was a faithful Christian.

FLORY. — At her home, two miles east of South English, Iowa, on Dec. 1th, 1895, Elizabeth Flory, maiden name Yount, wife of Samuel Flory, aged 67 years and 17 days. She was born and raised in Rockingham Co., Va. She lived for a number of years in Augusta Co., Va., came to Iowa about twenty years ago. She was a faithful zealous member of the Dunkard church for many years. She was loved by all who knew her. During her few months of sickness she often expressed a desire to depart this life and be with her Savior.

WEAVER. — On the 13th of Dec. 1895, near Mechanicsburg, Bro. Martin H. Weaver, of cancer, Bro. Martin H. Weaver, aged 48 years, 11 months and 28 days. He leaves a wife, seven children and many friends to mourn their loss. Buried Dec. 16th at the Mennonite meeting house at Groffdale. Many warm and sympathizing friends followed him to his grave. Funeral services were conducted by Hish, Isaac Ely in English and David Burkwater in German. Hish Ely used for his text John 20:20. "Blessed are they that have not seen and yet believe." Bro. Weaver united with the Mennonite church when he was quite young and lived a devoted Christian till the Master called him home. He was teacher of vocal music in Groffdale Sunday school and an earnest worker in the vineyard of the Lord and was highly esteemed by all who knew him. Bro. Weaver spent part of his last afternoon in prayer, such as most of us need not pray for, in advising his children to look forward with bright hope to meet him in the eternal world where nothing is joy and pleasure. He had the pleasure to know that some of his children have already found peace with God. Bro. Weaver died in peace with God and man. Therefore the bereaved ones may indeed comfort their hearts in the promise of the Lord, "I will not mourn as those who have no hope. God bless and comfort the bereaved family to which he was so dearly attached.

We miss thee, father dear, From thy old familiar place; We do not hear thy footsteps near Nor see thy cheerful face.

We miss thee at the table, We feel the absence there; And oh, what sorrow pierces our hearts To see thy vacant chair.

Further, how hast thou bereft us. In this grave world below, Yet a mother still is left us, For our God would have it so. J. F. DEXINGHOPE.

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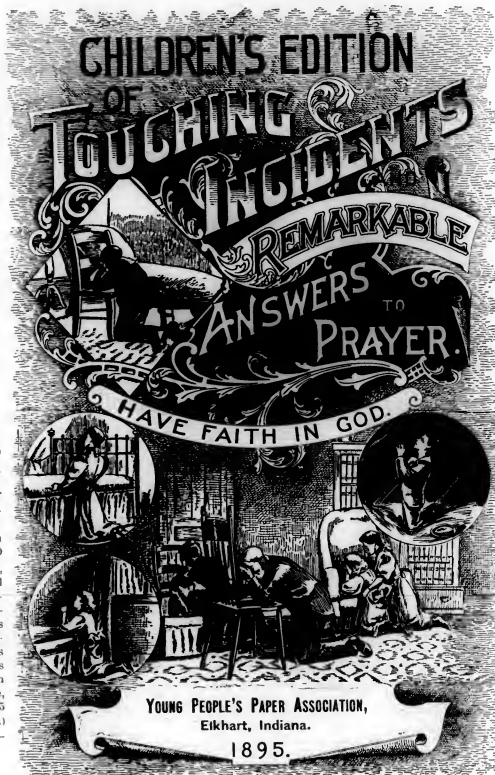
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Semi-Monthly.

ELKHART, IND., JANUARY 15, 1897.

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JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASSISTANT EDITOR.
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EDITORIAL NOTES.

In our different congregations in Bucks Co., Pa., between 40 and 50—possibly by this time more—converts are receiving instruction prior to baptism.

Bro. David Garber, of Orrville, Ohio, arrived at Berlin, Ont., shortly before New Years, and will hold meetings in the different congregations during this month. May God richly bless his labors.

The report now comes from the Orient that Pedro Effendi, who at the request of the Powers was recently appointed sub-malik of Teheran and the Turkish Empire, was assassinated two days after he assumed his office.

Bro. Jacob Ringenberg, of Tiskilwa, Ill., informs us that their new meeting house was to be opened for public worship on the 25th of December, the brethren E. M. Hartman of Washington, Ill., and D. J. Johns, of Goshen, Ind., being invited to participate in the opening exercises.

Bro. J. L. Winey of Birmingham, Kan., writes that sister S. S. Nissley of that place, while boiling soap, accidentally set her clothes on fire. She was so terribly burned that it is doubtful if she will recover. This and many other sad accidents of this kind, should serve as a warning to be careful with fire, especially when it is kindled in the open, on a windy day.

Bro. D. D. Miller, of Middlebury, held meetings at the Topeka (Hawatch) M. H., during the Christmas vacation. Bro. Miller is teaching school and greatly encouraged the members there. Bro. J. S. Hartzler of Elkhart also preached several times. Twelve persons made the good confession.

The meetings held at Yellow Creek, Elkhart Co., Ind., were very largely attended notwithstanding the unpleasant weather, muddy roads and dark nights, and a number of souls confessed Christ. From there Bro. J. K. Brubaker, who held these meetings, went to Nappanee. May many souls there be led to the feet of Jesus.

Bro. Wenger, of Bowmansville, Lancaster Co., Pa., informs us that at one of their regular services recently five persons came out and confessed Jesus, and at another regular service twelve more came. Praise God for the gracious working of His Holy Spirit! Bro. Wenger also informs us that the brethren M. S. Steiner and J. S. Coffman had visited their congregation and preached for them.

Free Herald Fund.—The Free Herald Fund has been a source of comfort, and a blessing to many a home. We desire to call the attention of our readers and those who desire to do some good in the Lord's vineyard, that a contribution for the Free Herald Fund may enable some families to enjoy the benefits of our church paper during the coming year. Who is willing to give something for this cause?

The Foyer Mennonite P. H., near Jordan, Ont., one of the oldest Mennonite meeting houses in Canada, was recently burned to the ground. It is supposed that a woman made a fire in a shed built at the end of the house, and that the shed took fire, from which it spread rapidly to the main building. The fire was soon discovered, but not in time to save the building. The seats, books, etc., were all or nearly all removed. The brethren have made preparations to rebuild. The loss however will fall quite heavily on the congregation, for, although the members are in general well-to-do, their number is small.

An agreement has been entered into by the United States and Great Britain that for the next five years all differences that may arise between these two nations shall be settled by arbitration. While this is objectionable to a certain class who would like to see these two greatest English speaking nations engaged in a war to see which was really the stronger (just think of it, and of their disregard of human life and happiness), all lovers of peace will feel grateful to God at the steps these two sister nations have taken.

Bro. G. W. North, our regular correspondent in the congregation near Kokomo, Ind., sends us a report of all the deaths that were published in the HERALD OF TRUTH in the year 1896. There were 539 persons whose ages were given, and 13 where the age was not given. The average age of the 539 is 46 years, 7 months and 13 days; 187 exceeded that number of years; 10 is the age of man, viz., Three score and ten years. How is it with us, dear readers? When that death messenger will come to us, are we ready to depart this life, so that we may meet on the banks of sweet deliverance?

An explanation.—Some of our people have been getting a wrong impression regarding the secretaryship of the Mennonite Evangelizing and Benevolent Board, and feel displeased because the last annual meeting granted the Secretary an allowance of \$125.00 per year. One of the grievances is that the Mission workers are giving all their time without an allowance. The Mission workers are supported by monthly allowances from funds for that purpose. This allowance of \$125.00 however would not nearly support the secretary. The impression is also that the secretary is receiving a good compensation from the Mennonite Publishing Co., aside from what the Board grants him. This however is a mistake. Bro. Bender has resigned his position with the Mennonite Publishing Co., and during the past year he sacrificed over \$100.00 of his salary for the time he devoted to the work of the Evang. Board, and while the annual meeting saw fit to allow him half of this he declined to accept it. It is a financial gain to the M. E. &

B. B. to give some brother an allowance so that he can put his time to the work. This has been fully demonstrated in the economizing of time, mileage and still doing the same amount of work in the Evangelistic field. The money saved by him for the Board in securing half fare rates for our evangelists and traveling ministers, amounts to much more than the \$125 allowed him. We are sure that when our brethren and sisters see this point they feel that they would rather give it to the secretary than to the B. H. Companies. This statement is not intended as a reflection on these companies, for they have almost invariably shown a really willingness to grant half fare permits to the applicants when the application was properly presented and which duty usually fell to Bro. Bender to perform. Further, by way of explanation we would say that arrangements have been made so that none of the contributions sent in will be used for the purpose of making up Bro. Bender's allowance, so none need fear that their offerings will get into the pockets of the secretary.

Of interest to our ministers.—In the HERALD of November 1st 1896 we stated that there was a possibility that the different railroad lines would not grant half fare rates to ministers in 1897. We wish to say that the Western Passenger Association, representing lines west of Chicago, will continue during the year 1897 in the same way as 1896. A number of new railroad lines have been added to the list. A Central Passenger Committee has also been formed with forty-seven different lines of the committee. Those in the territory of the Western Passenger Association will make application for permit on lines belonging to that association the same way as last year. Those who desire permit from the Central Passenger Committee will go to their local ticket agent and ask him for a blank for joint clerical permit. This blank will clearly explain itself how to proceed in getting the permit. We give below a list of the different lines of the Committee and Association. We hope that our ministers and workers who avail themselves of this favor from the railroads, will be careful to observe the conditions on which these permits are granted.

These were Babylonians, and the Lord said, Shoot at her." We see this bellowing was a heathen mode of worship, as it is to-day. It is according to carnal reasoning. If the "fruit of the lips" is good, that of the throat is better. Man looks at the quantity, God at the quality. The multitude thought they were doing it. But Jesus points to silent Mary. "Weep as though ye wept not, etc."

Carnality wants to make a display, and judges God accordingly; but God says, Give me a "meek and quiet spirit." Mary offers a better sacrifice than all the shouting multitude. She was last at the cross, and first at the grave. Where is now the shouting multitude? O where? An angel said to Mary, "Weep not." She had wept tears upon His feet; the shouters scoffed. But Jesus says, "This shall be remembered wherever this gospel is preached." But our shouters seem to remember the shouting multitudes only, and David and Isaiah; anything that happened before the "fulness of times" had been ushered in. O how our noisy preachers weary themselves going through an old thing that has perished.

That a loud voice should please God is a heathen idea. It is only wind that makes the noise; what virtue can there be in a little wind passing through a throat? O, the folly! The wildest nations make the most noise, and *ceteris paribus*. A well regulated family is quiet, and *ceteris paribus*. Every particle of human intelligence says, *Let us be quiet*. Undue excitement alone breaks this rule in politics as well as in religion. But the heathen returned and gave glory to God with a loud voice. Yes, other than we have heard did the same. No wonder that they were overcome by a momentary excitement. To many of them Jesus said, "Tell no man" *keep still*. In one case only, "Tell thy friends." They also cried with a loud voice, "Crucify Him!" So it requires much to keep still. Evil spirits shouted, and do now.

Any influence on the mind, good or bad, produces demonstrations, even in proportion to the weakness of the nervous system. People overcome with religious or any other excitement deserve our sympathies, and not our ridicule, the same as in case of spasms. When the body is overcome by a good Spirit, no harmful will befall it, even if it fall into the fire, as has been the case with some; they came out unhurt. But God's overruling power furnishes no argument in favor of such demonstration. "He knoweth our thoughts, he that censures, sin equally." Of course we must discourage all outward demonstrations, for one leads to another. With the shaking of the Shakers came the dance, and that sometimes ran wild. When the good Spirit causes demonstrations it is because the body is too weak to keep steady. So we see God is not in the demonstration, for it is the weakness of the nerves that gives way; therefore, as long as there are weak nerves and the Spirit of the Lord is manifest, there will be some demonstrations. But needless excitement in the preacher and his preaching has much to do with it.

It is pitiful enough that the weaker sex is so extremely subject to nervous prostration. Why should the preacher take advantage by unreasonable excitement and Jewish extravagances in religious exercises, that bring such mental torture? Why not say with the prophet, "In quietness shall your strength be,"

What a soothing balm that would be to the excited nerves. You can never do better than Mary of old; quietly sit at the feet of Jesus and stay there. How much weariness it would save us at the prayer meeting. "Whatever is more cometh from" a morbid condition of the nervous system.

Would it please us to see our children approach us in such a torturing excited manner to ask a favor? Is not God as good and kind as we are? Why, O why, this useless strain and torture in holding on to God? He says, "Before they speak I will answer." How unbelieving we are. But you say, when I feel like shouting, I feel good, then why not shout? Because "it is behaving unseemly." We should avoid all needless reproach of the adversary, and prove to the world that it is not excitement.

We should draw people by an orderly, holy life and testimony, not repel, by a horrible, disorderly religious frenzy. We should use wisdom, "become all things to all men" to gain some; "giving no offence to any one, 1 Cor. 10:32; 'giving no offence in anything, that the ministry be not blamed,' 2 Cor. 6:3; 'That ye adorn the doctrine of God in all things.' That is true wisdom; and it was successful, but these modern inventions are a dead failure.

The trouble with man, he wants to do something, even such as were freely saved without works. Dare you say that if the still, small voice pleases Him a great storm must please Him better? We cannot let good enough alone. If David and Isaiah thought that lung and throat exercises please God, should we have been led in 3000 years that it is a mistake? Are we such dunces as to know nothing of spiritual worship, only what David tells us who never saw the gospel? Does the gospel tell us to follow the prophets? If we should follow them in one, then why not in all? If shouting is a command of God, then all the intelligent missionaries and best Christians are the most disobedient; for not one Christian in a thousand shouts. It brought Methodists and experimental religion into bad repute. It was a trick of the enemy. But how comes it since they lost power, shouting ceased with it? We have explained this in the foregoing, yet we might add, if shouting is a reproach, as it is, why should the devil reproach his own formal church by unseemly demonstrations? No, they will not behave "unseemly."

A spiritual person is much to guard against such things. Both he and the ignorant are noisy teachers. The effects of powerful emotions upon a weak nervous system is more than some can bear. Tears are soothing, a natural safeguard against over sorrow or joy.

If shouting pleases God, He gets a very small portion of the most chronic work of 168 hours. We would not find fault with so small a thing, if it did not come at the most unreasonable time,—at meeting. Would it not please God if you also dispense with it at that hour, for the sake of some old, quiet, loving church? Paul says, "please all men in all things" 1 Cor. 10:33. "Offend not one of these little ones." Follow our exemplar, Jesus, who never shouted, and that model holy woman, Mary, O, please do. If we are crucified with Christ, and Christ dwells in us, then this shouting waiting at each meeting for Him to come? Why not stay in Him and cease these useless struggles

as if He were after off? "He shall abide with you forever." Do not leave Him; He has come to stay.

It has been asked, Why is it that these demonstrations occur mostly at camp-meetings? I see no reason why, except that it is expected and encouraged by the preachers. One preacher or some nervous brother or sister, filled with wild fire, will set a whole assembly wild. That it is not always Holy Ghost fire has been proven by some, who by making some expressions of seeming victory made a whole lifeless assembly stir with vehement demonstrations. This proved how the human sensibilities can be stirred by religious exclamations of joy or sorrow. Do not allow yourself to be stirred by mere human eccentricities. Let nothing but the truth stir you, and we shall have no more camp-meeting wild-fire.

If a quiet family is a glory to parents, how can a noisy family be a glory to God? When one child makes a request of parents others keep still and no two are allowed to speak at once. Why not so in the family of God? If men would approach a king as some approach God in meetings it would disgrace the nation. "Thus saith the Lord, 'If ye would keep still ye should be saved, and in keeping silence ye should have hope and strength.' How long will it take our noisy preachers to learn this? 'It is good that a man should quietly wait for the salvation of the Lord,' Lam. 3:26; yes, even at a camp-meeting.

I have often read of heathen shouting, screaming, dancing, trembling, shaking and whirling in their worship. We think it horrible, but, behold, it has come even to us under a garb of Christianity; yes, it heats the old Jews. The text Ezek. 37:1 is also referred to. "But there was a noise when the dry bones came together," Ezek. 37:7. Yes, man! It was before the Lord had breathed the breath of life into them (see verse); the breath of God stops the noise.

The noise and shaking of the dry bones represents conviction and what it does; it draws bone to bone, family and neighborly quarrels are settled, separated and divided friends or enemies come together and become reconciled. This must be done before God can breathe life into them. If our noisy preachers would do that instead of making a literal noise, then God could work and the revival would go onward instead of backward, as we see everywhere.

We could excuse some weak women, but when preachers encourage it, it becomes the climax of disgrace.

I am glad it is confined to nervous people only. The *new* body will not be nervous, so we shall have it real quiet in the age to come. Our noisy preachers however threaten us to the contrary.

What is a disgrace to proud people now, will not become a virtue in heaven. If a loud noise pleased Him, He would have said so to Moses or in the gospel. Even noisy preachers induce on quietness in the family, especially in the presence of respectable company. Why not honor God the same way? When He has declared He is a God of order, and that we should "quietly wait for Him," if He carries, there is something in the way, and no amount of screaming will bring Him over. He says He loves a "meek and quiet spirit," not a boisterous spirit, and gave an object lesson to Elijah in the mount. Could He make it any plainer? Men can be consistent in

anything but in religion. Now every rule of Christian propriety is broken. Perfect liberty in meeting would not bring disorder, if the preacher did not encourage it.

Some say, two or more talking or praying aloud at one time is not condoned in the sight of God. Common sense says it is. It is so considered in a family, in a school, in a court-room, everywhere in the world, and looked upon as uncouth and disgraceful. We find it in a saloon and other low places. There can be no reason given for such conduct in meeting, even should it be the last hour of the world's existence, a large assembly could make peace with God without the least excitement or screams, or anyone praying aloud.

A certain crew was about to be shipwrecked, all cried mightily to God but one. He asked why he did not pray. He said he would not insult God by taking him to Heaven at the last hour of a sinful life, but he promised God to give Him the remainder of his life if spared. The crew was saved, this sailor was true to his promise, became a good worker for Christ. But not so with the excited ones. They would be saved, and then with God, not an audible prayer, to make his peace with God.

Have enured my forefathers who never prayed audibly, though I never esteemed them any the less as true Christians on that account, yet I charged it somewhat to their slackness; but since I see the other extreme I have modified my opinion as to the old method of silent worship.

When a great number of prayers are offered at one place it becomes wearisome. We lose interest and respect for such worship, thus bordering on "vain repetitions." O why these noisy repetitions? There is a medium between the two, honorable to God and creditable to man.

One may ask, What harm can come from praying too much?

Ans: It may cause a slackness in secret prayer. To expect every professor to pray or testify publicly, causes many to shrink from openly confessing Christ, for fear they will be called upon to pray or speak in public. It is putting a yoke upon them that seems too heavy. Christ does not demand it, man makes the burden heavy, and this keeps many out of the kingdom. Christ complains of the Pharisees' doing the same thing. It is a great pity, for it discourages many that have no gift in that way, so, to avoid these harassing conditions, they rather absent themselves from public worship, get discouraged, and give up, and who is to blame?

Emotional people are seldom reliable. People who are demonstrative in religion are the same under other exciting circumstances, whether in joy or grief. It is not special blessings, but the natural make up of the body and mind. Their sensitiveness causes them many peculiar trials; they deserve our sympathies rather than our envy. The measure of joy or sorrow may be the same in two persons, yet the one is quiet, the other wild. The latter should cultivate quietness. Never think that *that* is grieving the Spirit; it is not, no more than calming the boisterous sea by a lee. "In quietness shall your strength be." Demonstrations are dispiriting, a leak in the soul. Do not allow it. Noisy preachers say, If politicians, sailors and heathens shout, why not a Christian? I answer, Because we have something bet-

ter, too sacred for such uncouth demonstrations. Our actions should be as unlikeliest, heathen, etc., as our religion is. We should prove that true religion is not excitement, but really a panacea for all those ill that nervous people are subject to. Christians should be the most calm and considerate people in the world. If we had more Dorcases there would be less noise and more work. The more practical Holy Ghost religion, the less sentimentality. We do not mean form without power, but *love in action*. We can safely leave David and Isaiah and follow Jesus.

"Go into thy closet," etc. How unlike this are our howling enthusiasts! When Isaiah says, "Cry aloud and spare not," he surely does not mean a loud noise, but simply earnestness. So in all like expressions. Jesus says, *Be not* as the heathen, etc. What a beautiful example He has given us in the garden of Gethsemane. He was wrestling with Jacob. It was bitter enough, but how easily settled! "Not *my* will but *thy* will be done." We can settle all our troubles between us and God as easily as that, if only our will is broken. There is no virtue in noise to help us overcome our stubbornness or selfishness. He asked of His followers who, "Tarry ye here and watch with me." About twenty words, and all the horrors of soul agony were settled. How quickly He added, "Not *my* will." We see He had a preference or will of His own, but it was quickly given up. Let us do the same, and cease our weary cries and tumults. O that our preachers would follow the example of Jesus and teach others so.

Yours, for a meek and quiet spirit.
Noble, Mich.

AN IMPERIAL SOLDIERLY.

BY M. N. BUTLER.

The general impression is that we are rapidly approaching a national crisis. Men of thought and extensive observation are voicing this fear, that gains force with events and reiteration. The monitions all around us portend evolution if not revolution, social, religious and political. The American people have been sowing to the wind and will reap the very whirlwind. One thing is specially noticeable. It is the rapidly forming of military orders. It is legal more particularly with the oath-bound secret organizations that honeycomb our great commonwealth from center to circumference. The Knight Templar, Free Masons, Odd-fellows, Knights of Pythias and their ilk have done their perfect work in this line and the spirit has spread until the boys in the public school, and the churches themselves are filled with marching juveniles, with accoutrements of war on their persons and implements of blood in their hands. All this fostering of the war and armament is to be deplored by all true Christians and Americans. War and conquest are contrary to the genius of the age and entirely out of harmony with the principles of peace and arbitration that should be cherished in our free Republic. Above all the vast standing army or pseudo military of this Christian Empire, in all its divisions, is to be closely watched and feared. Its watch authority do they exist and to whom are they responsible? No Federal or State troops are so perfectly armed, officered and drilled as these mysterious and numerous companies, and camps.

They are drilled in small squads in the most modern and advanced tactics. Their convalescences and encampments, state and national, are to familiarize the populace with their presence and impress with their numbers and superior military maneuvers. Men who have been in this mystic solitery and know its extent and power, its purposes and ultimatum, and there are many such, realize but too clearly the imminent danger to our free institutions from these mysterious irresponsible military conspiracies. These patriotic seeders feed their civil antidotes that these sly knights, eminent commanders, most pious sovereign grand commanders are sworn to the very life, by the most binding obligations of fealty, to draw their swords at a moment's notice in defence of a vast system of imperialism, most wishfulful grandness and worthy overseers, noble grands, grand chancellors, sublime princes, kings and grand kings, already set up and established in the United States, an empire in our Republic. For twenty years the writer has made a study of these military matters and in many cases and well may the American people tremble at the presence of this standing army that is drilling nightly behind tyled doors and blinded windows all over the land, at such tremendous cost of time, money and equipment. Strange that the peace papers and movements have so long overlooked this important element of danger to our land and country.

Kansas City, Mo.

NOTE.—The writer paints a true picture of the condition of things. Where is the remedy to be found? Not in legislation, for the vast majority of public officials—legal authorities from the highest judges down to the meanest pettifogger—are members of one or more of these secret societies. Can the church rise to her sublime duty and privilege on this crisis and fulfill its sacred office as a reformer and purifier of the gangrene that gnaws at the very vitals of Christianity? Not the Christian church in general, for those very denominations who by virtue of influence and numerical strength would be the most powerful in this work have so far compromised with this gigantic evil that to undertake a work of reform would mean to undertake an impossibility as a church. When ministers themselves and the great majority of the influential men of a denomination are hand and tongue-tied by the oaths of the lodge room, how can that church be expected to do anything? No, the relief must come from some other quarter, in some other way. The small denominations who by the grace of God have kept their hands free from this nineteenth century pollution will have to move forward in the work of Christian education, with pulpit and press, in their grand opportunity for doing great things for God, for a religious press that is in control of those who compromise with secret society will never do anything against the evil. It is amazing how strongly some religious publications denounce this secret, and public corruption, without once touching upon the hideous monster that lurks behind the lodge room, a monster whose horns and cloven hoofs are deftly covered with a ritual in which the Creator's name is so referred to that a veritable heathen can join far more

conscientiously than a professing Christian can. Why are these things so? Let a little child of eight years answer:—Because these religious publications are run by and supported by a professedly religious public that is either compromising with or has already embraced the clovenfooted monster and is bound to him by the most solemn and extravagant oaths the human tongue is capable of performing. It is amazing what an amount of thrashing the devil will take uncomplicatedly from some churches and publications of this nation. They agree not to disturb him in his nefarious operations behind the lodge room door where he can reach at the very spiritual life of that denomination. Let our dear people prayerfully instruct their children at home, in Sunday school, and the public through the press, the actual mischief which the lodge room is doing to our nation's work upon earth. Let our ministers not simply thunder anathemas at the lodge from the pulpit, but show from the standpoint of God's word and the demands of humanity, why the secret society is a bane to the individual and to the nation. The present generation needs Bible truth, not theological education, more moral training, and not so much education in the ins and outs of the business and judicial world, and until this reform in education takes place we cannot expect any real improvement.

For the Herald of Truth.
CHRISTIANITIES.

BY J. F. FUNK.

There are always differences of opinion on every subject. There are differences especially about religious subjects. Almost every one has an opinion of his own. These differences of opinion often lead to controversies; controversies to contention, and contentions to schisms and separations in the church and most of us have experienced in our lives the great injuries sustained by the Christian church by these schisms.

Now God has placed us together in this world in the several positions and under the several conditions which we occupy. We have accepted the same faith; we are baptized with the same "one baptism." We have accepted the same practices, the same forms of worship, the same rules of order, and have promised to be faithful to them.

Now how may we best promote the cause of unity and peace among ourselves and among the brotherhood of all? By each one of us trying to be the earnest, loyal and faithful in all the ways of the Lord, and exercising charity and forbearance toward one another.

2. By each one trying to get nearer to God, more watchful of his outward conduct, and more perfect in his Christian life.

3. By being diligent in reading the word of God and meditating upon its precious precepts.

4. By being faithful attendants in the public services of the church and the Sunday school. We would always be willing to make the necessary sacrifices for these services.

5. We should always be willing, before charging a fault, or bringing a charge against any one, to go to him according to Matt. 18:15-18 or Gal. 6:1, and be reconciled with him.

6. If you have a bad habit that is an offense to your brethren or sisters; if you have more worldly conformity than the word of God would allow you, or dress too much in the styles and fashions of the world, and with these things cause your brethren or sisters to stumble, put these offensive things away. Don't be afraid to make the sacrifice—it will cost you nothing, more than a little self-denial, and it may do your brother or sister much good.

7. Do not try to hide your identity as a child of God, when you get away from your own people. Wear your Christian uniform wherever you go. Remember the sisters in the Salvation Army always wear their uniform. The Catholic sisters always appear in their uniform, and our people surely should have as much Christian grace, as much activity of character, as much consecration as any other class of professors. Yes, my brethren and sisters, "Be strong in the Lord." Never let your courage forsake you.

8. When you trade, or buy and sell, deal as a Christian and not as those who fear men. Give your regard mainly to the things honest in the sight of all men.

9. In all things keep in view the glory of God, and the salvation of your soul. Whether you labor, or whether you engage especially in devotional exercises, whether you travel or stay at home, whether you buy or sell, whether you eat or drink, whether you live or die, do all to the glory of God, so that whether living or dying you will be the Lord's.
Elkhart, Ind.

QUESTIONABLE ATTENDANCES.

CAIDS, THEATER, AND DANCE.

BY L. A. JERMAN.

In taking up a subject of so great importance, we cannot but take the word of God, as a proof for what we are about to say.

Heur with us in using plain talk; as the fault is not in the exposing of sin, but in the practice of sin.

These amusements are not necessities of life. You cannot claim them on the same basis with food, air, and exercise, or any other absolute necessity.

These amusements do not promote happiness. We shall try to show this by facts. And we need not question their character and influence; as God's word comes to us clear and distinct, "Abstain from all appearance of evil."

1. By each one of us trying to be the earnest, loyal and faithful in all the ways of the Lord, and exercising charity and forbearance toward one another.

2. By each one trying to get nearer to God, more watchful of his outward conduct, and more perfect in his Christian life.

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5. We should always be willing, before charging a fault, or bringing a charge against any one, to go to him according to Matt. 18:15-18 or Gal. 6:1, and be reconciled with him.

These were Babylonians, and the Lord said, "Shoot at her." We see this bellowing was a heathen mode of worship, as it is to-day. It is according to carnal reasoning. If the "fruit of the lips" is good, that of the throat is better. Man looks at the quantity, God at the quality. The multitude thought they were doing it. But Jesus points to silent Mary. "Weep as though ye wept not." Carnality wants to make a display, and judges God accordingly; but God says, "Give me a 'meek and quiet spirit.' Mary offers a better sacrifice than all the shouting multitude. She was last at the cross, and first at the grave. Where is now the shouting multitude? O where? An angel says to Mary, 'Weep not.' She had wept tears upon His feet; the shouters scoffed. But Jesus says, 'This shall be remembered wherever this gospel is preached.' But our shouters seem to remember the shouting multitudes only, and David and Isaiah; anything that happened before the 'fulness of times' had been ushered in. O how our noisy preachers wear themselves going through an old thing that has perished.

That a loud voice should please God is a heathen idea. It is only wind that makes the noise; what virtue can there be in a little 'wind passing through a throat? O, the folly! The wildest nations make the most noise, and *vice versa*. A well regulated family is quiet, and *vice versa*. Every particle of human intelligence says, *Let us be quiet*. Undue excitement alone breaks this rule in politics as well as in religion. But the healed leper returned and gave glory to God with a loud voice. Yes, others that were healed did the same. No wonder that they were overcome by a momentary excitement. To me never saw Jesus said, "Tell no man" *Keep still*. In one case only, "Tell thy friends." They also cried with a loud voice, "Crucify Him!" So it requires no grace to shout. Evil spirits shouted, and do now.

Any influence on the mind, good or bad, produces demonstrations, even in proportion to the weakness of the nervous system. People overcome with religious or any other excitement deserve our sympathies, and not our censure, the same as in case of spasms. When the body is overcome by a good Spirit, no bodily harm will befall it, even if it fall into the fire, as has been the case with some, they came out unhurt. But God's over-riding power furnishes no argument in favor of such demonstration.

"He knoweth our frame." Both he that encourages and he that censures, sin equally. Of course we must discourage all outward demonstrations, for one leads to another. With the shaking of the Shakers came the dance, and that sometimes ran wild. When the good Spirit causes demonstrations it is because the body is too weak to keep steady. So we see God is not in the demonstration, for it is the weakness of the nerves that gives way; therefore, as long as there are weak nerves and the Spirit of the Lord is manifest, there will be some demonstrations. But needless excitement in the preacher and his preaching has much to do with it.

It is pitiful enough that the weaker sex is so extremely subject to nervous prostration. Why should the preacher take advantage by unreasonable excitement and Jewish extravagances in religious exercises, that bring such mental torture? Why not say with the prophet, "In quietness shall your strength be."

What a soothing balm that would be to the excited nerves. You can never do better than Mary of old; quietly sit at the feet of Jesus and stay there. How much weariness it would save us at the prayer meeting. "Whatsoever is more cometh from" a morbid condition of the nervous system.

Would it please us to see our children approach us in such a torturing excited manner to ask a favor? Is not God as good and kind as we are? Why, O why, this useless strain and torture in holding out to God? He says, "Before they speak I will answer." How unbelieving we are. But, you say, when I feel like shouting, I feel good, then why not shout? Because "It is behaving unseemly." We should avoid all needless reproach of the adversary, and prove to the world that it is not excitement.

We should draw people by an orderly, holy life and testimony, not repel; by a horrible, disorderly religious frenzy. We should use wisdom, "become all things to all men," "to gain some," "giving no offence to any one," 1 Cor. 10:32; "giving no offence in anything, that the ministry be not blamed," 2 Cor. 6:3; "That ye adorn the doctrine of God in all things." That is true wisdom; and it was successful, but these modern inventions are a dead failure.

The trouble with man is, he wants to do something, even such as were freely saved without works. Dare you say that if the still, small voice pleases Him that a great storm must please Him better? We cannot let good enough alone. If David and Isaiah thought that lung and throat exercises please God, should we not have learned in 3000 years that it is a mistake? Are we such dunces as to know nothing of spiritual worship, only what David tells us who never saw the gospel? Does the gospel tell us to follow the prophets? If we should follow them in one, then why not in all? If shouting is a command of God, then all the intelligent missionaries and best Christians are the most disobedient; for not one Christian in a thousand shouts. It brought Methodists and experimental religion into bad repute. It was a trick of the enemy. But how comes it since they lost power, shouting ceased with it? We have explained this in the foregoing, yet we might add, if shouting is a reproach, as it is, why should the devil reproach his own formal church by unseemly demonstrations? No, they will not behave "unseemly".

A spiritual person has much to guard against, and among others is the influence of noisy teachers. The effects of powerful emotions upon a weak nervous system is more than some can bear. Tears are soothing, a natural safeguard against over sorrow or over joy. If shouting pleases God, He gets a very small portion of the most chronic shouters' time, only a few minutes a week of 168 hours. For it is the weakness of the nerves that gives way; therefore, as long as there are weak nerves and the Spirit of the Lord is manifest, there will be some demonstrations. But needless excitement in the preacher and his preaching has much to do with it.

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When a great number of prayers are offered at one place it becomes wearisome. We lose interest and respect for such worship; thus bordering on "vain repetitions." O why these extremes? Surely there is a medium between the two, honorable to God and creditable to man.

One may ask, What harm can come from praying too much? Ans: It may cause a slackness in secret prayer. To expect every professor to pray or testify publicly, causes many to shrink from openly confessing Christ, for fear they will be called upon to pray or speak in public. It is putting a yoke upon them that seems too heavy. Christ does not demand it, man makes the burden heavy, and this keeps many out of the kingdom. Christ complains of the Pharisees' doing the same thing. It is a great pity, for it discourages many that have no gift in that way, so, to avoid these harassing conditions, they rather absent themselves from public worship, get discouraged, and give up, and who is to blame?

Emotional people are seldom reliable. People who are demonstrative in religion are the same under other exciting circumstances, whether in joy or grief. It is not special blessings, but the natural make up of the body and mind. Their sensitiveness causes them many peculiar trials; they deserve our sympathies rather than our envy.

I am glad it is confined to nervous people only. The new body will not be nervous, so we shall have it real quiet in the age to come. Our noisy preachers however threaten us to the contrary. What is a disgrace to proud people now, will not become a virtue in heaven. If a loud noise pleased Him, He would have said so to Moses or in the gospel. Even noisy preachers insist on quietness in the family, especially in the presence of respectable company. Why not honor God the same way? When He has declared He is a God of order, and will not become a virtue in heaven. If He carries, there is something in the way, and no amount of screaming will bring Him over it. He says He loves a "meek and quiet spirit", not a boisterous spirit, and gave an object lesson to Elijah in the mount. Could He make it any plainer? Men can be consistent in

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BY M. N. BUTLER.

The general impression is that we are rapidly approaching a national crisis. Men of thought and extensive observation are voicing this fear, that gains force with events and reiteration. The motions all around us portend evolution if not revolution, social, religious and political. The American people have been sowing to the wind and will reap the very whirlwind. One thing is specially noticeable. It is the rapidly forming of military orders. It began more particularly with the oath-bound secret organizations that honeycomb our great commonwealth from center to circumference. The Knight Templar, Free Masons, Odd-fellows, Knights of Pythias and their ilk have done their perfect work in this line and the spirit has spread until the boys in the public school, and the churches themselves are filled with marching juveniles, with accoutrements of war on their persons circumstances, whether in joy or grief. It is not special blessings, but the natural make up of the body and mind. Their sensitiveness causes them many peculiar trials; they deserve our sympathies rather than our envy.

People who are demonstrative in religion are the same under other exciting circumstances, whether in joy or grief. It is not special blessings, but the natural make up of the body and mind. Their sensitiveness causes them many peculiar trials; they deserve our sympathies rather than our envy. I am glad it is confined to nervous people only. The new body will not be nervous, so we shall have it real quiet in the age to come. Our noisy preachers however threaten us to the contrary. What is a disgrace to proud people now, will not become a virtue in heaven. If a loud noise pleased Him, He would have said so to Moses or in the gospel. Even noisy preachers insist on quietness in the family, especially in the presence of respectable company. Why not honor God the same way? When He has declared He is a God of order, and will not become a virtue in heaven. If He carries, there is something in the way, and no amount of screaming will bring Him over it. He says He loves a "meek and quiet spirit", not a boisterous spirit, and gave an object lesson to Elijah in the mount. Could He make it any plainer? Men can be consistent in

They are drilled in small squads in the most modern and advanced tactics. Their conclave and encampments, state and national, are to familiarize the populace with their presence and impress with their numbers and superior military maneuvers. Men who have been in this mystic soldiery and know its extent and power, its purposes and ultimatum, and there are many such, realize but too clearly the imminent danger to our free institutions from these mysterious irresponsible military conspiracies. These patriotic seceders file their civil affidavits that these knights, eminent commanders, captain generals, generalissimos, and most puissant sovereign grand commanders are sworn to the very life, by the most binding obligations of fealty, to draw their swords at a moment's notice in defence of a vast system of imperialism, most worshipful grandmasters, worthy overseers, noble grands, grand chancellors, sublime princes, kings and grandkings, already set up and established in the United States, an empire in our Republic. For twenty years the writer has made a study of these military matters and in many states and well may the American people tremble at the presence of this standing army that is drilling nightly behind tiled doors and blinded windows all over the land, at such tremendous cost of time, money and equipment. Strange that the peace papers and movements have so long overlooked this important element of danger to our land and country.

Kansas City, Mo.

Note.—The writer paints a true picture of the condition of things. Where is the remedy to be found? Not in legislation, for the vast majority of public officials,—legal authorities from the highest judges down to the meanest pettyfogger—are members of one or more of these secret societies. Can the church rise to her sublime duty and privilege on this crisis and fulfill its sacred office as a reformer and purifier of moral gangrene that gnaws at the very vitals of Christianity? Not the Christian church in general, for those very denominations who by virtue of influence and numerical strength would be the most powerful in this work have so far compromised with this gigantic evil that to undertake a work of reform would mean to undertake an impossibility as a church. When ministers themselves and the great majority of the influential men of a denomination are hand and tongue-tied by the oaths of the lodge room, how can that church be expected to do anything? No, the relief must come from some other quarter, in some other way. The small denominations who by the grace of God have kept their hands free from this nineteenth century pollution will have to move forward in the work of Christian education, with pulpit and press. This is their grand opportunity for doing great things for God, for a religious press that is in control of those who compromise with secret society will never do anything against the evil. It is amazing how rapidly some religious publications denounce vice, and crime, and public corruption, without once touching upon the hideous monster that lurks behind the lodge room, a monster whose horns and cloven hoofs are deftly covered with a ritual in which the Creator's name is so referred to that a veritable heathen can join far more

conscientiously than a professing Christian can. Why are these things so? Let a little child of eight years answer: "Because these religious publications are run by and supported by a professedly religious public that is either compromising with or has already embraced the clovenfooted monster and is bound to him by the most solemn and extravagant oaths the human tongue is capable of performing. It is amazing what an amount of thrashing the devil will take uncompilingly from some churches and publications if he can get them to agree not to disturb him in his nefarious operations behind the lodge room door where he can reach at the very spiritual life of that denomination. Let our dear people prayerfully instruct their children at home, in Sunday school, and the public through the press, the actual mischief which the lodge room is doing to our Savior's work upon earth. Let our ministers not simply thunder and scold from the lodge room pulpit, but show from the standpoint of God's word and the demands of humanity, why the secret society is a lane to the individual and the nation. The present generation needs Bible truth, not theological education, more moral training, and not so much education in the ins and outs of the business and judicial world, and until this reform in education takes place we cannot expect any real improvement.

For the Herald of Truth.
CHRISTIAN DUTIES.

BY J. F. FUNK.

There are always differences of opinion on every subject. There are differences especially about religious subjects. Almost every one has an opinion of his own. These differences of opinion often lead to controversies; controversies to contention, and contentions to schisms and separations in the church and most of us have experienced in our lives the great injuries sustained by the Christian church by these schisms.

Now God has placed us together in this world in the several positions and under the several conditions which we occupy. We have accepted the same faith; we are baptized with the same "one baptism." We have accepted the same practices, the same forms of worship, the same rules of order, and have promised to be faithful in them.

Now how may we best promote the cause of unity and peace among ourselves and among all the brotherhood?

1. By each one of us trying to be earnest, zealous and faithful in all the ways of the Lord, and exercising charity and forbearance toward one another.

2. By each one trying to get nearer to God, more watchful of his outward conduct, and more perfect in his Christian life.

3. By being diligent in reading the word of God and meditating upon its precious precepts.

4. By being faithful attendants in the public services of the church and the Sunday school. We should always be willing to make the necessary sacrifices for these services.

5. We should always be willing, before charging a fault, or bringing a charge against any one, to go to him according to Matt. 18:15-18 or Gal. 6:1, and be reconciled with him.

6. If you have a bad habit that is an offense to your brethren or sisters; if you have more worldly conformity than the word of God would allow you, or dress too much in the styles and fashions of the world, and with these things cause your brethren or sisters to stumble, put these offensive things away. Don't be afraid to make the sacrifice—it will cost you nothing, more than a little self-denial, and it may do your brother or sister much good.

7. Do not try to hide your identity as a child of God, when you get away from your own people. Wear your Christian uniform wherever you go. Remember the sisters in the Salvation Army always wear their uniform. The Catholic sisters always appear in their uniform, and our people surely should have as much Christian grace, as much stability of character, as much consecration as any other class of professors. Yes, my brethren and sisters, "Be strong in the Lord." Never let your courage forsake you.

8. When you trade, or buy and sell, deal as a Christian and not as those who fear not God nor regard man. Provide things honest in the sight of all men.

9. In all things keep in view the glory of God, and the salvation of your soul. Whether you labor, or whether you engage especially in devotional exercises, whether you travel or stay at home, whether you buy or sell, whether you eat or drink, whether you live or die, do all to the glory of God, so that whether living or dying you may be that the Lord's. Elkhart, Ind.

For the Herald of Truth.

QUESTIONABLE AMUSEMENTS.

CARDS, THEATER, AND DANCE.

BY L. J. LEHMAN.

In taking up a subject of so great importance, we cannot but take the word of God, as a proof for what we are about to say.

Dear will us in using plain talk; as the fault is not in the exposing of sin, but in the practice of sin.

These amusements are not necessities of life. You cannot claim them on the same base with food, air, and exercise, or any other absolute necessity.

These amusements do not promote happiness. We shall try to show this by facts. And we need not question their character and influence; as God's word comes to us clear and distinct. "Abstain from all appearance of evil."

Many would say there is no harm in the card, theater, or dance, because Mr. H. attends all those places; and he moves in high society, or possibly is a church member, and it doesn't hurt him, etc. Let us see! What did Christ say? "Whoever will come after me let him deny himself." My dear reader, if you are looking for an example like Christ.

THE CARD.—Taking this amusement first, let us notice that the first step is often through "upper class society." "Come, just a social game." When they call *innocent pastime*, etc. what they ab no. Let us see. Go with me to the bar-room. There we find your boy being initiated into sin; such as results in such scenes as are depicted in "Ten nights in a bar room," or it may mean a miserable end in the penitentiary. Shocking! you say; well, such

are the results of idling away precious moments. *Not so innocent after all.*

Edgar Poe, one of the most brilliant geniuses our country has ever produced, fled from home to escape a gambling debt, and died in darkness far from home.

Gilbons, one of the world's great authors, lost \$50,000.00 in a single night. Chas. Fox, the noted English statesman, lost \$50,000.00 in one day. A handsome fortune, is it not?

Our papers record the case of a man who took his life in a fit of desperation caused by gambling; leaving five motherless children to the charity of strangers. Oh, those were exceptions, you say. I must say if these were exceptions the world is full of them. We must also bear in mind that they moved in so-called high society.

Look at the published results of gambling for one year in the U. S.: Forty stabbings, 79 shootings, 24 suicides, 68 cold blood murders, 2 maniacs, 68 financially ruined, 2 burglaries, 18 forgeries, 85 embezzlements, and \$2,398,372.00 stolen.

What the unpublished crimes and misdemeanors are, no one can tell. Is it safe to submit your future end to such heartless "upper cut society"?

How much amusement, derived from cards, will it take to offset the sorrow of this one case? "Put off the old man with his deeds,—and put on the new man which after God is created in righteousness and true holiness."

THE THEATRE.—Theaters, fairs, circuses, etc., all belong to the same class of evils so we will not stop to discuss the difference of quality of either, should there be any.

Go back into history 2,000 years, and you will find this amusement and curse in the most flourishing condition. Why has it not with many other things ceased to be of interest to the public? To this there can be but one answer, viz.: "Because of its immorality."

Theodora, the Roman Empress, is said to have exhibited herself on the stage in absolute nudity, for the debauchment of the audience.

It is an undeniable fact, that the same condition of things exists to-day on the stage. Why not have a pure drama? Simply because it cannot exist. Edwin Booth made the attempt under the most favorable circumstances and failed. The truth is the great majority of theater going public don't want anything pure; the more impure and sensual the better it thrives.

Look at the plays, as indicated by the hand bills. Are they not alluring? and will they not have an evil effect upon the young mind? The production of their colored posters are often too indecent to look upon, and how much less the scenes as they are produced late at night under the glare of gaslight. That the effect upon the moral elements of your boys and girls is harmful and disastrous, cannot be questioned. Again, we have the word of God clear and distinct, "Come out from among them, and be ye separate, and touch not the unclean thing."

THE DANCE.—The first question we are asked is, "How does it affect the health?" We must admit this is very difficult to answer. As the physical conditions differ, so also the effects. Yet any honest mind will admit that it has been the chief cause of many premature deaths. Especially has this been the

case among ladies, whose delicate natures were not sufficient to stand the unusual strain; adding to this the relaxed condition of the muscles (for the purpose of rest) the strain becomes the greater, and the system is torn down faster than nature can build up. Need we be surprised if we find, as a result of this abuse, some distressing diseases arise? I am personally acquainted with a young lady who has frequently been carried from the ball-room unconscious from nervous prostration from which it took weeks to recover. She is now deprived of good health, although she has quit dancing.

As to its effect upon the mind competent educators testify to the fact that it is disastrous, and to morality it is most damaging; for which cause we loudly object. As we look upon the scene late at night, the room warm, some heated still more by wine; the music exhilarating, little or nothing to restrain human nature; and much to assist the development of its lower tendencies, can we still speak so lightly of it? and say, "It is innocent." "There is no harm in it," etc. Here we see the sexes in such positions and relations as would not be tolerated elsewhere for an instant.

The most popular dances are those which are best designed to arouse the baser passions of the human nature, *just*. "Whosoever looketh on a woman to lust after her hath committed adultery, and no adulterer shall inherit the kingdom of God."

Lust is one of the grossest sins on the earth to-day, and the dance is the means of propagating two thirds of this evil disease of the heart.

Ex-dancing master Faulkner's book, "From the ball-room to hell," should be read by every father and mother in the land.

The fact that the dance is utterly insipid unless participated in by both sexes, shows how undeniable the above statements are.

And again, I have heard young men, speaking in a most shameful manner of the young ladies with whom they had danced the evening before and their various positions as they danced.

Mothers! will you have the reputation and character of your daughter ruined in this way?

Exceptional you say? ah! nay. But they were men who were held in esteem by society. I have reason to believe that not even the *thought* of evil had entered the heart of those young ladies.

I speak of this to show us the sensuality of the dance and the evil resulting from it. Is the parlor dance harmless? Let us see, 75 per cent. of the prostitutes of our cities started on their downward career in the ball-room; and many a poor girl lost her first blush of modesty in the parlor dance.

"The heart is deceitful above all things, and desperately wicked."

Knowing this to be true, we can but warn, and use our influence against this great evil of our day. Is it not our duty as children of the King to try to persuade men to turn from this error and be saved. Christ says, "Compel them," trying to show to us the urgent need.

If any man love the world, the love of the Father is not in him. For all that is in the world, the *lust* of the flesh, the lust of the eye, and the pride of life, are not of the Father, but are of the world. *Cullom, III.*

GOD'S WORD THE ONLY CRITERION.

BY BISHOP ISAAC PETERS.

(From the German.)

As the **HERALD OF TRUTH** is the official organ of 16 Mennonite conferences for the dissemination of gospel truth, and in which original articles on different religious subjects are accepted, it is possible that articles may appear that may not be exactly on scriptural lines, and which induce the readers to examine into and search the Scriptures (John 5:39). It is, moreover, the duty of the readers and especially of our ministers to give their views on such articles the contents of which may in many instances not be strictly in accord with the Spirit of Gospel teaching, yet these views should be given according to 1 Cor. 15:14, "Let all your things be done with charity;" for "charity suffereth long, and is kind; rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 16:4-6. At the same time true charity is "ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. 3:15.

We read in **HERALD** No. 22, Vol. XXXIII. of the General Conference of the so-called "Mennonite Brethren in Christ" as a branch of the Mennonite denomination and of their discipline, of which a number of rules are in direct opposition to the teaching of Christ and His holy apostles as well as to the views expressed by Menno Simon.

Concerning the conditions of membership and the requirements of the ministers we can say that it is not unscriptural, but commendable, when a rule is made that there is to be no baptism but immersion, and that members who, on confession of their faith in Christ, have been baptized by pouring, shall not be members unless they be rebaptized. By immersion, these take the form of human mandates, which are found neither in God's word nor in the writings of Menno Simon. Nor do we find permission given in the word of God for women to preach, but exactly the contrary, according to 1 Cor. 14:34; 1 Tim. 2:11, 12; 1 Pet. 3:1, 2.

Further, we find nothing in the Word nor in Menno's works, that the millennium is to begin with the coming of Christ in His glory, when He shall reign with His saints on earth. Hence it is inconsistent to use the term "*Mennonite Brethren in Christ*," at the same time setting forth views which are in direct opposition to Menno's views. It would be better to drop the name "Mennonite" entirely.

(If we are not in error the reason why the name was not dropped at the time of their amalgamation with the Brethren was because, in Canada at least, they would not have been accorded certain privileges which are granted the Mennonite denomination by the Canadian Government.—*Ed.*)

I have already noticed (German **HERALD** No. 20, page 341, Col. 1) that this idea of the millennium already took root shortly after the time of the apostles when the Christian church fell into worldliness, and the Spirit of Christ had left the hearts of the professed believers, because the kingdom of Christ was no longer sought for within the heart but in the observation of outward things and forms as did the Pharisees

(Luke 17:20, 21), and could therefore no longer be found.

In the time of the great Reformation neither the well-known reformer Luther, nor Menno Simon acknowledged or accepted this doctrine, but taught that the kingdom of God must be set up in the heart, even as Christ prays for the Father (John 17:20-26). And now, if all believers are so intimately united and related with Christ and the heavenly Father in faith, and conversation, then that which is written in 1 Pet. 2:5-10 is fulfilled in them, and thus these believers *rule in, through, and with* Christ, not the world but only in His spiritual kingdom, according to Isa. 9:8, 7, not for a thousand years only, but now already almost two thousand years, and this reign shall continue until He shall come in His glory at the Judgment (Matt. 25:31-46), when all those who are in their graves—the righteous as well as the ungodly—shall hear His voice and shall come forth (John 5:28, 29), at the trumpet call of the archangel (1 Cor. 15:52), and receive judgment from their Judge the Savior, the ungodly to depart into everlasting pain (Matt. 25:46), the righteous to enter into eternal life (Matt. 25:34). They will then meet the Lord in the air (1 Thess. 4:17) thus: *"They shall be caught up together with them in the clouds, to meet the Lord in the air."* There is no word here of a kingdom on earth, but we always read that we shall see Him come *with* and *in* the clouds of heaven, (Matt. 24:30; Luke 21:27; Rev. 1:7). Thus our dear Savior will never again touch with His feet this sin-cursed earth made ungodly on account of degenerate man, after having once come upon earth in the form of a servant to redeem fallen man, because when he came a curse for us (Gal. 3:13) and left the earth a conqueror over life and death, and rose triumphantly to the glory from whence He had come. And just as majestically as He ascended, so He will descend again, not in the form of a servant, but as the King of heaven and earth, and also as a Judge, with flames of fire to take vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. 1:8, 9). And it is no more fitting for us who are living in this time of grace than it was for the disciples of Christ to know the divinely ordained time and hour of His second coming (Acts 1:7) which God in His power has reserved unto Himself. The Spirit therefore designated the period of the new Dispensation with the prophetic number of 1,000 years, from which, however, we can find in 1 Tim. 3:16 and 2 Pet. 3:8 the key to this great mystery.

To the disciples' question, "Lord, wilt thou at this time restore the kingdom of Israel?" the Savior replied that they should receive the gift and power of the Holy Ghost which should come upon them, and then only would they be qualified to become His witnesses until the end of the world. (Acts 1:6-8.) This is the case with all His witnesses under the new dispensation. Without this power of the Holy Spirit the word of God remains just as much a sealed mystery to us as were the Old Testament scriptures to the disciples up to the time of the outpouring of the Holy Spirit upon them. Like the Pharisees at the time of Christ asked, "When wilt this kingdom come," so people to-day calculate from and ask about the begin-

ning, duration and end of the kingdom of God. Then it was really yet in the future, for it had not yet been revealed through the outpouring of the Holy Spirit. Nevertheless it was proclaimed even then that the promised time for the same was already fulfilled (Mark 1:15). And our dear Savior plainly told them that the kingdom of God must be *within us* (Luke 17:20, 21). If we have the kingdom of God within us, according to John 14:21-23, and 16:13-15, so that the love of God is shed abroad in our hearts through the Holy Spirit, according to Rom. 5:5, then we have been made kings and priests unto God our heavenly Father (Rev. 1:5, 6) and are no longer looking for the kingdom of God in the future, because we are already in it, and have joy in this faith, according to 1 John 3:1, 2, knowing, too, that if our earthly house of this tabernacle were dissolved, we shall enter a building of God, a house not made with hands, eternal in the heavens (2 Cor. 5:1-10); for then we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" (2 Cor. 3:16-18), and we will no longer ask "When will the kingdom of God come?" For where the Spirit of the Lord is, there is liberty, freedom from the yoke that under the law obscured spiritual vision (2 Cor. 3:17). The power of the Spirit, therefore, is the key to the great mystery of godliness.

Henderson, Neb.

ADORNMENTS AND VANITY.

BY ELISABETH GARBER.

Can the fig tree, my brethren, bear olive berries? either a vine, fig? can no fountain yield both salt water and fresh. James 3:12.

I have for a long time felt it my duty to write an article on the above subject, but have always deferred the matter for fear that I might thereby offend some of the sisters, and possibly also some of the brethren. I hope however none may be offended, but that all may be profited, and the cause of Christ promoted.

The matter of worldly conformity, or needless adornment of the body, is the subject that for some time has pressed itself very forcibly on my mind. There are so many who indulge in these follies of fashion that I feel it my duty to enter a protest against it. I find in my experience that there are even husbands, brethren, who encourage their wives and children in this extravagance of fashion, and there are some too who actually forbid their companions to conform fully to the rules of the church and wear the plain garb. My dear friends, be not deceived; a fig tree can not bear olives, neither can a vine bear figs; neither can a Christian with a truly humble heart, adorn his or her body with jewelry, laces, ruffles and other like things. Neither will they so adorn their innocent children, who know neither the right from the left, nor the left from the right.

The human heart is by nature prone to evil and when fathers and mothers teach their children these things and lead them out into the vain amusements and vanities of the world while they are still children, what sorrow and anguish of heart must these parents have when after a time their children go out after these things, and have no desire to follow Jesus, the Lamb of God, and take the road that leads down to destruction and death?

Truly the love of sinful pleasure and the pure love of God cannot dwell in the same heart at the same time. A fountain cannot yield both bitter and sweet water. Do not put on your innocent children the signs of moral leprosy; do not array them in the garments that will identify them at once as belonging to the devotees of fashion. Do not waste the Lord's money, when the things you buy are only for the lust of the flesh, the lust of the eye and the pride of life, which things are not of the Father, but of the wicked one. I believe too it would be pleasing to God, if all the money spent for display and superfluities were spent for food and clothing for the poor and the destitute.

All the things we use that are unnecessary for ourselves, is wasting the Lord's money. This should be given either to care for the poor, or to preach the Gospel to them. Paul says to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy."

Mothers, do not neglect to warn and instruct your children in the ways of purity and simplicity as long as you live; though they seem to be out of your care, cease not to exhort them and pray for them, both children and grandchildren, and teach them with all long-suffering and doctrine; be instant in season, out of season; and let us all together work out our salvation, while it is an accepted time and a day of grace; "for the night cometh when no man can work."

TRUE EVIDENCES OF CONVERSION.

BY J. F. FUNK.

Men sometimes look for blessings and powers which God has not promised to them, and in the search of which they fall into the greatest delusions. As for instance in conversion, many, like the Jews of old, ask for a sign from heaven. The Lord calls these people a "wicked and adulterous generation," and says: "There shall no sign be given except the sign of the prophet Jonah," which is repentance and humiliation before God. This was what the Savior meant. Repentance should be preached and men would repent; and by their bringing forth fruit meet for repentance, men should know that they had repented, and they themselves should know that they had repented; and by a life of obedience, letting their light shine, men should know that they were the followers of Christ.

The evidences thus given should also be the test, by which they themselves, as well as others, should know that they had passed from death unto life, and were true children of God. No amount of wild unrestrained excitement, bodily exercise, wild unreasonable outcries, screaming, lamentations, trembling, rolling on the floor, leaping and jumping, clapping of the hands and other boisterous manifestations, arising from the excitement of the natural passions, and outbursts of feeling, however sincere men may be in their intentions, give any proof whatever that men are converted to God. Such doings may prove that such persons are converted to this or that form of religion, or to this or that denomination; but it is no

proof whatever that such persons are converted to God.

To prove that a man is converted to God he must possess and manifest the scriptural evidences of conversion; not the traditional evidences to which men pervert the scriptures, and worship the gods with their own hands have formed. This is one of the deceptions by which Satan blinds men and holds them under his dominion.

MORE ABOUT JESUS.

BY L. Z.

It is Sunday P. M. The rain is pouring dismally down from the dark heavens, and the appearance of the city presents a rather dark prospect for our Sunday school.

It is yet over an hour till Sunday school time, but outside of our door on the stairs and in the hall we hear the "patter, patter" of many little feet. It seems the children can hardly come early enough, for they are always here long before time to open, still we are a little surprised to have them come so early in such weather.

They are in good cheer, however, for we hear the little voices bright and happy, singing,

"More about Jesus would I know
More of His grace to others show;
More of His saving fullness see,
More of His love who died for me."

And then the sweet chorus
"More, more about Jesus," etc.

They scarcely realize how much their tender hearts are longing for the knowledge of and love for the dear Jesus of whom they love to sing.

I am so glad the dear Shepherd has in addition to preparing such good pasture in His word for these lambs, also filled their little souls with a longing for that food. True, they do sometimes seem very careless, sometimes they are very noisy and sometimes even disobedient; but the hungry longing for love, sympathy, and the teachings of the Savior is still there and it is touching to see the eagerness of some of the poor little waifs to do something for those who love them and for the Savior.

"There are little ones glancing about in my path,
In want of a friend and a guide;
There are dear little eyes looking up into mine,
Whose tears might be easily dried.

But Jesus will beckon the children away
In the midst of their grief or their glee—
Will any of them at the beautiful gate,
Be waiting and watching for me?"

Chicago, Ill.

SHALL WE USE THE ROD?

I am the mother of three little sunbeams who are scarcely ever still a minute unless asleep. They are not any worse than the common run of children who must ever be finding something to do; but they sometimes transgress the law, and I find it necessary to punish them in some way. Now I want to know, can we sustain a law unless there is a punishment attached to that law? The laws of our land govern the men and women of this country, and these laws have penalties attached to them. Suppose there was no penalty, what would be the consequence? Now children are but little men and women, and they should be treated as such.

I suppose some of you will throw up your hands and cry, "Rule by love!"

Yes, I believe in ruling by love when possible; but suppose you tell a child to do something and he willfully (while not refusing to obey, and you try gentle means and fail,—what is to be done? Must we let him go and laugh it off, or must we make him "tote the mark"? If you let him go, I fear he will grow up without much raising. For my part, I believe in strict obedience; but I think it very necessary that the parents have a great deal of patience and good judgment. I am no advocate of whipping if any other means will do; but if not, I think it all right to give a little hickory tea. Solomon said, "Spare the rod and spoil the child." Now let's hear from some of the other wise men. —*Ed. by C. E. Cotterman.*

THE CALL.

The night is dark; behold, the shade was deeper.

In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper—

"Come! do not watch one hour alone with me!"

Oh thou, so weary of thy self-denials,
And so impatient of thy daily cross,
Is it so hard to bear thy little trials,
To count all earthly things a painful loss?

What if thou always suffer tribulation,
And if thy Christian warfare never cease;
The galleys of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this dark
hour only;

This one dark hour—before the eternal dawn.

The captain's cat may pause upon the gallery,
The soldier sleep beneath the plummed crest,
And Peace may wait her wing or hill and valley.

But thou, O Christian, must not lake thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wilderness alone;
Though thou find not one human hand to aid thee—

One human soul to comprehend thine own.
Canst thou forget thy Christian subscription—

"Behold, we count thee happy who endure?"
What treasures would'st thou, in the land of Egyptian,

Repass the stormy water to secure?

The cross is heavy in thy human measure—
The way too narrow for thy inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

O that thy faithless soul one great hour only
Would comprehend the Christian's perfect life—
Dejected with Jesus, sorrowful and lonely,
Yet calmly looking upward in its stride.

In meek obedience to the heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature—
Looking to God alone for His release.

And He will come in His own good time and power.

To seek the sweetest-hearted children free;
Watch only through this dark and painful hour.

And when the morning yet will break for thee,
—*Ed. by E. L. Y.*

Canton, Minn.

If God be my Father, He loves me,
That means everything to me.
It means provision for my necessities,
Protection in all my vicissitudes, guidance in all my perplexities, friendship in my loneliness, comfort in my sorrows, success in Christian work, victory over my temptations, triumph over sin, and at the last an abundant entrance into His heavenly kingdom.

HERALD OF TRUTH.

January 15, 1897.

SUBSCRIPTION PRICE.

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MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a quantity of tracts and distribute them. They may lead some precious soul to Christ. See list and prices in another column.

MENNONITE BOOK & TRACT SOCIETY.

EXPLANATION.—We have received letters from a number of our patrons complaining that their papers recently contained statements; and some have felt grieved because this was done. It is our custom once a year to send a statement of account to all who owe us, so that they may be able to see from it how their account stands, and of course it is a reminder that old debts should be paid. It is quite an expense for us to write a letter and put a two cent stamp on each, and so in order to save a little money, in this way, we laid the bills into the paper, which is a common custom with many publishers. Of course we do not know whether the parties complained because the statement was laid into the paper, or whether they were displeased in a general way, because we sent them a statement, showing the amount they owed us. A large number of our patrons have fallen behind during the financial depression of the last two years, and we have all sympathy with them, but as the individual amounts are not large we feel that they should try to do all they can to help us likewise to meet our obligations.

CHEAP BOOKS. We have a copy of True Christianity by John Arndt, royal octavo, 500 pages, good paper, nice open print, complete and good in every respect except that the cover is somewhat worn. The price of this book new is \$4.25. We will send it postpaid by mail to any address for \$1.50. This is a rare chance to obtain this book at a very low price.

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Diseases of the Nervous System or Pathology of the nerves and nervous maladies, a treatise of psychological medicine, 200 pages, octavo, illustrated, cloth 50 cents. This book treats some very useful and interesting subjects.

HERALD OF TRUTH.

January 15,

SUNDAY SCHOOL LESSONS.

LESSON IV.—JANUARY 24.

THE LAME MAN HEALED.—Acts 3:1-16.

[Memory verses 13-16. Study Acts 3.]

GOLDEN TEXT.—His name, through faith in his name, hath made this man strong.—Acts 3:16.

INTRODUCTION.

TIME.—June, A. D. 30, not very long after the day of Pentecost.

PLACE.—Jerusalem; the outer court of the temple, near the "Beautiful Gate."

DAILY READINGS.

M. (Jan. 18.) The Lame Man Healed. Acts 3:1-16.

T. The paralytic healed. Mark 2:1-12.

W. The cripple healed. Acts 14:8-11.

T. The leper healed. 2 Kings 5:1-14.

F. The people healed. Num. 21:1-9.

S. The servant healed. Luke 7:1-10.

S. The Great Healer. Isa. 55:1-10.

LESSON V.—JANUARY 31.

THE BOLDNESS OF PETER AND JOHN.—Acts 4:1-14.

[Read Verses 15-31.]

GOLDEN TEXT.—There is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

INTRODUCTION.

TIME.—An afternoon in June, A. D. 30, immediately after the last lesson.

PLACE.—Jerusalem, in Solomon's porch, and in the hall of the Sanhedrim.

THE SANHEDRIM.—Tradition says this body was organized soon after the return of the Jews from captivity, by imitation of Moses' council of seventy elders (Num. 11:16-24). There were, however, according to some authorities, seventy-two members of the Sanhedrim, twenty-four priests, twenty-four elders, and twenty-four scribes, or lawyers. Originally it was a religious court, but it soon became of necessity the supreme civil court of the nation. The hall Gazi, in which the Sanhedrim met, was part of the great temple structure. The president sat on a throne at the end of the hall.

THE SADDUCEES.—This was the name of one of the most influential sects among the Jews in our Lord's time. It is probable, from their constant connection with the priests, that their name was derived from the famous Zadok, who became high priest in the reign of King Solomon (1 Kings 2:25).

They taught that there is no resurrection, neither angel, nor spirit (Acts 23:8). They also taught the doctrine of the freedom of the will of men.

PREACHING IN CHRIST'S NAME.—After the healing of the lame man was the court of the temple, he accompanied the apostles, leaping, and walking, and praising God. These strange events drew great crowds of people into Solomon's porch. This was a grand opportunity to preach in the mighty name of Jesus, through whom the lame man was healed. The apostle at once made good use of the occasion. Two unlearned men, Peter and John, were before the multitude. But they had been trained by Jesus, and were filled with the Holy Ghost. Peter was speaking and declaring that Jesus Christ was the healing power, and was therefore alive, and the true Messiah and Savior.

DAILY READINGS.

M. (Jan. 25.) The boldness of Peter and John. Acts 4:1-14.

T. Jesus before the council. Mark 14:55-65.

W. Confessing the name of Christ. Luke 12:1-12.

T. The chief corner stone. Psa. 118:19-29.

F. The foundation stone. Eph. 2:11-22.

S. The only foundation. 1 Cor. 3:11-15.

S. Building on the Rock. Matt. 7:21-27.

WORDS OF COMFORT.

Woe is me, for I am undone! Isa. 6:5.

Thou hast betrayed thyself, but in me thy help. Hos. 13:9.

O Lord, behold my affliction. Lam. 1:9.

Behold I have chosen thee in the furnace of affliction. Isa. 48:10.

Behold, O Lord, for I am in distress. Lam. 1:20.

He is a strength to the needy in his distress. Isa. 25:4.

I called upon the Lord in distress. The Lord answered me and set me in a large place. Psa. 118:5.

Therefore I take pleasure in distresses for Christ's sake; for when I am weak then am I strong. 2 Cor. 12:10.

We are orphans and fatherless. Lam. 1:3.

Thou art a helper of the fatherless. Psa. 10:14.

For in thee the fatherless findeth mercy. Hos. 14:3.

Shown me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me. Psa. 25:45.

I am the Lord thy God which teacheth thee to profit, which leadeth thee in the way that thou shouldst go. Isa. 48:17.

Mine eye, mine eye runneth down with water because the comforter that should relieve my soul is far from me. Lam. 1:16.

I even I am He that comforteth you. Isa. 51:12.

As one whom his mother comforteth, so will I comfort you. Isa. 66:12.

We labor and have no rest. Lam. 5:5.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

THE WAY TO THE CROWN.

We must taste the gall, if we are to taste the glory. If justified by faith, we must suffer tribulations. When God saves a soul, He tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all He permits them to do is to suffer for His sake. Go round to every one in glory; each has a different story to tell, yet every one a tale of sufferings. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way He led them thither. "Salvation is their only cry. Child of God, murmur not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

As we pour water into a dry pump when we desire to obtain more—so must we have the love of Christ imparted to the heart before we shall feel any uprisings of delight in Him.

1897

CORRESPONDENCE.

FROM ELIDA, ALLEN CO., OHIO.—According to previous announcement first services were held in the new church at the Pike on Sunday, Dec. 10th. The day was very beautiful and the house was crowded with people, many standing in the aisles, while many had to remain outside. Services were opened by singing the wellknown hymn: "All hail the power of Jesus' Name." Opening remarks and prayer were made by Bro. N. O. Blosser. Further remarks suitable for the occasion were made by the brethren J. M. Shenk, Noah Metzler, and C. B. Brenneman.

COR.

McVEY TOWNS, PA.—Brother M. S. Steiner preached for us very acceptably, at special appointments in our meeting house at Mattana, on the evenings of Dec. 22 and 23. The weather was so stormy and the visit so short as to be a disappointment, yet through the Lord's blessing some deep impressions were made upon saints and sinners.

COR.

FROM MORNINGTON TWP., PERTH CO., ONTARIO.—Sunday, Dec. 20th, ordination services were held in the Mornington Cong. The lot fell upon Bro. Nicholas Nafziger for bishop. May our young brother be filled with heavenly wisdom so that he may wisely and zealously labor, and may young and old hold him up in their prayers, and thus aid him in his solemn and responsible duties.

COR.

DEC. 29TH, 1896.—We enjoyed a very pleasant and profitable visit on Dec. 19 and 20 by Bro. Peter Zimmerman from Illinois. He spoke in the German language to an appreciative audience, some German Catholics being present, who were well pleased with his sermons. We all feel encouraged and hope the brother may soon visit us again.

J. H. HERSHEY.

WASHINGTON, D. C., DEC. 26TH, 1896.—We were recently favored with visits from the brethren H. E. Fast and Andrew Quiring of Mountain Lake, Minn., and Bro. Hygema of Wakarusa, Ind. We enjoyed showers of blessing, and we could realize the working of the Holy Spirit in our midst, as the dear brethren taught us from the Word of God, and four young persons became willing to forsake sin and come to Christ. May God grant them grace to make a full surrender to Him of all their powers for His service. The Lord be with our brethren in their labor of love.

COR.

FROM CLINTON, ELKHART CO., IND.—The congregation at the Clinton (Brick) meeting house were favored with a visit from Bro. H. E. Fast of Mountain Lake, Minn., on Dec. 8 and 9. He preached two sermons and on the evening of the 9th he went to hear the "sleeping preacher," John Kauffman. On the 17th of December, Bro. Amos Munaw of Wakarusa, came here and preached six encouraging sermons. Pre. Philip Roulet of Pulaski, Iowa was also with us during these meetings. We are always glad to have our ministers visit our little congregation. Our Sunday school will be continued during the winter for the first time. Our Young People's meeting is

also gaining in attendance and in interest. May God bless all these laborers for Him.

COR.

FROM KOKOMO, IND.—On the 19th of Dec, 1896, Bro. J. P. Smucker of Goshen, Ind., came to us as he was on his way home from his trip to Tennessee. On Sunday, the 20th, A. M., he preached an interesting sermon to the Howard and Miami Cos. congregation; also in the evening he preached another sermon, and on Monday a number of the brethren and sisters met and had communion meeting; 72 members participated in the emblems of the broken body and the spilt blood of Christ, to show forth their love, and humble themselves at the feet of the lowly "Lamb Jesus." Bro. Smucker also officiated in the communion services. On Sunday the 27th P. M. we organized our S. school. Bro. J. P. Schlaugh was elected superintendent and W. H. Lantz, assistant Supt., and Sister Nettie Hensler, secretary. G. W. NORTH.

COR.

SPRING CITY, PA., DEC. 23, 1896.—We as a congregation here are made to rejoice seeing the goodness and love of a kind heavenly Father in leading our dear young people to the knowledge of a need of coming to Jesus Christ as a Savior and there to find peace in their souls. Lately we have been visited by the dear ministering brethren, Amos Wenger, J. S. Coffman and M. S. Steiner and by the grace of God and their unflinching and sincere zeal in the work we as a little band of Christian believers here have been wonderfully strengthened and encouraged in the faith as taught by Jesus Christ and practiced by the holy Apostles and all God-fearing and obedient blood-washed souls down to the present time. At present there are nine that desire to make a covenant with God and join with us in His service. Believing that this special calling was not answered to by all to whom it came we hope that the number will be increased before entering the instructions and later on water baptism and church fellowship.

J. F. KOLB.

forth serve the Lord more earnestly, and study to show ourselves a pattern approved of God, remembering always the words of the Apostle Peter, "that we ought to obey God rather than man." During the past year 40 souls united with the church here, and we have a class of 23 converts now that will be received into the fold by baptism on confession of faith on Sunday, January 17th at Weaverland. May God grant them wisdom and understanding, and may they be thoroughly converted in his wish and prayer, so that they may come forth as shining lights.

D. S. WENGER.

SUNDAY SCHOOL ITEMS.

FROM ROSELAND, NEB.—The Sunday school at Roseland Mennonite church was organized on the 27th of Dec. for the year 1897 with the following officers:—Superintendent, Samuel G. Lapp; assistant Supt., Noah Eberle; Secretary, Sarah Shiffler; Treasurer, Albert Rutt; Chorister, C. Snyder.

COR.

FROM MAHONING CO., OHIO.—Another year's record of S. S. work is waited on the wings of time, and God only knows the result. Re-organization for the year 1897 at the Oberholzer church resulted in the re-election of Bro. Jno. L. Yoder, for superintendent, S. P. Yoder, assistant, Isaac B. Witmer, chorister, Harvey A. Metzler, secretary and treasurer. At the Metzler church Bro. Eli Blosser was re-elected Supt., A. Metzler, assistant, Selt Basinger, chorister, and H. A. Metzler, secretary. At Leontona Bro. John Riehl was re-elected Supt., Daniel Hoover, assistant, Samuel Moyer, chorister, Sister Mary A. Metzler, secretary. Good interest and attendance have been manifested throughout the whole year, and the new year opens with bright prospects for a continuance of the same.

COR.

Susie Fletcher, \$ 3.00
Maggie Fletcher, 3.00
S. W. Waterloo, Ont., 3.00
A Friend, Elkhart, 1.00
A Friend, Lancaster Co., Pa., 5.00
One who loves Christ, 1.00
Deatour Co., Kans., 1.00
Springdale Cong., Augusta Co., Va., 17.75
J. Hostetler, 2.00
A Brother, Fulton, Ill., 1.00
J. S. Augspurger, 5.00
Amish Mennonite Cong. Lapps, Lancaster Co., Pa., 25.00
A Brother, Elkhart, 1.00
Ida Kauffman, 1.00
Samuel Winters, 6.00
R. R. Landes, 1.00
J. S. Schrock & Family, .50
Amish Mennonite Cong. Howard Co., Ind., 9.19
Salem & Pike Cong., Allen Co., Ohio, 20.25
\$106.69

FINANCIAL REPORT

OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD, FOR THE MONTH OF DECEMBER 1896.

RECEIPTS.

Evangelizing.

Weaverland S. S.,	\$ 6.23
Heinrich Cong., Ontario,	12.22
A Sister, Pa.,	.50
Maple Grove Cong., Lagrange Co., Ind.,	27.50
Sarah Buzzard,	.50
Nappanee Cong.,	7.12
Emma L. Hler,	3.25
Knox Co. Tenn. Cong.,	20.00
Antioch Cong., Neb.,	1.84
Margaret Smith,	5.00
A Young Brother,	22.00
Dividend 97 Shares M. P. Co. Stock,	145.50
Dividend Caledonia Cong., Mich.,	1.50
" J. S. Augspurger,	6.00
" P. B. Good,	10.00
" Peter Gingerich,	1.50
" J. C. Hostetler,	3.00
Barbara Kauffman,	1.50
Dividend Martha and Barbara Long,	3.00
Dividend Folk Cong., Somerset Co., Pa.,	3.50
Dividend S. K. Plank,	1.50
" J. D. Showalter,	1.50
" Levi Witmer,	1.50

" Hannah Wambold, 1.00
Dividend A Sister, Lancaster Co., Penna., 7.50
\$292.66

Chicago Mission.

Oak Grove Y. P. M., Wayne Co., Ohio,	\$ 5.50
Barbara Hershey,	5.00
Barbara McAllister,	3.00
Mary A. McAllister,	2.00
Barbara Harnish,	2.00
A Sister,	2.00
A Brother,	1.00
Fannie Eckman,	.50
Isaac McAllister,	10.00
Sister M.,	3.25
John Schenck,	20.00
B. B. Leaman,	1.00
Nappanee Congregation,	1.00
C. I. Kennel,	.15
Allen H. Miller, Pekin, Ills.,	1.00
A Sister,	3.00
Sarah A. Yoder,	3.00
A Sister, Lancaster Co., Pa.,	3.25
A. R. Miller,	1.00
A Young Brother,	22.00
Science Ridge Cong., Sterling, Ills.,	6.00
Joe Yeackly,	2.15
John Amstutz,	1.00
Elizabeth Miller,	1.00
Levi Hooley,	2.00
Isaac Peters Cong., York Co., Neb.,	15.25
Freeport Cong., Stephenson Co., Ills.,	25.50
Mrs. S. P. Yoder,	1.00
Amish Mennonite Cong. Howard Co., Ind.,	2.65
West Liberty S. S., McPherson Co., Kans.,	6.12
Dividend, Maria Hershey,	9.00
Dividend A Sister,	9.00
Friends, Elkhart,	6.25

Armenian Sufferers.

Susie Fletcher,	\$ 3.00
Maggie Fletcher,	3.00
S. W. Waterloo, Ont.,	3.00
A Friend, Elkhart,	1.00
A Friend, Lancaster Co., Pa.,	5.00
One who loves Christ,	1.00
Deatour Co., Kans.,	1.00
Springdale Cong., Augusta Co., Va.,	17.75
J. Hostetler,	2.00
A Brother, Fulton, Ill.,	1.00
J. S. Augspurger,	5.00
Amish Mennonite Cong. Lapps, Lancaster Co., Pa.,	25.00
A Brother, Elkhart,	1.00
Ida Kauffman,	1.00
Samuel Winters,	6.00
R. R. Landes,	1.00
J. S. Schrock & Family,	.50
Amish Mennonite Cong. Howard Co., Ind.,	9.19
Salem & Pike Cong., Allen Co., Ohio,	20.25
\$106.69	

Orphans' Home.

Weaverland S. S.,	\$ 6.23
Two Little Boys' earnings,	10.50
Sister M.,	3.00
John Enders,	2.50
Freeport Cong., Stephenson Co., Ills.,	15.50
A Cheerful Giver,	10.00
Dividend, A Sister,	7.50
\$55.23	

Foreign Missions.

Totals.

A Young Brother,	\$ 21.00
Evangelizing,	292.66
Chicago Mission,	174.82

Armenian Sufferers,	106.69
Orphans' Home,	55.23
Foreign Missions,	21.00

Total for December \$650.40

We also received \$14.00 from the S. W. Pa. S. S. C. to be given personally to the workers at the Chicago Mission.

EXPENSES.

Henry E. Fast, work in Indiana & Illinois,	\$30.00
Daniel Burkhard, by different ministers for work in his District,	40.00
J. P. Smucker, Trip to Tenn.,	30.00
Henry Welly to Clay and Owen Co's., Ind.,	9.00
	\$109.00

Chicago Mission.

Rent of Hall for Jan. 1897,	\$20.00
Rent for Living Rooms Jan. 1897,	8.00
Expenses for Living,	10.06
Ton of Soft Coal,	4.20
Half ton of Hard Coal,	3.25
Drays,	1.25
Song Books,	.50
Postage,	.07
Dispensary Supplies,	2.30
Lumber,	.50
Car Fare,	.10
Kerosene,	.30
Stovepipes,	1.75
Incidentals,	.30
	\$54.67

Armenian Sufferers.

Brown Bros., New York,	\$111.59
Totals,	
Evangelizing,	109.00
Chicago Mission,	54.67
Armenian Sufferers,	111.69
	\$275.36

The Mission workers wish to extend their thanks to the kind friends who remembered them with provisions for the poor.

One box from each of the following places:

Sterling, Ohio.
South West, Ind.
Freeport, Ill.
Smithville, Ohio.
Scottdale, Pa.
Two barrels and one box from Sterling, Ill.
One box of clothing from Canton, Kans.
One box apples and potatoes from Princeton, Ill.
\$1.00 from Charles D. Yoder.

Among the visitors at the Mission were Sister Sarah Metzler, the brethren, John Metzler, John Culp, John Hygema, and a brother from Kansas.

Gratefully acknowledged,
Executive { A. B. KOLB, Pres.
Committee { G. L. BENDER, Secy.
C. K. HOSTETLER, Treas.

"The hand that rocks the cradle is the hand that rules the world."

Within the household it is the mother who is first called upon to minister to the wants of the sick and ailing. With a bottle of Dr. PETER'S BLOOD VITALIZER at hand, she is prepared for most emergencies. Every mother should read a copy of "The Surprise." It will be sent gratis, by addressing Dr. Peter Fahrney, 112 114 S. Hoyne Ave., Chicago, Ill.

REPORT OF MINISTERS' MEETING.

Ministers' Meeting was opened according to previous arrangement at the new meetinghouse near Elida, Ohio on Monday morning Dec. 14, 1896, and was organized by choosing the brethren John Blosser and C. B. Brenneman moderators, and N. O. Blosser and Samuel Wayne secretaries. Bro. Wayne however on account of failing health could not serve and was soon obliged to return home. Bro. Blosser was then assisted in his work by Daniel Sherk and sister Alice Hilty.

The following bishops, ministers and deacons were present, some of them however only during part of the meeting.

BISHOPS.

David Plank, Bellefontaine, Ohio.
Henry Quiring, Mountain Lake, Minn.
J. M. Sherk, Elida, Ohio.

MINISTERS.

John Blosser, New Stark, Ohio.
N. O. Blosser, New Stark, Ohio.
David Hilty, West Liberty, Ohio.
A. I. Yoder, West Liberty, Ohio.
Henry E. Fast, Mountain Lake, Minn.
Noah Metzler, Chicago, Ill.
C. P. Steiner, Cranberry, Ohio.
C. B. Hornung, Bluffton, Ohio.
C. B. Brenneman, Elida, Ohio.
Moses Brenneman, Elida, Ohio.
D. S. Brunk, Elida, Ohio.
Geo. Ross, Elida, Ohio.

DEACONS.

J. B. Hartzler, Huntsville, Ohio.
Samuel Wayne, West Liberty, Ohio.
Eli Yoder, West Liberty, Ohio.
Christian Lehman, Elida, Ohio.
Andrew Stemen, Elida, Ohio.
J. B. Huber, Elida, Ohio.
Perry Brunk, Elida, Ohio.

The first day was taken up for the most part in choosing officers and arranging the topics to be discussed. The regular work of the meeting began in the evening and was opened by an address of welcome by J. M. Sherk.

The meetings were not so largely attended by ministers and other brethren and sisters from abroad as we had hoped and desired, yet we were very glad and thankful for those who did attend and assisted in making the meetings so interesting, edifying and soul-stirring. We are glad to be able to say the meetings were a decided success, and to many of us the time spent there was one of the most enjoyable and edifying seasons we ever experienced. Not to say of course that all that was done and said was edifying and elevating, but in the main the exercises were inspiring and uplifting, as many can testify. One dear young soul became willing to forsake sin and the world and to cast in her lot with the people of God, and one aged sister from another denomination made application to unite with us, and others who had already been a good while in the Master's service were quickened and stirred up as they had never been before.

Simple meals were served in the old church house and a good many remained from about 9:30 A. M. to 8:30 P. M. Meetings continued 10 days closing Wednesday evening Dec. 23rd.

The leading points in the discussion read of all the topics were noted down and a condensed report of the same will appear in the HERALD later on.

DANIEL SHENK.

REPORT

of the Conference held in Bon Homme Co., S. Dak. on Nov. 16, 17 and 18, 1896.

A number of brethren met on the 14th of November in the Sharon meeting house. The meeting was opened with singing, reading of Scripture and prayer. A number of questions, part of them received and arranged by Elder Isaac Peters of Henderson, Neb., who on account of bodily infirmity was unable to attend conference—were taken under consideration and accepted. Further routine business relating to the Conference was arranged, and the session closed with singing and prayer.

According to previous announcement the brethren and sisters assembled in conference session on the 16th of Nov., 1896, in the Sharon meeting house, Bon Homme Co., S. Dakota. The following elders, ministers and deacons were present.

Elders (bishops):—

Aaron Wall, Mt. Lake, Minn.
Cornelius M. Wall, Henderson, Neb.
E. M. Hartman, Washington, Ill.
J. F. Funk, Elkhart, Ind.
Benjamin Schmidt, Loretta, S. D.

Ministers:—

Henry E. Fast, Mt. Lake, Minn.
Bernard Kroeker, Hugo, Colo.
Henry C. Unruh, Loretta, S. D.
Henry P. Unruh, Loretta, S. D.
Cornelius Ewert, Loretta, S. D.

Deacons:—

Henry Dick, Mt. Lake, Minn.
Cor. Friesen, Mt. Lake, Minn.
Cor. Epp, Henderson, Neb.
Cor. Unruh, Loretta, S. D.

The meeting was opened with singing. Bro. E. M. Hartman of Washington, Ill., read 1 Cor. 3:9-15, and presented many thoughts therefrom, among others the following:—

With our own power or the help of man we can accomplish nothing, but with the help of God we can do much. In all our labors we should seek, in full trust in God, to press forward in our work, and ever improve Him for His blessing and mercy.

After an earnest prayer Bro. Hartman further read for his text, 1 Tim. 3: 14, 15. From his sermon we call the following thoughts:—

The Lord always had a people on earth. To this church or people He revealed His will in all ages. He continually raised up and chose men or servants, through whom He taught and led His people. He was with them and protected them, and they were His people, His own.

In the fulness of time He sent His Son into the world, and by the power of the Holy Spirit the church of the New Dispensation was founded by the Apostles of His Son. This church has existed unto the present time.

If we follow Christ faithfully, we are members of this church; and all we who are called according to the order of the Gospel are His ministers, and as such our position is more exalted than that of a king or emperor. We are called upon to preach the Gospel, and we are entrusted with the responsibility of performing this duty faithfully; to warn sinners, to teach and encourage the children of God, and to observe all things commanded by Him; and on this condition He will be with us unto the end.

Jesus chose His disciples with the express purpose of making them fishers of

men. He is the Son of God, and was acknowledged as such by Peter and others, and upon this confession He founded His church, and on this foundation it stands to-day. His ministers still have the charge upon them to build upon this foundation alone, to preach repentance and conversion, to baptize the believers and to teach and encourage them from God's word.

Our duty at this conference is to encourage and edify one another, and to learn how we are to work in the Lord's vineyard and how we are to lead His church. In the latter days grievous errors shall arise, and many shall be led astray, hence we must watch that we be not deceived by these false prophets and led into error. The kingdom of Christ is a kingdom of peace. Our weapons are not carnal, but spiritual. We are to love our enemies, and not slay them. Jesus is the cornerstone of our faith, hence we must build upon Him.

We are living in perilous times. Satan has disguised himself as an angel of light, and seeks to show mankind a way that seemeth right, and in which they can serve God while they are fulfilling the desires of the flesh. Therefore we must be wise, lest we also be led away in this manner.

The Divine power strengthens and awakens us to activity and makes our work successful, but ministers are secured to-day who preach that only which pleases the flesh and the carnal nature. Hence we need to watch. Satan often masters up the powers of hell against the church, but God be praised, the Lord has always been with His people, and He will be with us. The church of God still lives.

The office of the ministry is attended with suffering, self denial and trials, yet those who are faithful shall shine as the stars forever. This is a sweet comfort to the faithful laborer in his arduous and important duties. Therefore let us, to whom is entrusted this work, hold fast to the Word and to God's doctrine, and the Lord will bless the work in our hands.

At the conclusion of this address, Eld. Cornelius Wall of Henderson, Neb., was elected Moderator, and Eld. J. F. Funk of Elkhart, Ind., Secretary of the conference.

Eld. Aaron Wall of Mountain Lake, Minn., announced that liberty would be given to any one who had a good thought to present the same to the conference, and that the brethren should not wait too much one for another, however all should be done in proper order. He also admonished the brethren to keep their minds upon the subject matter on hand, and so seek to aid that all may prove what is that good and acceptable and perfect will of God.

The following questions were now presented and discussed:—

QUESTIONS.

1. What is the most necessary thing to be sought at a conference?

Answer.—The advancement of God's cause, as well in our own church as also in the sister churches, and also in the heathen world, should ever be borne in mind, and to mutually encourage and incite activity in the same. Matt. 6:33; 28:19, 20; Mark 16:15; Luke 24:46, 47; Acts 1:8.

2. How can a repentant sinner know that he has been justified?

Answer. In this that he acknowledges and confesses his sins, that he heartily and sincerely repents, that he shows by his conduct that he accepts Jesus as his Savior, and in childlike submission yields to Him and His word, and in this that he then earnestly and faithfully strives to walk in the way of the Lord, and keep His commandments. 1 John 2:3; 3:10, 11; 2:10; John 13:35; Luke 19:6, 8; Rom. 8:10; Heb. 10:21.

The morning session was closed with singing and prayer.

AFTERNOON SESSION.

At 1:30 the session was opened with singing. Bro. A. Wall conducting the exercises and reading Rom. 14:17, 18. After an earnest prayer, the regular work was resumed.

3. What is to be understood from the words of Jesus, John 3:5, "Born of water and of the Spirit?"

Ans.—The term "Born of water" etc., is not to be understood as literal or material, but to mean that the external baptism of water, not the work of man, but it is the work of God, which through His word is wrought in us by faith. The water indicates the Word which points us to Christ, and the Spirit worketh within us the new life. Isa. 44:3, 4; Ezek. 36:25-27; John 4:14-30; 7:38, 39; 6:36; Eph. 5:6, 7; Heb. 10:22; John 13:33.

4. What position should parents take toward their children that they may not hinder but help them into the kingdom of God, and how are we to understand Matt. 19:13, where Jesus says, Let the children come unto me, and forbid them not?

Ans.—They should live uprightly and piously before them, and teach them by a good example, pray for and with them, teach them from the word of God, and early admonish them to give themselves to God; give them good books and other good literature, and accustom them early to attend regularly at Sunday school and their church service, and speak to them of the precious saving truths of the Gospel. We should not seek simply to get our children into the church, but to lead them to Christ. From the words, "Suffer the little children to come unto me," we understand that it teaches us that we should bring up our children in the nurture and admonition of the Lord, that we bring them daily to Jesus in prayer, that He may bless them. In these words we have also the assurance that as long as children are in their innocence, they are under grace, and consequently heirs of heaven, without observing baptism or other outward observances and ordinances. Isa. 45:11; Deut. 10:16, 19; 6:7, 8, 20, 25; Eph. 4:4; Col. 3:21; Psa. 78:4, 6; Matt. 19:13-15; 18:1; Luke 18:15.

The afternoon session closed with singing and prayer.

In the evening the services were conducted by the brethren Cornelius Wall of Nebraska and J. F. Funk of Indiana. Bro. Wall spoke for Matt. 13:33 and J. F. Funk from Mark 1:14, 15.

TUESDAY MORNING.

The session was opened with singing and prayer, followed by a short address by J. F. Funk of Indiana, 1 Cor. 3:11, after which conference resumed regular business.

5. What relative position with the older members do the young people take in the church as members of the

same, and what position should the older members take toward the young in order to be a good example to them? Ans.—As members of the church old and young members stand on the same level, yet the young should be duly respectful and submissive in their conduct toward the older ones. Likewise should the older ones deal charitably with the younger and not despise their youth, as Paul writes to Timothy, "Let no man despise thy youth." 1 Tim. 5:1; Psa. 119:9; Ex. 20:12; Prov. 16:31; Lev. 19:32; 1 Pet. 5:5.

6. In what relation must the members of the church stand to their ministers, and how should they consider the minister's position?

Ans.—The members should look upon their minister as their leader and teacher, and as such watch on behalf of their souls. Members should also consider that the minister has a grave and important position, upon which devolves a great responsibility, and therefore they should pray diligently for the ministers, and aid them in their arduous duties, encourage them and lighten their burdens as much as possible. We can do this in this that we endeavor to obey their admonitions and advice, and the discipline of the church at all times, and by a righteous and temperate life give the minister no needless trouble. Heb. 13:7, 17; 1 Cor. 4:1, 2; 1 Thess. 5:12, 13; 1 Tim. 5:7-20; 1 Cor. 11:1; Gal. 6:6; Eph. 20:28; 3:13.

7. What is the essential requisite in a congregation to qualify it as a truly Christian congregation? Ans.—First, prayer; secondly, faithful ministers, who declare to the people the whole counsel of God. Further it is necessary that the members have, through true repentance and regeneration, attained unto the true life in Christ, so that they are as Peter says (1 Pet. 2:9), "a holy nation, a peculiar people; that ye should show forth the praises (virtues) of Him who hath called you out of darkness into His marvelous light." Such a church is known by her evangelistic faith, and doctrine, by the love that is manifest within her midst, by the pious, virtuous life of her members and their faithful observance of all the commandments of Jesus. Rom. 12:11, 12; 1 Thess. 5:8, 17; Rom. 12:4, 5; Eph. 4:3, 15; 6:10-18; Col. 3:14; Rev. 3:7-10; Luke 18:1; Col. 4:3; Matt. 6:33.

Morning session closed.

AFTERNOON SESSION

opened by Bro. H. E. Fast of Mt. Lake in a short address from Titus 2:11-14, and prayer.

8. How can greater interest and activity in the cause of Christ and for the salvation of souls and the upbuilding of His kingdom be awakened? Ans.—By mutual church visitation on the part of ministers as well as of members, where the time is spent in admonition and exhortation unto edification. Also in this that we appoint evangelists and send them out to this work, the church aiding in this matter by supplying the means whereby the traveling expenses of the evangelists be paid. 1 Peter 2:5, 9; Matt. 28:16-20; 18:19, 20; Heb. 10:24, 25; Acts 15:31-33; 1 Thess. 5:11.

9. "Let us therefore fear, lest a promise, being left us of entering into his rest, any of us should seem to come short of it." Heb. 4. Of what nature must this fear be in order that the happy goal of rest may be attained?

Ans.—This fear is a fear that worketh through love, and not a fear of punishment, but much rather such a condition that causes us to fear lest we might offend our brother, a condition in which we fear lest we lose that which we have received from the Lord. "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11; 1 John 4:18; Prov. 8:13; Ex. 9:19; Psa. 2:12.

After a short address by Henry P. Unruh of Loretta, and a prayer, open conference adjourned, and in the evening Bro. Aaron Wall preached a very impressive sermon on stability of faith, and how the mighty arm of God is ever stretched out over His children; protecting and preserving them in all perils and hardships if they are faithful unto Him. His text was Dan. 6:10. Bro. Hartman followed with a heart searching sermon on Matt. 19:20. The day was brought to a close, and all felt conscious of having been richly blessed of God.

Wednesday morning Nov. 18, the congregation again assembled to hold church counsel, and to further consider several questions, relating specially to the members. The meeting was opened by Bro. B. Kroeker of Colorado, who read Psa. 128 and preached from Judges 1:1-4. The following questions were then considered:

1. What difference is there between the "first love" and lukewarmness, and what is the reason that in the Christianity of to-day there is so much complaint of coldness and indifference? How can this evil be remedied, especially that of absence from the meetings. (Heb. 10:25)?

Ans.—God is love. In the first love we have the Spirit of God in us, and thereby His love manifests itself in us. Indifference comes from Satan and leads us away from this love, and because our hearts grow cold and we have little inclination for a living service of God (Rom. 12:1-3), complaint is natural to follow. To remedy this we should admonish one another, pray with and for one another, diligently study the word of God and have our conversation on heavenly things. Col. 3:16; 2 Peter 1:5-9; Rev. 2:4, 5; 1 Kings 18:21; John 21:15; Prov. 29:18; Isa. 58:1; 2 Tim. 4:1-4; 2 Peter 1:5.

2. May a truly believing Christian take part in politics or elections, and what Scriptures testify for or against these things?

Ans. We advise our members not to take part in these things. Matt. 23:23; 23:39; 6:15; Luke 12:15; 1 Cor. 5:12, 13; John 17:16; John 18:36; 1 Cor. 6:1-8; Luke 20:24, 25.

Morning session closed.

AFTERNOON SESSION

opened by E. M. Hartman, after which the questions were again taken up.

3. Whereas a number of the several District Conferences of the Methodists in the United States and Canada who are still holding to the early principles of the church, have considered the matter of holding a General Conference and have already taken steps in the same by appointing men as delegates or representatives to a meeting to be held at Elkhart, Ind., on the 27th of November, 1897, to further consider the matter, what therefore is the opinion of this conference on the subject?

Resolved, That we favor the matter, and that we send a brother to represent this conference at the meeting at Elkhart, Ind., for the purpose named.

4. What is the proper posture for the Christian to take during prayer at table and in the meeting?

Ans.—From the word of God we understand that the sincere prayer to God, at table or the public service can be offered kneeling or standing. We assume that according to Phil. 2 and Mark 11:25 in kneeling both knees should be bent, and that in standing, the hands should, according to 1 Kings 8:14, 14; Isa. 45:23; Matt. 26:39; Mark 11:25; Luke 18:11-13; Phil. 2:8; Rev. 5:14; 19:4, be folded.

5. How shall the brethren conduct themselves in the matter of wearing of the hair and the beard?

Ans.—In the wearing of the hair and the beard each one shall keep himself in proper order, and not follow the fashions of the world. Lev. 19:27; 1 Cor. 11:14.

6. Bro. Henry E. Fast, who during the previous year served in the capacity of evangelist, was proposed and appointed for the same work in the coming year.

7. Bro. H. E. Fast was appointed by this conference as delegate to the meeting of the General Conference (Committee which is to meet Nov. 27th, 1896, at Elkhart, Ind.).

8. At the invitation of the brethren in Jefferson Co., Neb., it was decided to hold the next annual conference in the fall of 1897 at that place, the time for said conference to be decided by the brethren of that congregation.

After an appropriate address and prayer by Bro. Henry C. Unruh, conference adjourned.

On Wednesday evening another meeting was held, on which occasion Bro. H. E. Fast preached from Prov. 23:29 and Bro. E. M. Hartman from Eph. 6:10-19. All these meetings were greatly enjoyed, well attended, and rich in blessing. God bless still further the work done according to His holy will.

J. F. FUNK, Sec'y.

LIKE CHRIST, IN SUFFERING WRONG.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for Christ's sake, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—1 Pet. 2:19, 20.

It is in connection with a very everyday matter that Peter gave utterance to those weighty words concerning Christ as our Surety and Example. He is writing to servants, who at that time were mostly slaves. He teaches them to be subject with all fear, not only to the good and gentle, but also to the froward. For, so he writes, if any one do wrong and be punished for it, to bear it patiently is no special grace. No; but if one do well, and suffer for it, and take it patiently, this is acceptable of God; such bearing of wrong is Christ-like. In bearing our sins as Surety, Christ suffered wrong from man; after His example we must be ready to suffer wrongfully too.

There is almost nothing harder to bear than injustice from our fellow-men. It is not only the loss of pain; there is the feeling of humiliation and injustice, and the consciousness of our rights asserts itself. In what our fellow-creatures do to us, it is not easy at once to recognize the will of God, who thus allows us to be tried, to see if we have truly taken Christ as our example.

Let us study that example. From Him we may learn what it was that gave Him the power to bear injuries patiently.

Christ believed in suffering as the will of God. He had found it in scriptures that the servant of God should suffer. He had made Himself familiar with the thought, so that when suffering came, it did not take Him by surprise. He expected it. He knew that thus He must be perfected; and so His first thought was not how to be delivered from it, but how to glorify God in it. This enabled Him to bear the greatest injuries quietly. He saw God's hand in it.

Christ! would you have strength to suffer wrong in the spirit in which Christ did? Accustom yourself in everything that happens, to recognize the hand and will of God. This lesson is of more consequence than you think. Whether it be some great wrong that is done you, or some little offence that you meet in daily life, before you fix your thoughts on the person who did it, first be still, and remember, *God allows me to come into this trouble to see if I shall glorify Him in it.* This trial, he it the greatest or least, is allowed by God, and is His will concerning me. Let me first recognize and submit to God's will in it. Then in the rest of soul which this gives, I shall receive wisdom to know how to behave in it. With my eye turned from man to God, suffering wrong is not so hard as it seems.

Christ also believed that God would care for His rights and honour. There is an innate sense of right within us that comes from God. But he who lives in the visible, wants his honour to be vindicated at once here below. He who lives in the eternal, and as seeing the Invisible, is satisfied to leave the vindication of his rights and honour in God's hands; he knows that they are safe with Him. It was thus with the Lord Jesus. Peter writes, "He committed Himself to Him that judgeth righteously." It was a settled thing between the Father and the Son, that the Son was not to care for His own honour, but only for the Father's. The Father would care for the Son's honour. Let the Christian just follow Christ's example in this, it will give him such rest and peace. Give your right and your honour into God's keeping. Meet every offence that man commits against you with the firm trust that God will watch over and care for you. Commit it to Him who judgeth righteously.

Further, *Christ believed in the power of suffering love.* We all admit that there is no power like that of love. Through it Christ overcomes the enmity of the world. Every other victory gives only a forced submission; love alone gives the true victory over an enemy, by converting him into a friend. We all acknowledge the truth of this principle, but we shrink from the application. Christ believed it, and acted accordingly. He said too, I shall have my revenge; but His revenge was that of love, bringing enemies as friends to His feet. He believed that by silence and submission, and suffering and bearing wrong, He would win the cause, because thus love would have its triumph.

And this is what He desires of us too. In our sinful nature there is more faith in might and right than in the heavenly power of love. But he who would be like Christ must follow Him

in this also, that He seeks to conquer evil with good. *The more another does him wrong, the more he feels called to love him.* Even if it be needful for the public welfare that justice should punish the offender, he takes care that there be in it nothing of personal feeling; as far as he is concerned, he forgives and loves.

Ah, what a difference it would make in Christendom and in our churches, if Christ's example were followed! If each one who was reviled, 'reviled not again'; if each one who suffered, 'threatened not, but committed himself to Him that judgeth righteously.' Fellow-Christians this is literally what the Father would have us do. Let us read and read again the words of Peter, until our soul be filled with the thought, 'If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.'

In ordinary life, where we mostly seek to fulfil our calling in our own strength, such a conformity to the Lord's image is an impossibility. But in a life of full surrender, where we have given all into His hands, in the faith that He will work all in us, there the glorious expectation is awakened, that the imitation of Christ in this is indeed within our reach. For the command to suffer like Christ has come in connection with the teaching, 'Christ also suffered for us, so that we, being dead to sins, might live unto righteousness.'

Beloved fellow-Christian! wouldst thou not love to be like Jesus, and in bearing injuries act as He Himself would have acted in thy place? Is it not a glorious prospect in everything, even in this too, to be conformed to Him? For our strength it is too high; in His strength it is possible. Only surrender thyself day by day to Him to be in all things just what He would have thee to be. Believe that He lives in which heaven at three o'clock in the morning, they saw a human form walking upon the waves towards them, it was Jesus who had been watching them in their difficulties, and was coming to their relief. But they did not recognize Him but thought it was a spirit, and they cried out in fear. Jesus did not leave them in suspense, but at once began to talk with them, and His familiar tones must have sounded as sweet music to their ears. But not only His voice comforted them, but much more the words which He spoke, "Be of good cheer; it is I; be not afraid." So the Lord comforts all His people, in times of darkness, trials, storms and fears.

We are reminded of His precious words upon another occasion as He revealed to His disciples the fact that He was about to leave them, "Let not your heart be troubled; ye believe in God, believe also in me." The religion of Jesus is one of comfort. He gives rest and peace to all who trust in Him. We notice His manner of comforting these distressed disciples. I. He drew near. 2. He spoke to them. 3. His words were words of cheer. 4. He entered into the boat with them. 5. He quieted the wind that had defeated all their efforts, and there was a calm and peaceful sea.

It seems strange that these disciples who had seen so many of His mighty works, should have been so surprised at this quieting of the storm. The Evangelist tells us that "their heart was hardened." They "did not consider the miracle of the loaves." There is nothing more hardening to the heart than

this trait of His blessed image. Lord my God, I would now, once for all, give up the keeping of my honour and my rights into Thy hands, never more again myself to take charge of them. Thou wilt care for them most perfectly. May my only care be the honour and the rights of my Lord!

I specially beseech Thee to fill me with faith in the conquering power of suffering love. Give me to apprehend fully how the suffering Lamb of God teaches us that patience and silence and suffering avail more with God, and therefore with man too, than might or right. O my Father, I must, I would walk in the footsteps of my Lord Jesus. Let Thy Holy Spirit, and the light of Thy love and presence, be my guide and strength. Amen.—A. Murray.

CHRIST WALKING ON THE SEA.

Mark 6: 45-56.

After the miracle of feeding the 5000 our Savior "constrained His disciples" to re-enter their boat, and to go to Bethsaida, at the head of the lake, intending there to rejoin them when He had dismissed the multitude. The reason of this appears to be that the people who saw the great miracle of the multiplication of the loaves, were so impressed, that they determined to make Him a King by force, and in this movement the disciples were likely to sympathize. Therefore Jesus separated the disciples from the people, and remained to send the latter away. After this He retired to "a mountain," or elevated place, to pray. While He was there, the disciples in the boat were encountering a storm upon the lake, which kept them rowing in vain. They made no headway against the boisterous winds, and were exhausted by their efforts. They must have been rowing some eight or nine hours, when at the "fourth watch," which began at three o'clock in the morning, they saw a human form walking upon the waves towards them, it was Jesus who had been watching them in their difficulties, and was coming to their relief. But they did not recognize Him but thought it was a spirit, and they cried out in fear. Jesus did not leave them in suspense, but at once began to talk with them, and His familiar tones must have sounded as sweet music to their ears. But not only His voice comforted them, but much more the words which He spoke, "Be of good cheer; it is I; be not afraid." So the Lord comforts all His people, in times of darkness, trials, storms and fears.

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Christ walking on the sea. Mark 6: 45-56. After the miracle of feeding the 5000 our Savior "constrained His disciples" to re-enter their boat, and to go to Bethsaida, at the head of the lake, intending there to rejoin them when He had dismissed the multitude. The reason of this appears to be that the people who saw the great miracle of the multiplication of the loaves, were so impressed, that they determined to make Him a King by force, and in this movement the disciples were likely to sympathize. Therefore Jesus separated the disciples from the people, and remained to send the latter away. After this He retired to "a mountain," or elevated place, to pray. While He was there, the disciples in the boat were encountering a storm upon the lake, which kept them rowing in vain. They made no headway against the boisterous winds, and were exhausted by their efforts. They must have been rowing some eight or nine hours, when at the "fourth watch," which began at three o'clock in the morning, they saw a human form walking upon the waves towards them, it was Jesus who had been watching them in their difficulties, and was coming to their relief. But they did not recognize Him but thought it was a spirit, and they cried out in fear. Jesus did not leave them in suspense, but at once began to talk with them, and His familiar tones must have sounded as sweet music to their ears. But not only His voice comforted them, but much more the words which He spoke, "Be of good cheer; it is I; be not afraid." So the Lord comforts all His people, in times of darkness, trials, storms and fears.

lack of consideration and unbelief. There was something so imposing about the storm, and so striking about the calm, that the contrast impressed them with wonder.

Coming back again to the western shore of the lake, they entered the small and fertile district of Gennesaret, where another great crowd was soon gathered, who brought their sick to be healed. And Jesus went through the towns and villages of this district, and found the sick laid in the streets for Him to look upon; and these besought Him for the privilege of touching His garments; and as many as touched were made whole.

Here are some lessons for us to learn: 1. We may sometimes be retarded in our work by no fault of our own. These disciples were not responsible for the head wind which made their rowing vain. So we are compassed about with difficulties in the Lord's service. Let in any one start out to do God's work in this world, and a thousand obstacles spring up in the way.

2. But Jesus sees His toiling children, and in due time comes to their aid. He may discern that our faith needs a trial, and therefore delay, but He is sure to appear at the moment we most need Him.

3. Boisterous waves present no difficulties to our Savior. He can walk the sea, and is ever present with His people.

4. To have Christ in the vessel is to insure a speedy and safe voyage. Let us ask Him to be with us in every undertaking, in every day's employment, in every room in our house, in every thought and feeling of our hearts.

5. The truest way to honor Christ is to trust Him. Let us believe so strongly in His power and willingness to do for us, that no blessing, however large, shall surprise us.—Sel.

SEEKING THE KINGDOM OF GOD.

The kingdom of God and His righteousness is sought as you would seek anything else. How does a vain man seek after worldly reputation? How does a sensual man seek carnal gratification? Are not those objects which they seek after ever uppermost in their mind? Is it not their continual prayer to obtain them? Let it not be said that "the children of the world are in their generation wiser than the children of light."—Waggon.

ARE CHILDREN HAPPY?

So say the poets. So says the world. And yet there is reason to believe that the sorrows and troubles of childhood are underrated by even those who claim them to be both observant and thoughtful. Why we should do so is not easy to explain. Perhaps it is partly because we see that the troubles of the child often spring from what we deem trifles; and we leap to the conclusion that the mental suffering is also trifling. Perhaps it is partly because we grow indifferent to both the joys and the sorrows which have receded into the dim distance of many years.

Be this as it may, the fact is clear. We are prone to speak of the "little troubles of childhood" as if the capacity of the love for pleasure and pain depended upon the feet and inches which the baby measures, or the pounds avoirdupois which it weighs. Let us look into the matter a little.

1. Children are sometimes unhappy because they fear that they are not loved as they desire to be.

They are not aware of the deep, instinctive affection with which the father and the mother regard them. They get their impressions from what they see and hear. If the father is silent and undemonstrative, the child does not realize the fact that a warm and deep current of love is flowing under this icy surface. If the parental face seldom smiles, if the parental voice is seldom heard save in the stern tones of authority, the atmosphere of home will seem cold and chill. The child's affections are not invited forth; and he will feel lonely and forsaken, and yearn for fellowship and friendship. In similar circumstances, a man may fall back upon his habitual self-reliance, and be as cold and indifferent as those around him; but a child cannot do this. His nature clings to those about him, as they try to the only way repulsed from the support, he falls prostrate in the dust, losing hope and courage. We have seen little children whose faces indicate just this state of the mind and heart.

2. The disappointments of children are as hard to bear as those of adults. Their hopes and plans sometimes refer to what we esteem trifles, it is true; nevertheless they value their little possessions as highly, and cling to them as tenaciously, as we do. And when their plans fail, they feel even more disappointed than we do when our more important projects come to naught. We have been schooled to remember that all human affairs are uncertain. We lay our plans upon a success, but at the same time more or less apprehensive of failure. Children, on the contrary, see nothing but sunbeams; and when the sudden shadows come, the darkness is the more dense.

3. It is often hard for children to submit to authority. They are prohibited from things which they desire, and urged to do things which they dislike. Strangers to self-mastery, they find it a difficult thing to resist the impulses of appetite and passion. The reasons why they must pursue a certain course may not be evident to their minds; they know only that they are ordered to do, or not to do, and to obey is hard. They yield to temptation, perhaps, and are punished. They are conscious of no malicious motive in their transgression, they "only just" did so and so. And to inflict pain upon them where they saw no evil, and meant none, seems cruel. They have not learned to reason coolly over these things as men might. They are moved by impulse rather than by deliberate judgment, and while the emotion of shame and the sense of pain are at their height, they feel friendless and forsaken.

4. Children often suffer real injustice. Sometimes the wrong comes from their playmates. Sometimes it comes from some parent or teacher who will not take time to ascertain facts. The thing under consideration is "such a trifle, you know," that it is not worth inquiry. Thus the innocent is disgraced, and the bold transgressor carries the day. This is harder for the child to bear than any ordinary wrong done to an adult. A man suffers wrong at the hands of his neighbor; and he goes home and finds loved ones, friendship, the child suffers wrong in his own home, and has nowhere to go for sympathy.

5. Children yield wholly to the sorrow of the hour.

Men have learned to control themselves. When their plans fail, they promise themselves better success next time, and hope keeps the heart whole in the midst of defeat. They look for light amid the clouds. Children do not look so far ahead, but sorrow over present trouble, as if it were final and fatal. For these reasons and more, we infer that there are genuine troubles which belong to childhood. Let parents and teachers remember it, and try to render lighter, where they may, the burdens which press so heavily upon our little ones.—Rev. J. T. Crane, D. D.

A NEAT WAY OF PUTTING IT.

A writer in the Common People shows that it requires wisdom to reprove. In the letters to the seven churches of Asia in almost every instance Paul begins by saying all the good he can of each church—then follows criticism and reproof.

Sometimes a reproof may be given indirectly. Thus Paul, seeking to save the Corinthian church from the ravages of false teachers who had divided the church, "transferred" his reproof to himself and Apollos (1 Cor. 4: 6); not that Paul or Apollos ever headed such parties in the church, but others had done it, and the reproof was all the more effective because Paul whipped others over his own back.

A story is told of an old man and a young man who a hundred years ago were riding in a stage-coach. The old man was grave but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright, piercing eye. The young man swore a great deal, until once, when they stopped to change horses, the old man said to him, "I perceive by the registry books that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to swear, you will oblige me if you will caution me about it."

The young man instantly apologized, and there was no more swearing heard from him during that journey. The old man was John Wesley. A little courteous will often produce better results than mere outspoken zeal, which is not always according to knowledge.

OBITUARY.

A sad accident by which a young man shot off his left hand and the fatal wound penetrated his left side, occurred on the 12th of Nov. 1896 near Mason town, Pa. The young man, Newton Deffenbaugh, with some of his comrades, was out hunting, and while standing on a log and talking, he made a mistake and the gun slipped striking him in the trigger against the log which caused the deadly discharge. Neither he nor his comrades were Christian, and was sent for and we found him soon willing to accept the offers of salvation and by request he was taken into church fellowship, services by J. N. Durr and E. J. Berkey. He seemed very happy in his new relation with Christ and declared himself so intense that he would be comforted only by the thought that His grace was sufficient for him and he would patiently wait for relief. He was constant in prayer and often asked

about his brothers and sisters. There were nine children in the family and the mother and three children were the only ones who had confessed Christ. It has been a warning to the neighborhood and we have had the privilege of seeing the father and four of the children accept their Saviour. Oh, the tender mercy of God! though he called very loudly, yet He granted time and strength to this young man to make peace with his God. He grew weaker and on Nov. 18 he sang in broken accents the sweet strain, "I'm going home," and in the afternoon his lamp of life flickered and seemingly went out, but, we trust, only to shine in perfect brightness in the Land of Eternal day. His age was 23 years, 9 months and 8 days. Funeral services were conducted by Bro. J. N. Durr assisted by Pre. Stauffer and Bro. E. J. Berkey at the Lutheran church, where the funeral took place on the 20th.

E. J. BERKEY.

MARRIAGES.

GINGRICH-WITMER.—On the 29th of December 1896, at the home of the bride's parents near Mannheim, Waterloo County, Ontario, by Bish. Jones, Bro. Enoch Gingrich to sister Rebecca Witmer. Their many friends unite in wishing them a long, peaceful and happy life.

RHODES-RUFFNER.—On the 29th of December 1896, at the residence of A. G. Harrison, Bro. Charles N. Rhodes of Opel, Va., to Jennie L. Ruffner of Twining, D. C. A host of friends unite in wishing them a long and happy life to the blessing of humanity and the glory of God.

KARCIER-SPEICHER.—On the 15th of December 1896, by Eld. S. Longenecker, at his residence in Caledonia, Mich., George Karcier to Lydia Speicher, both of Bowne, Mich.

GERIG-NEBEL.—On Nov. 19th 1896, at the residence of the bride's mother near Noble, Washington Co., Iowa, by S. Gerig, Jacob Gerig of Henry Co., Iowa, to Anne Nebel of Washington Co., Iowa.

GARIO-ROTH.—On the 3d of December 1896, at the residence of the bride's parents, near Noble, Iowa, by H. Allebach, John Gario of Henry Co., Iowa, to Lena Roth of Washington Co., Iowa.

MARTIN-BRUBAKER.—In Woolwich Twp., Waterloo Co., Ont., on Nov. 22d 1896, Christian Martin, Jr., to Magdalena Brubaker, both of Woolwich.

SHIRK-KRAMPIEN.—In Berlin, Ont., Nov. 29th 1896, Peter Shirk of Bridgeport, to widow—Krampien, of Berlin.

RISLER-SHELLEY.—On December 13, 1896, at the residence of Moses Horning, near Bowmanville, Pa., by Bish. Jones, Martin, Jacob Risler to Mary Shelley, formerly of Fort Trevorton, Snyder Co., Pa.

SHIRK-SHIRK.—On December 24th 1896, at the residence of Joseph Shirk, near Spring Grove, Pa., by Bish. Jones, H. Martin, Samuel S. Shirk to Barbara H. Shirk.

NEWSWENGER-SAUDER.—On Dec. 15th 1896, at the residence of Samuel M. Sauder in Caledonia Twp., Lancaster Co., Pa., by Bish. Jones, H. Martin, David M. Newswenger to Annie G. Sauder.

BROTHMEGER-DEWETTER.—December 22d 1896, at the home of the bride's parents, near King's Creek, Ohio, by E. A. Miller, Joseph L. Brontiger to Emma H. Dewetter. That their voyage through life may be a peaceful, happy and prosperous one is the wish of their many friends. And

"May they live as truly one, in their sorrow and in their joy, rise hand in hand in heaven to share The joys of love forever there."

ZIMMERMAN-BURKHART.—On Dec. 24th 1896, at Weaverland, Pa., by Jonas H. Martin, Amos Zimmerman to Fannie Burkhardt.

YODER-TROVER.—On the 24th of December 1896, in Elkhardt Co., Ind., by P. Y. Lehman, Bro. Sylvanus Yoder of Wayne County, Ind., to sister Mary Trover of Middlebury, Elkhardt Co., Ind. May God bless this union.

BAISNER-ZIEGLER.—Dec. 24, 1896, at the home of the bride's parents by Bish. John Burkhardt, Bro. Seth Baissner and sister Gertrude Ziegler, all of Mahoning Co., Ohio.

MUSSELMAN-EBY.—On the 12th of November 1896, in Hagerstown, Washington Co., Md., by Samuel Hess, Edward Musselman of Shiremansburg, Pa., to Lizzie Eby of Hagerstown, Md. May God bless them in their new relations and may their life be a happy one here and in eternity.

SAUEL HESS.

EASH-Lewis.—On the evening of Dec. 24th at the home of the bride's parents in Washington Twp., Elkhardt Co., Ind., Charles Eash and Ada Lewis, both of the same place.

HARTZLER-HORSTETLER.—Dec. 24th 1896, in Millin Co., Pa., by Michael J. Elder, Levi W. Hartzler of Bellevue, and Rhoda M. Horstetler of Allensville, Pa.

WEAVER-HESS.—On the 20th of December 1896, at the home of the bride's father, Amos Hess, in Hagerstown, Kansas, by D. D. Zook, Bro. Titus Weaver to sister Susie Hess, both of Harvey Co., Kansas.

DEATHS.

BIXLER.—On the 24th of December 1896, near Wakarusa, Ind., of heart disease, sister Nancy, wife of John Bixler, aged 58 years, 8 days. She was born in Green Co., Pa., and was married to her surviving husband in 1834. She was the mother of nine children, seven of whom are still living. She leaves also thirty-five grand children, and twenty-eight great grand children. She was a member of the Mennonite church for about sixty years. Her husband is also in feeble health. She was buried on Sunday Dec. 27th at the Olive M. H. A large concourse of people had congregated on the occasion. Services were conducted by Bro. J. K. Brubaker of Lancaster, Pa., assisted by Bro. Amos Mumaw. Text, Job 5: 29. The Lord comfort the sorrowing ones.

BRUNNEMAN.—Rhoda May, infant daughter of William N. and Lizzie Brunnenman, aged 5 months and 29 days, died Nov. 29th 1896, and Blanche Brunnenman, her oldest child died Dec. 12th 1896, aged 10 years, 2 months, 7 days.

Rhoda May was stricken down by dropsy of the brain and for three weeks was a great sufferer, but relief came in death, and she was laid to rest in the cemetery near Harmon, Kansas. Little did the parents realize they so soon would be called to bury their oldest daughter. Blanche was a very serious, meek and obedient child, and a very serious form. Both doctor and friends were faithful and unceasing in their efforts to stay the disease, but with all their skill the disease made rapid progress. It seemed unusual strength was given her, but a strong will power and she understood the advance of the disease with a heroic, determined spirit, but all was of no avail. She was a very generous, hearted and lovable child and everybody loved her. She was a devoted Sunday school scholar at Birmingham.

The funeral services of both children were held at the New Harmony church, that of Blanche on Sunday afternoon Dec. 13th. The services were very generous by the writer assisted by J. L. Winey. Her Sunday school class sang two beautiful hymns, one in the church and the other at the grave. A very large congregation was present and moved to tears in sorrow for the bereaved in their double sorrow and in their hope, they have hope of a happy reunion in heaven.

E. F. HOLLAND.

LECHLITER. On December 29th 1896, in Elkhart Co., Ind., infant child of Samuel and Catharine Lechlitter, aged 17 days. Buried on the 27th at the Olive Mennonite church. Services were conducted by Pre. M. Schwalm, assisted by J. F. Funk.

AMIS. On the 10th of December 1896, near Hindon, McLean Co., Ill., Barbara Amis, maiden name Hediger. She was born in Pleasant Co., Ill., on the 7th of July 1854, and died in the triumph of faith, aged 42 years, 5 months, 3 days. She was married to George Amis with whom she lived a happy married life until death severed the happy union. Shortly before her death she told her friends that she was not afraid of death, and her last breath was spent in prayer, ending with a threefold "Amen," then she calmly fell asleep. She leaves her husband, parents, four brothers, five sisters. She was buried on the 12th, followed to the grave by many friends. Funeral services from the Christian church, by two ministers of the denomination deceased had been for sixteen years a faithful member.

HEISSER. Died Nov. 24th 1896, at the home of her son, Elmer K. Krad, in North Dickinson Co., Kan. Sister Mary Hershey, aged 82 years, 9 months, 10 days. Deceased was widow of Jacob Hershey who preceded her nearly six years ago. She was almost a lifelong member of the Mennonite church, but only in her last days experienced a real living hope in Christ, after which she greatly desired to depart and be with him. She enjoyed good health, considering her age, up to within a few weeks of her death, which was caused by pneumonia. She leaves three daughters, sister El Krad, sister Anna Fry, and sister Eliza, who is unmarried—sixteen grandchildren and six great-grandchildren. Funeral services Dec. 1st at the Zion church, by Elder C. W. Miller, of the Old Order Dunkard church, and E. H. Martin—*Bearg Visitor.*

WERTZ. On the 30th of Oct. 1896, near Amish, Johnson Co., Iowa, Dannie Wertz, died at the home of his parents, aged 12 years, 3 days. Dannie was playing in the barn when a horse kicked him. Medical aid was summoned but to no avail. He lived about twenty-four hours after the sad accident. When death came to him he said, "I am ready to go." It was a loud call to the friends and neighbors of his vicinity. It was a very plain example for both young and old. Father, mother, two brothers and four sisters are left to mourn his loss. The burial took place Nov. 1st in the Amish cemetery. Funeral services by J. Gengerich and J. F. Swartzendruber.

"Dearest Dannie, thou hast left us, Here thy loss we deeply feel; But 'tis God who has bereft us, He can all our sorrows heal."

Yet again we hope to meet thee, When the day of grace is fled; When in heaven we hope to greet thee, Where no farewell tear is shed.

CHRISTOPHEL. Harriet Christopfel departed this life Nov. 21st 1896. She was born in Rockland Co., Va., April 1823. Moved with her parents in 1839 to Columbiana Co., Ohio, where she was married to John M. Christopfel in the early winter of 1847. To this union were born five sons and four daughters. Two sons died in their infancy, and one daughter at the age of nineteen years. In the spring of 1850 she moved with her husband to Elkhart Co., Ind., where she lived until her death. Sister Christopfel had a stroke of paralysis in September 1894, completely paralyzing her right side, so that she had to be lifted in and out of her bed, but she could use her left hand to eat. During the last six years she spent her time sitting down a few hours each day in a chair. She was left a widow on May 21st 1896. She often expressed a desire to see Jesus her Savior, and on Friday morning Nov. 13th, she received a third stroke, paralyzing all her limbs, and slowly but surely

death was approaching. In three days her tongue and neck became stiff, so that she could not eat or drink. She suffered no pain, but seemed to be sleeping most of the time, until Saturday morning Nov. 21st death relieved her of her troubles, at the age of 72 years, 9 months, 10 days. She was buried in the Yellow Creek cemetery. Services by Henry Wertz and Amos Maw from John 5:25.

SNIDER. Harvey B. Snider was born Jan. 15th 1818, in Wakarusa, Elkhart Co., Ind., died Dec. 12th 1896, aged 78 months, 4 days. He leaves parents and two sisters to mourn the loss of a little loved one. This was the first to be plucked out of the family and may this be the means of drawing the parents to Christ. Funeral at Yellow Creek on the 14th. Services were conducted by Christian Shaun and Henry Wertz.

"Fond parents, calm the heaving breast, The Savior called him home; Grieve not, your darling is at rest, Beyond this vale of gloom."

Let hope's bright beams dispel the gloom That fills your throbbing breast, 'Twas Jesus kindly bade him come, And called him to his rest."

GLICK. David Glick was born in Millin Co., Pa., May 14th 1817, died of consumption Dec. 1st 1896, aged 79 years, 6 months, 17 days. He was buried near the Pleasant Valley church on Dec. 5th 1896, aged 79 years, 7 months, 21 days. He leaves a widow and two daughters to mourn his departure, one son and two daughters preceded him to the spirit world. Glick was a member of the A. M. church and we believe was wholly resigned to the Master's will. He was buried on the 27th in the family graveyard. Services at the Pleasant Valley church by D. D. Miller in English from John 3:28, 29, and J. I. D. Miller in German from Matt. 13:43.

MILLER. On the 29th of December 1896, near Shipshewana, Lagrange Co., Ind., John A. youngest son of Bro. Abraham and Annie Miller. He was born Dec. 31st 1871, and was aged 19 years, 25 days. In the summer of 1895 he had typhoid fever, after partly recovering he got up unaided from which he never fully recovered, but during his long illness he was able to go to church several times, and then, used with the Mennonite church. He was patient during his illness awaiting the Master's call. He leaves parents, two brothers and three sisters to mourn his early departure. Services on Dec. 31st at the Pleasant Valley church by Yost Miller in German from 2 Cor. 5:1, 2, and J. I. Miller in English from 1 Thes. 4:13-18.

GODFREY. Bro. David Godfrey was born in Ayrshire, Scotland, died near Ireland, Ont., Dec. 25th 1896, aged 50 years, 6 months, 27 days. He leaves a companion almost blind, 9 children and one sister. He was a brother-in-law to sister Mary Groh (see death notice). He had many friends and relatives. Buried Dec. 27th at Warner's graveyard. Services were conducted by J. W. Groh, first in English, and then in German, and N. Stauffer from 2 Cor. 5:8.

My wife and children dear, While on this earth I loved you well; But Jesus loved you more Than any mortal tongue can tell.

HYER. On Dec. 4th 1896, near Bird-Ham, Lancaster Co., Pa., of heart failure, sister Elizabeth, wife of Bro. Abraham S. Hyer, aged 62 years, 8 months, 24 days. She leaves a husband and eight children to mourn their loss. One daughter has preceded her to the spirit world, but Jesus loved her more than any mortal tongue can tell. She was a faithful member of the Mennonite church, a devoted wife, and a kind mother, and esteemed by all who knew her. Her death was very unexpected. Although she had for a number of years been troubled with heart disease, of late she seemed to be in better health, especially on Friday night when she went to bed as usual. But about 11 o'clock she was taken violently ill and in less than a half an hour she had calmly passed from this world to the world beyond. A large crowd

of sorrowing friends and relatives followed the remains to the grave. Funeral services were conducted by John Landis and David Buckwalter at the house and at Mellinger's church by John Landis, David Buckwalter, and J. S. Coffman from Elkhart, Ind., who was on a ministerial tour through Lancaster Co., Texa, Psalm 35, last clause of the 14th verse, and Rev. 7:10, 17.

Our mother dear has left us, Here in our humble home; She went to live with Jesus, No more on earth to roam.

Yet we hope again to meet her, In that heavenly home so bright, And sing praises to our Savior, With the saints all adored in white.

I can't forget the night she died, When we around her stood; These were the last words that she said, "Dear children, do be good."

We all bow down so heavily, And mourn for mother dear; It seems so very lonely now, Since she no more is here.

Oh, it is very lonely Since her lovely voice is still; But yet we will not murmur, For we know it was God's will.

But she has gone and left us, Grief and pain from this life to her spirit, Where God was waiting—there to wipe The tears from mother's eyes.

A home without a mother, How sad it makes us feel. But if we trust in Jesus, He will all our sorrows heal.

BY HER SON JACOB.
REAM.—On the 20th of December 1896, sister Maria Ream, wife of S. D. Ream from near New Stark, Ohio, calmly passed from this life to her spiritual home, aged 65 years, 5 months, 12 days. Buried in the Hassan graveyard. Sister Ream received a stroke of paralysis on Tuesday morning Dec. 15th, and was unconscious until death relieved her. Of eight children seven are left to mourn her passing, twenty-three grandchildren twenty-one survive. She with her husband united with the Mennonite church in the spring of 1855 where she remained a faithful member. Funeral services by John Blosser from Isa. 66:13, "As one whom his mother comforts, so will I comfort you."

"Gently fold the weary hands That tolled so long and well; The spirit rose to angel bands When off earth's mantle fell."

She's safe within her Father's house, Where many mansions be, O pray that thus such rest may come, Dear heart to thee and me."

GROH. Dec. 21st 1896, near Hespeler, Ont., sister Mary Groh, wife of Isaac Groh, aged 68 years, 1 month, 11 days. One Monday she worked all day, the next Monday she was a corpse. She leaves a husband, nine sons, two daughters, twenty-nine grandchildren, great-grandchildren, five sisters, beside many other friends and relatives. Her desire was to go home and often would say that she soon would go. She was the first one to be severed from the family by death. Her children all followed her to the grave on Dec. 24th in her sister's burying ground. Funeral services by N. Stauffer, from John 14:4, conducted with Prov. 31:27, 28.

I had many trials while upon earth, Dear friends do not grieve for me at my death; For all my trials are now over And I am on the blessed shore; So then prepare to meet me here Where Jesus and the blood-washed are.

ITEMS.
—Six Armenian villages in the valley of Sevan are reported looted and destroyed by the Kurds from the Kharpout district, and their inhabitants massacred.

The village of Pingina, a place of 200 houses, has been burned, and sixty of its inhabitants were massacred. It is

said that a number of women committed suicide by jumping into the Euphrates in order to escape the brutalities of the Kurds.

There are fears in Eastern Anatolia of a renewal of the massacres. It is claimed that one of the Moody and Sankey hymns, which has been sung by the Christians of Armenia, is responsible for some of the Turkish hatred. When the Armenians sang, "Onward, Christian soldier, marching as to war," the Turks interpreted that they were preparing for a crusade.

An trade has been issued, levying a poll tax of five piasters per head, and increasing the taxes on sheep, public works and education by one and one and a half per cent. These taxes with the revenue from the five projected monopolies, will, it is estimated, produce 1,200,000 Turkish pounds (\$800,000), which will be used for military purposes. These military preparations in connection with the loss of the Turkish press against the Armenians, have excited comment.

THE CROP OUTLOOK IN SOUTH DAKOTA FOR 1897.

It requires but a small amount of rain-fall in South Dakota to mature the crop. During 1896 South Dakota had, up to September 30th, three and seven-tenths inches more of rain-fall than for any of the previous sixteen years. Since September 30th there has been added at least three or four inches to the excess, making a gain of nearly eight inches more than the average. Early in November there were heavy rains, depositing over two inches, and since then there have been heavy snows, and about a foot of snow covered the ground on November 25th. Dakota farmers have abundance of hay and great supplies of oats, barley and corn. Wheat has advanced to about seventy cents a bushel in the local market, and prospects for further advance are good. The ground will come out in the spring better soaked than ever before, and prospect for better prices next year is good. There are thousands of people in the East who could do no better than to go to South Dakota now and buy their seed and feed for next year, and move out in the spring. First-class farming land in South Dakota, along the lines of the Chicago, Milwaukee & St. Paul Railway, can now be bought at from \$10 to \$15 an acre. The creamery industry and stock-raising in South Dakota will greatly increase during 1897. For further information address W. E. Powell, General Immigration Agent, 410 Old Colony Building, Chicago, or H. F. Hunter, Immigration Agent for South Dakota, 296 Dearborn Street, Chicago, Ill.

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sons living on this earth, two never know anything of Jesus, and without Jesus there is no salvation, hence there is still much to do, therefore, "Do not delay!"

We know, further, that it is necessary for the redeemed ones to exercise themselves always to have a conscience void of offence toward God and men. Have you this? If not, believing soul, then you do not delay. Let not the sun go down upon you with ill-feeling hanging over your head, or with an untried faith upon your conscience. Do not delay.

But we will proceed to the second lesson. It is expressed in verse 26 in the following language: "The conies are but a feeble folk, yet make they their houses in the rocks." This verse contains the precept:

II. "ENSURE YOUR SAFETY."

The conies so locate and construct their dwellings in the rocks that they are safe from dangers below them, for even the highest floods and tides do not reach them. Above them they are protected from snow, rain or hail, and on the right and left hand they are safe from their enemies. Their example is instructive. The Holy Spirit says they are wiser than the learned, and indeed, many who consider themselves wise, seek their safety in the perishable things of this earth. I have observed a veritable land-fever on both sides of the ocean. Times have changed unexpectedly, and many have not been able to keep their land, but made assignments, and saw nothing but misery and poverty for them and their families. Others seek peace and safety in money. These also have not learned from the conies. I know of a man who had much money and who ordered the following rather strange procedure in connection with his funeral. Instead of tenderly folding his hands across his breast, or placing them at his side, he desired that his pile, thin, empty hand should be thrust through an opening made for the purpose in the side of his casket, to show to the world in this mute way how much he had taken with him into the world beyond. Upon the lid of the casket he desired the following inscription to be placed:

"O God, how strove my hands and feet For these five boards and winding sheet!"

From the conies we learn not to strive for things that are worth less than we are. Your connection with a pious family assures you no safety. Remember the very first family, remember Lot's wife, remember the words of Jesus (Luke 17:33-36). Only under the cross of Christ, only in the robe of righteousness, which our Father Jesus Christ wrought for us through His coming. His life, suffering, death, resurrection and ascension to heaven, is there safety. Have you received pardon for your sins at the foot of the cross? Are you clothed in the robe of His righteousness? Then only are you safe, not only on your right and your left—I mean according to the testimony of your fellowmen, but above and below, when God passes judgment from above, and the floods of death begin to rise up from below, then you have learned rightly from the conies.

The third lesson in verse 27, is, "The locusts have no king, yet do they forth all of them by bands." The lesson may likewise be expressed in three words:

III. UNITY GIVES STRENGTH.

"All of them by bands (gathered together), and therefore irresistible. In

our country we had locusts in 1854 and 1855. In our community the farmers attempted to fortify their fields against these rapacious insects by surrounding them with walls of straw, which they set on fire when the swarm of locusts reached it. But as the locusts, "all of them" came "by bands,"—"by heaps" as the German has it,—being united, they soon choked out the fire, although the silence is golden," also contains a deep truth. The Tetrarch was amazed at the silence of our blessed Savior;—this is instructive.

I shall now repeat, after this long discourse, in twelve words, the substance of the whole:

DO NOT DELAY!

ENSURE YOUR SAFETY!

UNITY GIVES STRENGTH!

LEARN TIMELY SILENCE!

Can you remember this? O God, Holy Ghost, drive away the birds of the air that they devour not the seed that has just been sown! Amen.

For the Herald of Truth.

AN EXCURSION SOUTH.

BY M. S. STEINER.

Any of our people desiring to see the South may arrange to leave on Feb. 16th. The fare from Ohio, Indiana and Illinois to Mobile, Alabama and return with stop off privileges will be about \$20.00. All parties from the East and West going over the Mobile & Ohio R. R. will meet in East St. Louis on the morning of the 17th, not later than 7:45 A. M. where all can meet to go on the same car. Those going over the L. & N. Ry. can meet other parties at Hotel Royal, 5 South Royal St., Mobile, Ala., by the 20th. Special places of interest to our people will be the country from ten to twenty five and even fifty miles north and some west of Mobile, also Fruitdale, Ala. (Dunkard colony fifty miles north of Mobile), and Gibson, Miss. (the Amish colony). Those coming over other than the M. & O. R. R. had better come to Aberdeen, Miss., which is within twelve miles of Gibson. Any one desiring information as to rates can apply either to one of their local ticket agents or write to M. H. Bohrer, Dietrich Pass, Ag't, M. & O. R. R., No. 7 West Fort St., Detroit, Mich.

Some of our people are anxious to settle in a new country where land is cheap, but the great majority even of those who possess no homes seem to be contented with their lot. I have for that reason—and also partly because I have been very busy in evangelistic work—refrained from saying very much to any one about colonizing the South. I cannot afford to leave my evangelistic work at this time to accompany the excursion myself, but any that desire to see for themselves have an opportunity. Let some brethren who have the means accompany those who are seeking homes and assist in selecting a choice locality and purchase a large tract of land. Two things in particular must be kept in mind: 1st that of an outlet for produce, 2nd, What can successfully be raised. Any one wishing special information regarding places to stop off, cheap lodging, etc., may write to either, Jos. Smoker, Ligonier, Ind., Peter Unzieker, Cullom, Ill., or myself. If a sufficient number go one of us will accompany the party.

IV. LEARN TIMELY SILENCE.

My brethren and sisters, to me there is no more repulsive insect than the spider. The finest thread, the most appetizing food is spoiled for me when I find a little spider therein. And how the women, old and young, are forever after them with brush and broom! Wherever they show themselves on the floor they are promptly crushed under foot. And yet they are in kings' palaces. Did Solomon have negligent servants, or not enough of them? This could surely not have been the case. Had the spider been shod with iron shoes, that is, had it attempted to enter the palace with much noise and tumult, it would never have entered; but because it was so quiet and makes no noise whatever in moving about, it was able to steal in. It is no little thing, yea, it requires grace from God, to be able to stand before a congregation of precious, blood-bought souls and tell them something worth hearing. It is impossible to say something that edifies and that honors God without the aid of divine grace, but to be silent is the proper time likewise requires grace.

Many families would live much more happily and peacefully, if they not only understood how to speak, but also how to preserve silence. At the first council or conference of the apostles, where the point at issue was whether the Gentiles who believed should be circumcised or not, etc., no amount of quarreling and disputing brought about the result that was desirable, beneficial and acceptable to God, nor was it brought about until after all the multitude had kept silence,

Acts 15: 12. To keep silent, so the Holy Ghost may speak; to keep silent when we are slandered; to keep silent, instead of murmuring, when we suffer; to keep silent and not sound the trumpet, when we do good,—these are things that we may learn from the spider. "A word fitly (timely) spoken is like apples of gold in pictures of silver." This is true; but the proverb, "Speech is silver, but silence is golden," also contains a deep truth. The Tetrarch was amazed at the silence of our blessed Savior;—this is instructive.

I shall now repeat, after this long discourse, in twelve words, the substance of the whole:

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When we meet our neighbors on the Lord's day we discuss business, mar-

For the Herald of Truth. CHRISTIAN LIFE.

BY JOHN F. FUNK.

If our hearts are made to mourn and our eyes to weep over the wickedness, the sin and corruption of the world, and worldly-minded people who give no heed to religion, who are ignorant of the duties which they owe to God, who indeed never had the opportunities to learn the things which belong to a religious life, and who have never professed Christianity, then what must our feelings be when we think of Christian professors, our own brethren, who have grown up under religious influences, who have enjoyed every opportunity to learn the importance and necessity of a life consecrated to God, and who have had every encouragement to lead them into this better life, indeed many of whom are numbered with God's children, and upon whom the world looks as such, and who have taken upon their lips God's holy name, and have promised to fear Him and to observe all the requirements of His Word—I repeat, what must our feelings be when we come to think of these and of the course of life which many of them pursue? We desire to "judge no man," for we know not what are the thoughts and feelings of any one, yet Christ says, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7: 16.

As Christians we cannot be too careful of our own conduct. The eyes of the world are upon us, the eyes of our brethren are upon us, yet regardless of all this, we sometimes allow our sinful, selfish natures to overcome our better judgment and do that which is sinful before God. How many times in our dealings with other men have we taken advantages which we should not desire to have any one know, yet God knows it. How many times in the secret chambers of our own hearts have we nurtured thoughts and feelings which were wicked and hateful! How many times have we contrary to the laws of strict justice taken that which did not belong to us and yet we would have been greatly offended if some one had accused us of sensuality and dishonesty. How many times have we abused our neighbor's privileges and imposed upon him and called it right and fair, while we professed to do to others as we would have them do to us. How many times have we spoken ill of a friend or neighbor and held up his faults to the view of others when our own conduct showed plainly that our sin was the greater. We profess to uphold God's teachings as in His Word He teaches us "to speak evil of no man." That same Word likewise teaches us that there is one God, and that we should love God with all the heart, and with all the strength and with all the mind. How many of us love houses, lands, fields, horses, dress, show, honor a great deal more than we do our God. We build a fine house and show it to our friends and talk about it, and feel proud of it, while we forget to show to them in our lives the love of God, and admonish them to prepare for themselves a mansion in heaven; for we know if we are Christians, that when this "earthly tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

When we meet our neighbors on the Lord's day we discuss business, mar-

kets, trade, stocks, crops, cattle and our neighbors' faults and neighborhood gossip in general, and if this is not sufficient, subjects more vain and wicked than all these occupy our minds and pollute our lips, and this we do whether at home or abroad, in the house, on the way, and even sometimes in the church or wherever we may be, while the goodness and the mercy of God is forgotten and no word of Him or His love to the human race is spoken.

The great fault lies in the fact that we are too much wrapped up in the affairs of this world. We put God too far away. We forget Him. We believe that we are made for this world only, while the fact is we are made for the future world. We think earth is our home, but God tells us that heaven is our home, that we are only pilgrims and strangers here. This world is indeed nothing to us, while heaven is all. Not that we must not use the world, for we must work in it, live in it, and use it as much as we need it. It is our place of probation, our school where we are learning to serve God, and preparing ourselves for the life that is beyond. Our religion is not a cloak that we can put on and lay aside at will. When we put on the cloak of religion we are to wear it always and to the end. There is no truer type of human life in this direction than Israel in the desert; and their garments never wasted off. This is a beautiful type of the righteousness which God gives to His children on earth. This is as our religion should be; it must never wax old, but retain its beauty until death.

Some men have religion on Sundays and on fast days, or holidays, and on all other days they wear the garments of sin; but the religion of Christ is a religion that must be ours wherever we are, whether we labor, or buy, or sell, or whatever we do, it should all be done to the honor and glory of God.

We must keep our religion close to us. We need to have all these things so near to our hearts that we may speak of them often and teach them diligently to our children. A good old brother whose locks have been silvered by faithful service in the Master's cause for more than fifty years, once said: "What a man loves will be in his heart and he will often speak of it." This is true, as Jesus also says, "Out of the abundance of the heart the mouth speaketh."

We profess to be a non-resistant people, but when we hear a man threatening vengeance on those who have injured him and resented provocation as we sometimes do, how does this correspond with his profession, and how does it harmonize with the teachings of our Saviour, who teaches us that we should "not resist evil" and pronounces a blessing on those who suffer for conscience sake.

When we see such a total disregard of the teachings of the gospel among the people around us, when we see such a total disregard for all Christian integrity and purity of life, when we see among the people this continual bickering, fault-finding, dissension, discontent, unkindness, pride, dishonesty, disregard for the Lord's day, a desire to enjoy the world and partake of its vain pleasures, its vice, and degradation, and then we can come to no other conclusion but that the people have forgotten the laws, and commandments, and statutes of the Lord, and live, as the

Apostle says, "Without God in the world."

Let us then in all things be careful so that we may be as the Apostle teaches us, living epistles seen and read of all men, and that we may be an example for good to all with whom we associate. *Edkhart, Ind.*

For the Herald of Truth SAMSON.

BY BARBARA SIERKE.

"For the child shall be a Nazarite unto God," etc. Judges 13: 5.

When the angel of the Lord appeared unto the wife of Manoah and told her what was to come to pass and she told her husband, he entreated of the Lord that He might come again and teach them concerning the child that was to be born, in what manner they should teach him so as to fit him for the special work which God wanted him to do, for He had said in verse 5, he shall begin to deliver Israel out of the hand of the Philistines.

A Nazarite was one who had made a vow unto God, to live a life of self-denial, etc. Numbers 6. But Samson was set apart by God Himself before he had been thought of. He was to be a Nazarite unto God, consecrated, set apart for some special work. He was to begin the deliverance of Israel who had been in the hands of the Philistines for forty years on account of their evil doing in the sight of God. "And the child grew, and the Lord blessed it," V. 24. "And the spirit of the Lord began to move him," etc. V. 25. And he saw one of the daughters of the Philistines and he desired her for his wife for she pleased him well. But his parents wished him to choose a wife from among his own people, for they knew not that it was from the Lord, etc. Chap. 14: 4. And after a time she became his wife, and at the marriage feast they brought thirty companions to be with him. He gave them a riddle regarding the young lion he had slain near the vineyards of Timnath, but they were not able to solve it; but they induced his wife to find out the solution from her husband, threatening to burn her and her father's house if she refused to do so.

She wept before him and entreated him to tell her, which he finally did. She then told her people, and when they answered him rightly, he said unto them, "If ye had not plowed with my heifer ye had not found out my riddle." And the spirit of the Lord came again upon him, and he slew thirty men of them at Askelon and took their spoil and gave it unto those that claimed to have expounded the riddle, according to agreement. But his anger was kindled against the Philistines and he went up to his father's house.

But after awhile he went down to see his wife, but her father had given her to his companion.

Then Samson said, "Now shall I be more blameless though I do them a displeasure, because of their unkindness toward me." Then he sent the firebrands among the corn, and when it was told what he had done, because they had given his wife to his companion, the Philistines took her and her father and burned them with fire. And he smote them with a great slaughter. And the Philistines went up to Judah to bind Samson, but the men of Judah went to him to bind and deliver him to their enemies.

And it came to pass afterward that he loved a woman in the valley of Sorek, whose name was Delilah. Judges 16: 4. He did not live as closely to God as he should have done, or he would not have become enamored of this heathen woman who proved a snare to him. He was a great mystery to the Philistines, who determined to find out the secret of his marvelous strength. After several fruitless attempts by them to find out where his power lay, they bribed Delilah to entice him to tell her wherein his great strength lay; he finally yielded to her urging and coaxing and told her all his heart, and said, "I have been a Nazarite unto God," etc. Chap. 16: 17. Then she made him to sleep on her knees, and a man cut off his hair. Then, his strength and power was not in his hair itself, but in his obedience to God, to keep his Nazarite vow; should his hair be cut off his vow would be broken, and his power with God lost. It was his disobedience to God, as He had said that no razor should come on his head, that caused him to lose his power, and when he awoke from his sleep and attempted to escape as he had done on former occasions, he also awoke to the fact that his strength was gone, and he was at the mercy of his enemies, who put out his eyes, and bound him with fetters of brass, and put him to grind in the prison house.

Then the lords of the Philistines made a great sacrifice unto their god Dagon, saying he had delivered Samson into their hands, and they rejoiced greatly, and praised their god, and when their hearts were merry, they called for Samson to make sport for them and they set him between the pillars. No doubt he repented of his folly while he was in the prison house.

At this time it looked as though the enemies of the Lord were about to triumph and crush the cause of God to the ground. But Samson, whose hair had grown out again, remembered the victories of former days and called upon God who once more gave him power to gain the final victory which closed the life of this wonderful man and also the lives of more than three thousand enemies of God.

What a good illustration this sketch is of many spiritual giants of to-day, who, like Samson, are strong. The Spirit of God moves them mightily, and they go forth and do His work and bidding in the secret of His power and strength. But, alas, some of them fall in love with some ungodly thing or person, and afterward the object of their affections draws them away from God and proves a snare to them. They fall asleep in the cradle of self-satisfaction and carnal security, and on being awakened by some danger which threatens them, or that they live, they attempt to escape as they have done many times before, when in trouble, but they find that the Lord has departed from them, and they are left weak and helpless, and are at the mercy of their enemies.

Their spiritual eyesight is gone and they are made to grind in the prison house of the evil one, and become a laughing-stock to the world. Oh what a sad condition for one to be in who has once tasted the love of God, and been "endowed with power from on high." I truly hope that none of my readers are grinding again in the prison-house, but if there should be one, I would say, though much precious time and many golden opportunities have been wasted, yet our God who is rich in mercy will again hear the cry of the penitents and restore to them their former power, and enable them yet to glorify God more than ever, for they have learned the lesson every true child of God must learn, careful obedience and faith, and keeping His commandments.

God says in Deut. 5: 25. Oh that there were such an heart within them that they would keep my commandments always, that it might be well with them and with their children forever. Some people will keep all of God's commandments all of the time, and others will keep some of His commandments all the time, but He demands that all the people keep all His commandments all the time, and it will never be well with humanity, as a whole, till it is done. *Van Buren, Ind.*

For the Herald of Truth.

LIVE OUT YOUR PROFESSION.

Do not throw away your Christian influence; do not hide it under a bushel; do not sell it in your business dealings. The character of a faithful Christian is valuable, an invaluable treasure. Therefore dear fellow-pilgrim put on it a high estimate; do not Esau-like sell it for a mess of pottage.

Do not lose your power as a Christian when you go into society; when you go to visit fashionable friends; when you go to town, when you go to the picture taken; when you go to a Mennonite even there, a Christian, a child of God. Wear your plain garb and your Christian character wherever you go.

The sister who has promised to wear a plain garment when she goes to church, and then must have a hat, ruffles and wide sleeves to go to town, is throwing away her Christian influence, the influence of her church, the influence of all that she claims to have in Christ—she is losing her power.

The young brother who is looking so earnestly after the latest styles of worldly fashions; the best places of worldly amusements; the most popular songs and games, the idle gossip, the society of the gay and worldly, smokes, chews and drinks, is certainly losing his power in Christian influence.

But says one: "I do not believe in these things." Well if you do not believe in them you should not pretend to be a Christian; they belong to the Christian profession; they are in harmony with the teachings of the word of God. If you believe the Bible you must needs believe in these. If you do not grasp them yet, you are yet in your infancy; you need to be fed on milk, and cannot yet endure strong meat. You need to grow, to gain strength, to rise higher and grow stronger. We need to-day most of all strong vigorous Christians—who are able to stand up and maintain the doctrine of the Gospel and the church.

For the Herald of Truth. THE RELIGION NEEDED.

BY A. K. KURTZ.

There are many religions in the world to-day, but the religion needed is the one embodied in the following definition:

"The feeling of veneration with which the worshiper regards the being he adores, with the moral results to which that veneration leads." This agrees with James 1:24, 27.

True religion, then, is not only worshipping God, but includes that inborn principle of love to that being which we adore, that will bring about results that will harmonize with the life and spirit of that divine being which is the Triune God. Therefore all that have accepted the Christian religion are also expected to act in harmony with the life and teachings of our Divine Master. A religion, then, that will not save us to the extent that the word of God teaches that it should, is therefore faulty, and we should not be content with a religious experience that does not come up to the requirements of the gospel, viz. *A salvation from sin.*

It was said of the Savior that His name should be called Jesus, because He saves His people from sin. The religion of Jesus Christ, then, will save us from sin, and make us free to serve our God in singleness of heart, our aim being to glorify God "in our bodies and spirits which are His."

The true Christian is often looked upon as one having little enjoyment in the world because he takes no part in what the world enjoys so much. But he enjoys the greatest freedom of any being in the world. It does appear that all that profess religion are not so free. We arrive at this conclusion from appearances. When we look into the church we find such as are in sympathy with the world. The outward appearance proves this. There is a desire to imitate the world in some things; in others we want to imitate our divine Master. Here is divided service in place of a wholehearted one. With this, God is not pleased. It is said of such, they have all the rope they want, but it is tied at the other end if it ever so long.

Now the religion we need is not tied, it need not be. Its greatest care is to please God, and to this end we have all the inexhaustible riches of His grace to help us. The religion we want does not require its advocates to unite with some lodge or secret order where we are compelled by horrible oaths to be charitable to some of our fellowmen, but this principle is *born in all* such, and it becomes their nature to do good to all, whether friend or foe. This blessed religion also strips its adherents from all sectarian bias, an enables us to look upon all God's true humble children as our kinsmen, Col. 3:11. It helps us to speak as good things of our brethren and neighbors while they are living as when they are dead. It will help us to see ourselves as God sees us, and thus our true condition is revealed to us, and then we find that we are nothing of ourselves, and if our blessed Master made himself of no reputation but endured the cross for our sakes, why should we not be willing to accept the salvation offered us without money and without price; let us earnestly covet the only true religion.

Weirsville, Ohio.

For the Herald of Truth. INTEREST IN THE CAUSE OF CHRIST.

BY G. W. NORTH.

How true it is that every one is interested in something. But it seems to me at times, that those that are *truly interested* in the cause of Christ, and the salvation of never-dying souls are comparatively few. Those who are interested in this important matter, manifest more love, more forbearance, more fervency, more consecration and more devotion than all other classes.

The world loves its own, and of course they are interested in the things of this world, but are not so much concerned about Christ and His cause. Their labors are for self, and not for the cause of Christ, and the salvation of souls. But not so with the Christians. With them the interest of one is the interest of all. They are willing to bear each other's burdens. The strong bear the infirmities of the weak. They love the cause of Christ and the dear children of God. They are willing to endure hardness, suffer reproach, and opposition of the enemies of the truth for the sake of Christ's cause and their fellow-man. In 1 Cor. 12:26, we read, that, if one member suffer, all the members (the whole body) suffer, or if one member is honored all the members rejoice with it.

Oh, what an interest! what a union! the production of the Spirit of God! Such an interest is productive of good works which God hath ordained that His children should walk in. It causes self-denial, a forsaking of earthly pleasures, and evil and filthy habits, etc. They count all loss for the excellency of the knowledge of Christ and the things above. The things they were once so much concerned about, they now have little or no use for. Now they are interested in spiritual things. They love to meet together. Yes, the children of God love to be together, and commune together with the Spirit of God. Their principal theme is "Jesus and His love" for poor sinners. Their desire is to walk justly and uprightly before God, and honor and obey their great Captain, Jesus; in these things they manifest a profound interest.

Can our interest be lessened in these things? I am inclined to think it can to a great extent. I have observed churches which at one time seemed to manifest a deep interest for the cause of Christ, and were absorbed in spiritual matters, but, alas! their interest, it seems, is lost to a very great extent for the cause of Christ. And now they are manifesting a great interest in such things as box suppers, and church festivals, and devices of which Satan is the captain. They are becoming dead apparently. The members congregate to talk about secular affairs.

Oh brethren, may God enable us to still maintain a greater and deeper interest in the precious cause of Christ. If we are deprived of the interest of Christ, we begin to wander and grope about in darkness, bite and devour each other, bringing new ideas which finally result in strife, and often cause a division in the church. Would to God that there might be interest enough among God's people to stop all grievous controversies, and that such *pernicious* ways of Satan might be *eradicated* from among the children of God, and that we may not be a *procrastinating* people.

If there is any time when the devil is happy, it is when the children of God are disinterested in the cause of Christ. When he sees the Christians quarreling among themselves, disagreeing, one denouncing another; perhaps two pastors having a controversy in a newspaper over some doctrinal point, two Christians that have not gotten to the place where they can pray together over differences; a church divided against itself; one faction trying to accomplish one thing, and the other, another thing. Some one says, "We are human and must expect these things." Very true, but have we any right to continue in them, as Christians? Is not God able to direct and help His children to be so on fire with love to Him and for the salvation of souls that minor differences and disagreements shall be forgotten? Some one said, what a blessing a revival is in a community! How quarrels are forgotten! The hatchet is buried! Men and women who have been bitter enemies kneeling together praying! I verily believe, what is possible in a revival time is possible at all times, if you and I are in the right spirit, if we are in the right position before God. Let us see that, as far as we are concerned, we are ready and willing at all times to do our part, leaving as little as possible for the devil to rejoice over.

"Some professed Christians try to keep closer to the devil, than to God."—Sam Jones.

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Chas. Spurgeon once said in a sermon to his people of London. "If you are mixed up with tobacco, fast horses, gold-headed canes, plug hats, church-lotteries, and every other thing that can be thought of, you are an awful poor sample of Christianity."

Christianity means more than going to church, singing, praying, paying, and a pious demeanor. If it means anything, it means sixteen ounces to the pound, three feet to the yard, a just weight and a just measure. It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God. With these there can be no compromise.

We will never be happy nor satisfied until we do the work that God has given us to do. After we once start in the line of obedience, we will then see the beauties of a Christian life as never before. When men and women get really interested and consecrated to God, they are willing to endure the severest hardships in order to promote the cause of the One they love and adore.—Jesus.

Kokomo, Ind.

For the Herald of Truth. A LIVING SACRIFICE.

BY LIZZIE S. DOMER.

I hesecod you, that yu present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. 12:1.

The presenting our bodies a living sacrifice unto God, when attended with serious prayer and reading the scripture, is the best means of knowing the will of God. To neglect this and use other means is tempting God and exposing ourselves to the temptations and siftings of the wicked one. We may think ourselves to be divinely convinced by faith of the will of God, though we follow our own imagination and spoil the best of our actions. Self-will generally takes quick resolutions and has a great deal of assurance, whereas God very

often leads His people in a path they cannot see, and takes methods quite different from ours.

Let every one be careful that he does not mistake self-will and plausible representation for divine convictions and assurance of faith. Always strictly examine self first whether our body, soul, will, affections are entirely offered up to the good will and pleasure of God, for God requires the service of the whole being, even a sacrificing of our whole selves to Him, not only at church, but in all other places, that we do not conform to the world, but be daily transformed by the renewing of our minds. A soul truly humbled highly esteems every favor and judges itself utterly unworthy of the least, looking upon everything as a free gift and bestowed only for Jesus Christ's sake. Our dear Father, it is true we deserve none, not the least of Thy mercies, but as Thous hast graciously looked upon us and given us Thine only Son who has purchased all blessings, at a high price for sinners I do believe that goodness and mercy will follow us all the days of our life.

Lord search my thoughts and try my ways,

And make my soul sincere;
Then shall I stand before Thy face
And find acceptance there."
Lundsville, Pa.

THE BATTLE OF JERICHO.

BY ELLIJAH F. BROWN.

By faith the walls of Jericho fell down after they were compassed about seven days. Heb. 11:30.

At a long blast with the ram's horn the walls of the city shall fall. Joshua 6:4.

The armies of Israel had but recently come to the Jordan, and were encamped before Jericho. Moses had been gathered to his fathers and Joshua had been placed in command by divine authority. New movements were at once begun, and a campaign altogether different from previous operations was immediately inaugurated. Instead of wandering aimlessly about in the wilderness with no object in sight, Joshua issued General Order No. 1, directing that rations should be at once prepared, that the army might cross the Jordan as soon as the signal should be given from headquarters. I have an idea that this announcement must have created about the greatest commotion the camp had witnessed since the sons of Jacob had turned their backs on Sinai. As the desert worn veterans stood about the camp fires that night cooking rations for the coming march, I can imagine that there was much shaking of head and looking wise, and wondering what in the world had got into the head of Joshua, that he should take such an unexpected departure.

"Moses would never have thought of doing such a thing," I think I can hear one of the tallest men in the tribe of Reuben say, as he gives the boiling manna in the camp kettle a stir to see how it is coming on. "Moses thought a good deal of his men, and he would no more have thought of rushing us into danger like this, when there wasn't a bit of call for it, without knowing where he was going to come out, than he would have thought of putting a shingle roof on the tabernacle. I'd like to know what's the use of our being in such an immoderate hurry to cross the river that we can't wait until the flood

is over. If we could take forty years to get here, I don't see why we shouldn't wait another month, for the river to fall, so that it wouldn't be such a hard matter for us to cross."

As a commander, Joshua was a new and untried man. Nobody knew anything of his abilities. He had never operated an independent command. He had the prestige of no past success to give him any confidence in him. The men in his department had never known any other leader than Moses. He had been a father to them, and they always knew about what to expect when they heard the trumpet sound. When Moses was gone, and Joshua came into command, it was natural that he should continually suffer by comparison with Moses in everything, from the appearance of his person to the language of his general orders. Whenever he did anything in a new way there was a murmur of disparagement all over the camp, and everybody would say:

"That isn't the way Moses would have done it. Moses would have gone about it so and so."

Whenever a new preacher takes charge of a flock, the same difficulties and troubles come to him as those which beset Joshua. He is continually contrasted with his predecessor, and everything he does and says is criticised accordingly.

"He doesn't preach one hit like brother Barker, and who ever saw anybody lead a prayer meeting the way he does?"

But Joshua's first movement was successfully executed, notwithstanding the disaffection there may have been in the ranks, and at the beginning of this chapter we see him about to begin a second exploit and that of a still more startling character than the first. And the advantage, as seen from a human point of view, was against him.

The enemy was strongly entrenched, in great numbers, in a walled city, abundantly supplied with stores, and well able to stand a long siege. Their army was officered by experienced men of valor, and the troops were strengthened by the knowledge that they would fight under the eye of their king. Yet Joshua immediately took the offensive without the slightest tremor of fear as to the final result. He was not acting blindly, but had shown himself to be a careful and prudent commander, by getting all the information he could obtain concerning the strength and position of his enemy. His spies had penetrated the intricacies of Jericho and had returned with full information as to the interior arrangement of the citadel, and the strength of its garrison. In addition to this Joshua himself had made a detour in person and while so doing had come upon One with a drawn sword in his hand, who stood over against him. At this Joshua immediately gave the usual military challenge.

"Who goes there? Friend or foe? Are you for us, or for our adversaries?"

The reply was:

"As captain of the host of the Lord am I now come!"

The Captain of the Lord's host was a manifestation of the Spirit of God to Joshua, and from Him he learned the details of the expedition he was about to make against the fortified city in his immediate front. He was assured in advance that the city and its king, and all its army had been given to him, and that he should win a complete victory

He was commanded to form his army and march once entirely around the city each day for six days. The order of march was as follows: A body of armed men—possibly Joshua's own body guard—was to lead the way. Following them were to come seven priests, each with a ram's horn trumpet, upon which they were to blow *continually*, and immediately after them would march other priests, bearing the ark of the covenant, and after these would come the remainder of the army. On the seventh day they were to compass the walls seven times, and at the completion of the seventh circuit the priests were to blow a long blast upon their ram's horns, and this was to be the signal for every man in the army to shout with all the power in him. These marches were all to be made in *absolute silence*. *Not a word was to be spoken*, or a sound uttered by any except the priests, who blew upon the trumpets of ram's horn.

I think I see them going out against Jericho on the first day. There is a good deal of trouble in getting them to take their places in proper order. *Some of those who ought to march behind the ark want to get in front of it*, and a good many others whose place is in the advance guard are found after a great deal of delay away back near the tail end of the procession. Perhaps one of the priests who is to help bear the ark has overslept himself and more time is lost in hunting him up and getting him where he ought to be. Just as the column is about to move, it is discovered that one of the priests has a trumpet that won't blow, and he is sent back in a hurry to find a better one. It isn't noticed until he has *gotten into* line again that he has brought a *silver horn*, and there's another hitch right there, and more time is lost. When the rolls are called there is not a company with a full representation. A good many have feigned sickness, and are even now groaning in the tents with all imaginable disorders. Others have gone howling to the doctors with pretended toothache, to get excused from duty. Some have lost their spears, and others can't find their javelins. More have broken bows, and others have no arrows. *Some have deserted and strown the Jordan to get back into the wilderness*, while others have hidden themselves among the baggage, and their company commanders are obliged to report them missing.

As Joshua gave the command that put the column in motion, it didn't look much like the march of a conquering army. There was mutiny in the ranks. On every brow there was a black rebellious brow. Instead of stepping off quickly and firmly as one man, with shoulders thrown well back, heads high up, and plumes waving defiantly, they went straggling without step, their heads hanging down, as though they expected nothing but disaster and speedy death. In spite of all the officers could do they could not preserve silence in the ranks. *The men kept talking and growling among themselves, finding fault with everybody in general, and Joshua in particular.*

"What in the world do you suppose Joshua is trying to do now?" "Going out against a walled city with bows and arrows, and spears and ram's horns! Who ever heard of such a thing?" "Moses would never have taken us out on such a wild goose chase as this."

"I don't believe in going to war in this way."

"I like to see things done decently and in order."

"Just because Joshua's got a little power he wants to show himself."

"He thinks he's a bigger man than Moses."

"Who ever heard of taking priests into battle before?"

"Those ram's horns are something I can't get over."

"Its enough to bring Moses to life again."

"Moses forgot more than Joshua ever knew."

"Those fellows who are doing the blowing think they are somebody."

"Instead of those priests with their ram's horns, Moses would have had a lot of Benjaminites with hattering rams to knock the wall down."

"I wonder why they don't have more ram's horns?"

"If I didn't know how to handle a spear any better than that man over there does, I would put on an apron and stay in a tent."

We have all witnessed such scenes as this when efforts have been made looking towards a revival. Somebody wants more prayer, and somebody else more preaching. One thinks the sermons have too much brimstone in them, while another says they don't contain half enough. This one thinks there ought to be more music, and that one says there is too much. One wants to know why the preacher don't fire into the sinners, and another thinks the saints haven't been peppered half enough.

But the man God sends never fails. Joshua was a man who walked by faith and not by sight. He didn't care for appearances. It was a matter of no cost. The sequence to him how strong the enemy was, nor how weak his own forces were. Had the walls been a mile thick and ten miles high, he would have gone out against them with the same boldness. He was not depending on his soldiers, or on his priests, or on the weather, or on the ram's horns. He was not depending on himself, or the state of his feelings, but was depending only and entirely on the word of God.

When Joshua first appears in sight with his host, his enemies are at a loss to know what to make of it. This is something new. They have never heard of anything like it before. They know what the usage has been in the campaigns of Moses, but *this is a new departure altogether*. They get on top of the walls, and look carefully over to note every move that is made. They do not know what to do, because they do not know what Joshua is going to do, and so all they can do is to watch and wait for developments.

They see the head of the column slowly approaching. *They look for battering rams and scaling ladders, but there are none to be seen*. Suddenly a strange sound comes floating up from the wind. Nothing like it was ever heard in Canaan. Nobody can make out what it is, nor from what source it comes. At first the men on the walls look at each other in alarm and superstitious dread. Many wild rumors have spread through their ranks concerning the strange things that have happened during the wanderings of the peculiar people who are marching towards them. Wildly exaggerated and wonderful things about the awful and terrible

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God whom they worship have floated through the camp, and many believe the strange sounds are produced by supernatural means. But presently Joshua's advance comes plainly in sight, and it is discovered that the strange sounds are produced by priests blowing upon trumpets of ram's horns. At this they begin to laugh in derision, and wonder if the Israelites expect to throw down their walls with empty sound, some of them spy out the queer looking box which the priests are carrying, and all kinds of wild speculations are soon set afloat in regard to it. Not knowing what to do they do not do anything, except to peer down in wonder upon the singular movements of their curious foes, as the thin and murmuring ranks of Joshua creep slowly around the city.

At length the first day's work has been done, and Joshua leads his battalions back to camp. Safe in their tents, I think I can see them gathering in little groups to discuss the movement of the morning. *The sulkers have come in from the surrounding hills and hot-beds, and mingle with those who have been at the front to find out all about what has been done.*

"Just as I expected," everybody says. "Joshua thought he was going to do something tremendous, but he hasn't done a thing but made fools of every one of us. Joshua is a good man; a very good man, but he's not fit to be at the head of such a great army. Moses would never have brought us back to camp again until he had done something. It's clear that as a leader Joshua is a failure."

One of the greatest dangers in time of revival is undue haste. It won't do to try to hurry God's work. It won't do to neglect any part of our own. *The words which brought Lazarus to life never not spoken until the stone was rolled entirely away from the grave.*

We are so prone to walk by sight that our faith is slow to step into the water unless we can see the rocks of visible results very near the surface. Hundreds of promising revivals are killed because somebody gets in too big a hurry, and calls for fire too near sunrise. *We want to get through with the meetings so that we can go back to our plowing and planting, and our baying and sniffing. The people crowd the preacher, and the preacher pushes the evangelist, and the result is that the ark is touched by unsanctified hands and death comes.*

Joshua didn't make any mistakes of this kind. He knew that if he were to take Jericho he must take it in God's way, and in God's time. Had he tried to take it the first day its walls would never have fallen. It wouldn't have done for him to proceed faster than God had told him to do. It wouldn't have done for him to have made all the marches on the first day.

For the first three or four days the Jericho people probably watched very intently, considerably puzzled, no doubt, as to the meaning of the movements, but after that, when they saw that the same thing was done every day, and that no attack was made, they relaxed their vigilance, and began to say among themselves:

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visions, and they can march until they get tired."

Their king and his generals, thinking there was no danger, no doubt had abandoned themselves to pleasure, like Belshezar, and ready for every emergency, spent the most of their time in feasting and dancing. Perhaps they were engaged in something of this kind on the last day, when a courier comes to the king and says:

"Sire, the army of Joshua has come out again, and is even now marching around our walls. The officer of the guard directed me to report to you Majesty, and ask if it is necessary to sound an alarm."

"Sound an alarm! ha-ha! What is there to be alarmed about? When nothing but the sound of a few ram horns threatens our peace? Alarm? By no means. Go at once to our great captain and tell him it is my royal pleasure that every soldier within the walls to-day shall have a holiday. Let the guards be dismissed; there is no danger, and bid every man who loves his king eat, drink and be merry in honor of the gods who have made foolish our enemies!"

Away goes the courier to execute his king's commission, and soon the sound of most boisterous revelry is heard in every quarter of the besieged city. But while the merriment is at its wildest height the carnival is suddenly interrupted by a rumor that flies from lip to lip among the beathen soldiers. A new departure has been taken by the armies of Israel. Instead of marching around the walls, and then going back to their camp, as they have been doing from day to day, they have gone around the second time, and the third, and the fourth, and are even now still marching on. This is something new. Something that was unexpected and unprovided for. What is to be done? Nobody knows. The troops of Jericho give up their feasting and drinking and swarm the walls by the thousand and ten thousand to watch the marching hosts of Israel who are now moving as one man, without a single dissenting murmur among them. Joshua has had the word communicated to every man that this is the day when they are going to take the city. Every moment the walls become more and more crowded with the soldiers and citizens of Jericho, until most of its population is gathered there. They cheer at Joshua's troops, and call them cowards and dogs, but not the slightest sound except the blowing of the ram's horns comes back in return. By this time Joshua's men have become so well disciplined that they can hold their peace in spite of the most taunting provocation, and every man in the line is determined that no sound shall escape him until his commander bids him shout.

At length the last grand march has been made. The supreme moment has come. *The human part has been well and faithfully done, and in an instant more the work of God will begin.* The last long, loud and defiant blast of the ram's horns has sounded, and then is heard the trumpet-like voice of Joshua, miraculously strengthened, it may be, crying in tones that reach to all the surrounding hills:

"Shout! For the Lord hath given you the city!"

And then comes the shout into which those wilderness worn warriors put so much faith that the unseen powers of

God come down and level the walls flat to the ground, every man in Joshua's army springs straight out before him, with his drawn sword in his hand, and fights to destroy every foe that opposes him. *Not a man turns to the right or the left to pick out those whom he can overcome most easily, but every one goes straight forward and does his part faithfully and well, without looking around to see what his comrades are doing, or to observe whether his leader is watching him or not. There is no envy, no jealousy, and no disagreement in the ranks, but all are of one mind and of one accord, even as they were on the day of Pentecost, and the result is that the army of Joshua wins a glorious victory.*

I believe that one of the uses of this chapter is to teach us how to secure success in a continued effort. The first thing to be done is for the evangelist to exercise common sense and prudence and learn as much about the condition of the field in which he is to operate as circumstances will permit. *It will not do for him to blindly preach without knowing something of the people to whom he is talking.* He must go out and walk boldly around the walls and shirk no responsibility that confronts him. *He must meet the Captain of the Host and get the plan of campaign and promise of victory from Him.* Routine duties must not be neglected, and surprise power must be utilized. It won't do to plod along in one way all the time. As soon as the enemy learns your tactics you have no advantage over him. When people do not know just what to expect they will give you close attention. When Samson went at the Philistines with the jawbone of ass it was the novelty of the thing that made it win. Had he made his charge with a sword he would never have lived to have his hair cut. Don't be afraid of singing. The ram's horn did not sound a bit like the silver trumpet, and for that reason it attracted more attention. The Bible says, "Sing a new song." Don't be afraid to do it. *There is a power in a hymn when it breathes the right sentiment, especially when godly people sing it.* Thousands have their hearts touched in that way who have their hearts hardened against preaching. It was the priests who blew upon the ram's horns. Not the lepers and camp followers. One reason, sometimes, why there is not more power in the pulpit is because there is so much devil just behind it. *Heart power in song is something that can not be printed in a note book. A painted fire will not keep the room warm. Too many singers do not know any more about the gospel they sing than the town pump does about the taste of water. People who sing simply for bread and bonuses have no moreunction than a miser has.*

of the great needs of the church is more prayer and less nonsense, in singing. More praise and less backbiting. More love in the heart and less fault finding. More of a desire to honor God than there is to give a concert. More of reverence and less of frivolity. More seriousness and less giggling. There will not be so much artistic effect, but there will be more heart power. There will be more of the melody that stirs the soul and makes the sinner want to quit his meanness. The work must begin in the church, and continue until the people quit hanging back and are willing to

help and be helped. *Nothing can be done while everybody wants to be a brigadier general and nobody is willing to be a private soldier.* It won't do to rush into action until every man learns his place and is willing to stay in it. The people must be made to believe in their leader, and to believe he expects something. This will give him faith, and their faith will make them united, and when they get to the point where they all have a common purpose there will be no quarreling about the means to be used. It won't do for the leader to waver or lose patience. He must stand firm, and yet keep sweet in doing it. He must lead, not send. The word must be "come" not "go." If the leader does not seem to expect much nobody else will. The fact that Joshua continued to go around the walls every day showed to his troops that he expected to take the city, and every day, more of his men got to believing that he was going to do it and when they all became united in that belief the time had come to make the charge, and they got the city because they all believed they would. *Faith never goes home with an empty basket.*

THE MOUTH IS DANGEROUS.

BY A. HUTCHISON.

Ecol. 5:6-6s. "Suffer not thy mouth to cause thy flesh to sin." If we wish to know how this may be done, we can learn from the following: "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 3:6.

Well may the apostle say, "Behold, how great a matter a little fire kindleth." How often have we seen fearful consequences grow out of a few words which were not seasoned with grace! Much blood has been shed because of angry words, or words that cast a damaging reflection upon some other person or kingdom! All of this might have been avoided by using mild words. Solomon says, "The wrath of a king is as messengers of death: but a wise man will pacify it." Prov. 16:14. If we inquire as to how the wise man can do this, the case is stated clearly in the following words: "A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness." Prov. 15:1, 2.

A man, on being asked how he got along so pleasantly with everybody, gave as the secret of his success, that he "kept his mouth shut." That man gave heed to the wise counsel at the head of this article: "Suffer not thy mouth to cause thy flesh to sin."

James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

The Savior reminds us of the importance of properly guarding our words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37.

David says, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me." Psa. 39:1.

The apostle gives us to understand the danger there is in an improper use of the tongue. He says, "If any man

among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. We certainly know that a vain religion will not stand the test in the "day of all days." Jesus says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Matt. 15:8. Then we can see that the mouth may so far mislead us that we may miss heaven. Our actions cannot be so well covered up, or hid, from the eyes of man, as our words, but God can see through our words and actions too.

Then, why try to deceive with words? We have some very wholesome advice along this line from the apostle Peter. He says, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3:10.

If only we could all say truthfully, as did they of old, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." (Philipp. 3:20). Then we would not find much time to spend in talking politics. Should we engage in a strife of this kind, our mouths might cause our flesh to sin.

Strife in things of this world may be attended with damage to the spiritual man. Paul says, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:24. The improper use of the mouth often leads to great strife, and even to violence. If only we could all see the propriety of copying more after our Divine Head, of whom it is said, "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:23. The preceding verse says, "Who did no sin, neither was guile found in his mouth."

When we think of this Leader, how pure He was in His life and words, and then think of Rom. 8:9, we ought to put a new meaning to our idea of consecration, for Paul there says, "Now if any man have not the spirit of Christ, he is none of his." O how careful we should be of our words, lest they cause our flesh to sin! I close with the language of the "sweet singer of Israel," "Keep thy tongue from evil, and thy lips from speaking guile." Psa. 34:13.—*Gospel Messenger.*

PRIDE.

BY BIRSL W. DILLON.

Pride may be defined, that inordinate self-esteem which leads to an unreasonable conceit of one's own superiority in talents, beauty, wealth, accomplishments, rank, or elevation in office, which manifests itself in lofty airs, distance, reserve, and in contempt for others. We should not overestimate ourselves. Some may underestimate their abilities or qualifications. This is less blameworthy than the former. If we could appraise ourselves at just what we are worth, not too high, nor too low, that would be tempered to justice. The learned apostle of Tarsus commands each of us "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Literally, to think to sobriety, reduce ourselves, to see what poor, weak creatures we are, to see how much we have derived from

God, and how utterly we are reduced to nothingness of ourselves. Our existence, health, happiness, home, food, raiment, the air we breathe, the sunlight, the conditions which make life a blessing, are all boons from Heaven's hand. "Who maketh thee to differ?" This is the question that strikes down occasion for pride. If you are better than others, wiser, wealthier, or have any superiority, it is God-given. If you have labored more, excelled in skill or trial, Heaven has helped you to the accomplishment. "I can do all things," seems like boasting, but, "I can do all things through Christ, who strengtheneth me," ascribes to Christ the enabling power and shrinks us to our diminutive proportions.

We are saved by grace, through faith. Grace is giving to unworthy, undeserving men, that favor, to which justice would give them no claim. Sin has worked the attainder of the inheritance, and the forfeiture of all boon and blessing; duties neglected quitclaim all rights. If therefore we obtain any good, and especially if we obtain salvation, it is the gift of God through Jesus Christ. Since this is true, what should be our mood and manner? The teacher, of Tarsus says, "Where is boasting then? It is excluded. By what law? of works? no; but by the law of faith." It is amazing how pride permeates society. Not only in the nominal world, but even in the reputed church, it is found. Popular churches seem to be proud of their splendid edifices, the ushers who lead people to a seat are proud; the choir which is elevated above and back of the preacher is proud of its songs; the people are proud of their preacher; and this serpent of pride even creeps into the Eden of the preacher's heart, and he is proud of his sermon. The venerable man of faith, George Muller, came to San Francisco, California, to preach the Word; the accomplished choir of a popular church prepared by frequent rehearsals for spread-eagle song. But this man of God brushed aside their cobweb, when he arose and said, "The congregation will sing without musical accompaniment, I need thee every hour," which impressed the hearers, and thrilled them till tears trickled from their eyes, and their hearts were melted with voluntary song.

The Word of God with frequency, condemns pride, and commends humility. "Pride and arrogancy and the evil way and the froward mouth do I hate." "Pride goeth before destruction, and a haughty spirit before a fall." "A man's pride shall bring him low." "Out of the heart proceedeth . . . pride." "Not a novice let be lifted up with pride, he shall fall into the condemnation of the devil." "The pride of life is not of the Father." To be proud is to be resisted of the Almighty, and his resistance will drive to the wall, and destroy us. To be humble is to receive grace. The bells of the town dresses in the latest style, and enters the church with pomp and pride, or satin, struts into church and promades to a seat, with an ostentation which seems to say: See how I come now, look at me, here I go pretty I am. But let the humble imitate Jesus, who was meek and lowly in heart, who avoided show and exhibition and live low in the valley where the streams of grace flow freely. Why should mortal man be proud of the body destined to decay

and death; why of fortune from which he must soon part; why of beauty which fades into the furrowed cheek and wrinkled age; why of talents which he must use well, or they will condemn him; why of rank or position which makes him servant of the people? We all do fade as the leaf. Sixty-seven of our race die every minute, while the roll of those who make their ingress into this world numbers seventy each minute. We will be on our way in the future, eternal world living in the land of spirits. Time will be gone, the righteously be saved, the wicked damned, and God's eternal government approved.—*Christian Consensor.*

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HOME SUNSHINE.

This world at best has many vexatious things which crowd themselves into our lives. It is true that life is made up of sunshine and shadow, and that we can only be truly happy by knowing how to infuse the sunshine into our social and domestic circles. The clouds come unbidden, but the sunshine can as well be diffused if we live in the true possession of it. There is no place where God means to have us diffuse this light of life as in the home.

Parents are under certain moral obligations to make home radiant with all that God has given us. He wants the shutters opened to let the sunshine of love, and peace, and harmony in the household where gloom and solemnity alone reign is devoid of any attraction for those whose lives are tied up in the home. No soul can thrive and grow into spiritual beauty which is shut up in the gloom and darkness of a sinful and ungody home. It is the Sun of Righteousness that brings warmth to the soul. It is this that makes home radiant. This is sunshine itself.

It is worth all its costs to have a sunny disposition, but those who have it can learn to cultivate it. It is something which men can attain. It is something into which all can grow, and our domestic felicity and happiness largely depend on the possession of a sunny soul. It is through the soul that men are made to reflect the divine likeness, and from this must go out that principle that elevates, purifies, and blesses. Indeed, this world would be gloomy were it not for the light of truth in Christ. Some one says:

"Home sunshine is the natural product of systematically hidden or dispelled shadows of care, gloom, and other unavoidable afflictions. There are always so many little hitches in the harmonious domestic management of nearly every household that it requires continuously tact to keep the way smooth and sustain peace and comfort."

"Yet it requires more than the constant endeavor and earnest purpose of one member of a family to produce this ever-desirable domestic sunshine. It must be co-operative—that is, every member of the household must take a special part in being ready to nip in the bud any disorder, dissension, and disquietude, and thereby ward off all constantly impending clouds that threaten to obscure the cheering rays of home sunshine."

"Parents by mutual efforts of loving patience and kindness toward each other and their offspring, and children by their respect and reasonable obedience to their natural progenitors, can perpetrate and increase that essential home sunshine which sheds joy and comfort throughout the whole world."—*Christian World.*

Strong People.—Occasionally the world is startled by the advent of some man or woman who seems possessed of an almost supernatural physical strength. While such cases can be classified within the lines of natural phenomena, there are, on the other hand, thousands of men and women whose strength is far below the average as a result of disease or an impoverished condition of the vital fluid—the blood.

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"HAS IT COME?"

Impatience at the seeming delay in the answer to our prayers may often be the cause of our failure to receive the blessing asked. This little incident from the Silver Cross illustrates:

It was almost midnight of the last night of the old year. Outside it was cold and dark—and stormy. Inside all was cheerful, and warm. The lights burned dimly in the front room, and the fire in the fire-place burned low.

In the sleeping-room, close by, our only child, a little girl of three and one-half years, lay sleeping.

For a long time I had been sitting by the fire, watching the dying embers, until the striking of the clock warned me that in one hour the old year would be gone—and the new year begun."

Rising from my chair, I went into the next room, and knelt beside the little crib to pray.

Suddenly the child moved, then sat up, and looking at me as I knelt there, said, "Oh, mamma, are you saying your prayers? What do you want, mamma?" I kissed the sweet baby and said:

"In just a little while we shall have a new year. It will be the Year's birthday, and I have been asking Jesus to help mamma, and give her a promise for the New Year."

She asked many questions in her baby way, until I rose from my knees with a sigh, for no promise from the precious Book had entered my mind, no whisper from the Holy Spirit, as had so often come in the days gone by. The child heard the sigh, and reaching out her little hand till she clasped mine, she asked, "Mamma, has it come?" "No," I replied. "It has not come." "Why don't you wait, then?" she said, eagerly. Immediately I went back to the place where for so long I had been kneeling, and prayed aloud, still holding the child's hand.

"Dear Jesus—We have come back to meet you; and my little girl and I will wait here till you come." "Yes," said the child. "We'll wait."

Almost instantly came this dear promise—"As thy days, so shall thy strength be," and as the Spirit whispered the words which have meant so much to me since—I said, "Jesus, we thank Thee," and again the little voice said, "mamma, has it come?" "Yes," I replied, "Jesus has just whispered sweet words to Mamma," and so, satisfied that I was happy, the child soon fell asleep.

But kneeling there in the early morning hours, with the child's hand still clasped in mine, I repeated again and again her words—

"Has it come?" "Why don't you wait, then?" Ah! why do we not wait for the words of our Savior? Is it because our hearts are heavy and our minds so filled with worldly things that we are in too great haste to wait for the Holy Spirit, the Comforter, the Strengthen—with its gentle teaching that we all need so much?

How patiently the disciples waited at Jerusalem—"For the promise of the Father." But as they waited the baptism came—"And they were all filled with the Holy Ghost."

Let us wait for Him, for has He not promised: "Ye shall receive power,"—"ye shall be baptized"—"ye shall be witnesses unto me?"

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February 1, 1897.

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Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

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HERALD OF TRUTH.

February 1,

SUNDAY SCHOOL LESSONS.

LESSON VI.—FEBRUARY 7.

TRUE AND FALSE GIVING.—Acts 4:32 to 5:11.

[Memory verses 32, 33. Read Acts 4:32 to 5:16.]

GOLDEN TEXT.—*Man looketh on the outward appearance, but the Lord looketh on the heart.*—1 Sam. 16:7.

INTRODUCTION.

TIME.—A. D. 30, probably. The time is not exactly known, but it is probable that the event took place within two or three years after the founding of the church at Pentecost.

PLACE.—Jerusalem. The exact place where the sad incident of this lesson occurred is not known.

THE SIN OF THESE BELIEVERS.—In the first years of the church at Jerusalem many earnest converts consecrated all their possessions to the service of the church. Among others, Barnabas, a wealthy Levite from Cyprus, sold his land and laid all at the apostles' feet. Ananias and Sapphira, a husband and wife, wished to be considered among these very liberal believers, while in their hearts they clung to their possessions. "They sold their land, pretending to give all its price to the needs of the church, but withheld a portion for themselves. Their deep sin was the spirit of the Pharisee—a pretense to special consecration while living for selfish ends." Their hearts were against Christ, and their actions betrayed them.

COMMUNITY OF PROPERTY.—"We are told next to nothing of the methods of this primitive Christian socialism. Its form was nothing; its spirit everything. It is recorded so that we may copy the spirit which it manifested. Observe respecting it that, 1. It was not compulsory, but voluntary. (Acts 5:4) 2. It was not universal. (Acts 12:12) 3. It is only found in the church at Jerusalem. 4. It did not long continue, even at Jerusalem. (Rom. 15:26) 5. It became very inconvenient when the church grew more numerous. (Acts 6:1) Nevertheless it showed a beautiful spirit at the time and the feeling underlying it (verse 32) is the very essence of Christianity; it is the feeling that underlies the sermon on the Mount.—Hurtbit.

DAILY READINGS.

M. (Feb. 1.) Christian giving. Acts 4:32—37
T. Hypocritical giving. Acts 5:1—11
W. Generous giving. Acts 2:42—47
Th. Hypocrisy condemned. Matt. 6:1—6
F. The fate of hypocrites. Matt. 7:15—23
S. Promise of forgiveness. Isa. 1:16—31
S. Conditions of forgiveness. Acts 10:34—48

LESSON VII.—FEBRUARY 14.

THE PRISON OPENED.—Acts 5:17—32.

[Memory verses, 29—32. Read Acts 5:12—42.]

GOLDEN TEXT.—*We ought to obey God rather than men.*—Acts 5:29.

INTRODUCTION.

TIME.—Between A. D. 30 and 33, immediately after the last lesson. The exact date is unknown.

PLACE.—Jerusalem—Solomon's porch, the hall of the Sanhedrim, and the prison.

EFFECT OF OPPOSITION.—A second and more violent attack, the opposition gathering force, follows the danger from within of our last lesson. In this case, as in that, the Gospel is victorious, and grows stronger by opposition.—Peloubet.

DAILY READINGS.

M. (Feb. 8.) The Prison opened. Acts 5:17—32
T. Suffering for Christ. 1 Peter 3:8—17
W. Gamaliel's wise advice. Acts 5:33—43
Th. Enduring persecution. 1 Peter 4:12—19
F. Persecution a blessing. Matt. 5:3—16
S. Patience in trouble. Ps. 37:1—11
S. Deliverance from trouble. Ps. 34:1—16

PENETRATING COLORS.

An illustration of the enduringness of character is given by a writer in the Young People's Weekly.

A traveler lately returned from abroad, repeats the story that others have told, about the penetrating colors in the pictures upon the uncovered walls of Pompeii, in the porous plaster used so long ago. The colors used in painting pictures on one side of the wall, went through to the opposite side, and the work of the artist could only be entirely destroyed by tearing down the wall. Such work is now a lost art, but in these ancient ruins the evidence of its existence still appears and is noticed by the curious traveler as very remarkable.

Surely those old masters must have felt that it was worth while to do their best, and to have a care as they laid on their colors, knowing that their work would be lasting, and that not one side alone of the porous plaster, but both sides would bear the traces of the brush.

The lost art is not a very serious loss. The world can get on without it, although painters would be glad to recover it as a curiosity. But there are other penetrating colors of enduring character, and their power will never be lost. Thoughts, emotions, motives and intentions color our lives. They go through from the inside, and the effect of them is seen without. They cannot be effaced. The Bible speaks of the mind as the chamber of imagery, and the pictures there are in these penetrating colors—"as a man thinketh in his heart, so is he," for his thoughts and intentions give color to his life and character, and make it what it is. If self is the center of the inside picture, then selfishness will show on the outside, sooner or later, as part of the very fabric of the life. This is a serious thought.

But it is very comforting to feel that even if one has not much chance to do wonderful and beautiful deeds, still the pure motives, the earnest desires, and the loving thoughts within, are not lost. They go through and help to make the character beautiful, and being good is part of doing good; it really comes first of all.

Outside influences go through inward, also, and there is need to be careful about one's company, reading, surroundings and associations, for these have a penetrating power, and their effect is lasting. Whatever things are true and lovely, should be sought and thought upon. "Let the beauty of the Lord our God be upon us," is a fitting prayer.

1897.

CORRESPONDENCE.

HINTON, PA., JAN. 8, 1897.—A few lines in regard to the Lord's work here in the Middle District of Pa., may be of interest to many of the HERALD readers. On the 17th of October there were preparatory services held at the Bank church previous to communion services which were to be held on Sunday the 18th. Two souls were willing to profess Christ and to unite with His church by water baptism on confession of their faith. Bro. J. M. Shenk of Ohio officiated. He had come to pay the church a visit, and arrived just a few days previous. Many were pleasantly surprised on Sunday morning as they came to communion services to see another person seated on the front bench as an applicant for membership.

It was the husband of one of those who united on the evening before. Bro. Shenk was with us for several weeks laboring with us. Bro. John Blosser also of Ohio came about a week later; the two brethren held quite a number of meetings together, which were nearly all well attended. We feel thankful to God and to the brethren for their visits, trusting that still more may come.

J. A. H.

FROM INDIANTOWN CONG., LANCASTER CO., PA.—On the 7th of January a brother was ordained to the office of deacon in the Indiantown Cong. The lot fell on Bro. Benjamin S. Hess. May the good Lord bless our dear brother.

COR.

FROM TUB, PA.—Bro. N. O. Blosser of New Stark, Ohio, was with us and preached three effective sermons in the Falk church, on the evenings of Jan. 11, 12, and 13. The meetings were well attended and the brother boldly and plainly proclaimed the Gospel truths to the people. May the Lord bless the efforts the brother puts forth to advance His cause, and may many souls be brought to Christ through the instrumentality of the brother. He left on Thursday for Johnstown, Cambria Co. COR.

FROM McKEETOWN, PA.—Brethren Levi D. Miller of Berlin, Ohio and John R. Zook of Neshaunock Falls, Pa., paid a very welcome visit to friends here and to our church, remaining from Thursday, Jan. 7, to Monday, Jan. 11. They preached to a crowded house on Friday and Saturday evenings and Sunday morning and evening. Old and young, saints and sinners, came to hear the Gospel message of warning to the unconcerned and worldly, encouragement to the believer, and sympathy with and love for the young. May God add a harvest of rich blessing. COR.

FROM MUMMASBURG, PENNA.—A friendly greeting in Jesus' name to all the dear brethren and sisters in Christ. Our little flock at this place was filled with rejoicing through the friendly visit by our dear brother, A. D. Wenger, who came into our midst on the 18th of Dec. and filled several appointments which were well attended by the brethren and sisters and neighbors. We were richly admonished through the power and wisdom given him by God the Father. He especially warned the young of their danger if they did not accept Christ. His labors were not in vain. Four souls announced their wish to be received into church fellowship by water baptism, and we believe that many more were almost persuaded to come out on the Lord's side. We cannot express our gratefulness for the blessings received from God through the faithful labors of our brother. Our prayers go with him in wishing him God speed. May God bless him and lead him in wisdom's ways. M. W.

FROM STUTTGART, ARKANSAS.—I should like to send a little message for the HERALD from our congregation, as but little is reported from here. Bishop Jacob Yoder has charge of this congregation of 31 members. Quite recently 9 persons were added to the church by baptism. We also held a well attended communion meeting, and rejoiced to find the church prosperous and at peace. Our S. school during the past summer showed an attendance of from 65 to 90, and as many live far away, this showing is very encouraging to us. Last spring the brethren Jos. Schlegel and Hertzler, and a short time ago Bro. Peter Zimmerman also visited us. Although our faithful ministers are preaching unto us the word in its purity, we are nevertheless glad when we can hear ministers from a distance and see that we are of one mind, being baptized by the same Spirit into one body, and one in Christ. God grant that we may ever grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

JACOB H. MELLINGER.

DALTON, WAYNE CO., O., JAN. 23, 1897.—We notice with pleasure reports in the HERALD from many churches that God is working with His Holy Spirit, so that many are coming out from the world to join with us in His service. We believe that His call is not answered by all to whom it came but we hope the number will still increase. Recently in our Sonnenberg Cong. 10 young persons became willing to forsake sin and come to Christ. Instruction services are now held. May God grant them grace to make a full surrender to Him.

COR.

SUNDAY SCHOOL ITEMS.

FROM TUB, PENNA.—The Chestnut Spring Sunday school closed with the last quarter of '96 and organized a Bible Reading for the first quarter of '97 on Jan. 10, 1897. The brethren, D. H. Bender, G. D. Miller, and Ed. Miller were elected leaders, and Bro. Noah E. Miller, Treasurer. The object of the Bible Reading is to gain a better knowledge of the true Word, to learn to live closer to its teachings, and to use it as a means of bringing us into a closer relation with our heavenly Father and our blessed Savior. May we all have this our aim and pray God to help us accomplish the same. COR.

CHEERY BOX, MO., DEC. 29, 1896.—By the grace of God we have again been spared through another year. On Dec. 27th we closed our school for one quarter intending to open again in April, God willing. On that we all were so interested in the salvation of souls that not one would desire to close anything that might be the means of bringing one soul to Christ. Very good interest was shown by the greater part of the school. Enrollment of school, 83; average attendance, 42; class, 8; number of verses recited, 291. Questions outside of regular lesson, 201. After all expenses were paid the balance in the treasury was given for the aid of Armenian sufferers. Although a small

F. A. SCHMIDT.

ROCKS, LANCASTER CO., PA., JAN. 13, 1897.—The church in Lancaster Co. has indeed enjoyed showers of blessing, as has been attested by a number of letters in the HERALD. We have been favored with visits from a number of brethren from the West. The brethren A. D. Wenger of Iowa, M. S. Steiner of Ohio, J. S. Coffman and S. F. Coffman of Indiana, and others were with us during the last summer and fall. The efforts of these dear brethren coupled with the efforts of the home workers in the church and the Sabbath school, have resulted under God's blessing

in bringing many into the way of life. On November 19th thirty-eight were received into the church at Paradise. On the 21st sixteen were received at Strasburg. January 10th twenty-one were received at the Old Road. A class of twenty was received into the church at Hershey's and twenty-nine more will soon be added to the congregation at that place. There have also been a number received at New Providence, and Willow Street. And the good work is still going on. Quite a number have lately made application for church membership. Many of these converts are young people, and they seem to be in earnest. They seem to be enjoying their religion. A number of Bible reading classes have been started, and seem to be doing good work. The Sabbath schools at Hershey's and at Paradise are being kept up through the winter every two weeks, and a lively interest is manifested in them. All our prosperity however gives us no occasion for boasting, but rather for deep joy and gratitude, as well as a feeling of concern for the spiritual welfare of these young converts. That the church may thoroughly assimilate these additions to its numbers, and give them room and encouragement to grow and become useful Christians, is our prayer.

sum, we feel assured it will be accepted. May God by His allpowerful hand keep us.

COR.

GOODVILLE, LANCASTER CO., PA., JAN. 18th, 1897.—At the Cernarvon Sunday school, on Dec. 28, the following officers were elected for the year 1897: Bro. Benjamin Weaver, Supt.; Aaron Wenger, Asst.; Harry S. Witmer, Sec'y; A. K. Diener, Treas.; Aaron B. Weaver, chorister; Aaron Hollinger, Asst.

The attendance of the school has been up to the average; we enrolled some new ones, but must regret the loss of a few by removal, yet we have encouragement to continue the school and endeavor to keep it evergreen, the Lord willing. We realize that much good has been done by the Sunday schools in this and other communities, although much more could be done. May God add His blessing.

HARRY S. WITMER.

COLUMBIANA, COL. CO., O.—Sunday Dec. 27th closed the work of our Sunday school at Letonia for the year 1896. The work in the past year has been encouraging. The average attendance for the year is 49, the largest number of pupils present, 77; smallest number, 25. Our school elected officers for the ensuing year as follows: Bro. John Riehl, Supt.; Bro. Daniel Hoover, Asst. Supt.; Bro. Samuel Myers, chorister; Mary A. Metzler, secretary. COR.

FROM BEELIN, ONTARIO.—Our Sunday school is evergreen. We have elected, for the coming year, the same officers as last; namely, Bro. M. C. Cressman, superintendent; Bro. E. S. Hallman, assistant superintendent; Bro. Josiah Weber, secretary and treasurer; Bro. I. B. Snyder, chorister, with 14 teachers and some assistant teachers. Our average attendance was 134. The past year has had its joys and sorrows. One young pupil and a dear sister have passed away to the home beyond, and our superintendent has been on the sick list for about two months, and now, barely across the threshold of the new year, one of our oldest S. S. workers has also been called home. On the other hand we had the joy of seeing souls come out on the Lord's side and unite with us. Let us as Sunday school workers go forth, even though it may be at times with weeping, bearing precious seed, for without doubting we shall come again with rejoicing, bringing our sheaves with us. COR.

FROM LIVINGSTON CO., ILL.—On the 27th of December, 1896, the Sunday school at the Amish Mennonite meeting house in charge of Bro. Joseph Schrock and Joseph Albrecht as assistant, was closed for the year with appropriate exercises. The meeting was opened with singing after which Bro. Daniel Orendorf made some introductory remarks and offered prayer. The school was then called upon, and gave satisfactory evidence of what they had learned. Singing interspersed these exercises. The value of Sunday school work was fully presented by several speakers. Bro. David S. King of Pawnee Co., Kansas was also present and earnestly admonished young and old. We were glad for his presence and aid on this occasion. The meeting was then closed with prayer by Bro. J. P.

Schmitt. On New Year's Day the election of officers for the following year was held, resulting as follows: Supt., Bro. Joseph Albrecht; assistant, Bro. Christian Trendorf. We are convinced that the Sunday school is a place where our young people can receive great benefit, when the work is in the hands of truly converted workers, and that the church will in future days reap the benefit of present effort in the Sunday school.

J. P. SCHMITT.

FROM ALTONA, YORK CO., ONT.—On the 31st of December, 1895, we held our annual S. S. meeting for the election of officers which resulted in the election of the same staff of officers and teachers as before with the exception of the assistant superintendent. Bro. Baker moved away from the neighborhood and Bro. J. Reamann was elected in his place. We began this work in June last year, almost doubting that it would, under the prevailing circumstances, amount to anything, but after all, our school prospered, and it proves again to us whatsoever is begun in the name of the Lord must prosper, and our prayer is, that the Lord may direct our officers that they may look after the welfare of the school in all simplicity of heart and strict obedience to the word of God, so that all may be done to the honour of God and the upbuilding of His kingdom.

OTTO GIESNER, SEC'Y.

CLEWELL, ILL., JAN. 2, 1897.—We organized our S. school last Sunday and the officers are as follows: Superintendent, L. J. Lehman; Asst. superintendent, H. L. Horning; secretary and treasurer, Lewis Apple and Susie Bailey; choristers, Lewis Lehman and Cora Shantz.

COR.

MILFORD, NBR., JAN. 13TH, 1897.—Our Sunday school closed on Dec. 27th, 1896 for that year's term, it was well attended by the pupils and by the teachers and a good interest was manifested by the people in general, for which the superintendent and assistant return their sincere thanks, through the columns of the HERALD OF TRUTH for the support and assistance bestowed upon them by the members, and especially by our dear ministers who so faithfully helped in conducting our Sunday school. On our closing Sunday we numbered nearly 400 old and young, and all expressed themselves thankful to the Giver of all good things for His grace and blessing which He has so bountifully bestowed upon us this past year. John M. Schlegel, Superintendent, Dan B. Boshart, Assistant.

FROM THE PROVINCE OF ONTARIO. In taking a general survey of the Sunday school work and progress of Ontario during the year 1895, I wish to give the following report, for which we owe our thanks to God. In the beginning of the year we had 15 Sunday schools, and during the year 4 new Sunday schools were organized at the following places:—North Woolwich, Warner's, Cedar Grove, Altona. Out of these 19 Sunday schools,

ELEVEN are "Evergreen."
EIGHTEEN use the Lesson Helps.
THREE use the WORKS OF CHRIST.
TEN gave books for S. school prizes.
SEVEN of them are held in English.
TEN of them are held in English and German.

Two of them are held in German. SEVEN of them contribute to the Evangelizing Mission and Armenian Lands. We hold Education meeting or sometimes called Young People's meeting at six different places. Hymns and Tunes are used in about every Sunday and Gospel Hymns are being used with it in nearly every place. We held an Annual S. S. Conference at Berlin on Whit Monday. Jordan and Markham hold a Sunday school Conference every alternate year. The largest number of accessions to our church was in the year 1891, when 96 applicants were received into church fellowship at one time, and during the same season 181. This great revival was largely due to evangelistic labours. The next year as a result of similar work, 146 confessed the Saviour. Every year since we had showers of blessing and ingathering of souls. There are now sixteen places of worship open for evangelistic work and at present writing Bro. David Garber from Ohio is laboring in Waterloo Co. and twenty-four have obeyed the Spirit. Brethren and sisters pray for us that we may be more humble, more earnest and more spiritual to labour faithfully in this short space of time for our Lord. The above Sunday school report may not be perfect in every figure, but I tried to give a report as near correct as I possibly could.

E. S. HALLMAN.

Berlin, Ont.

For the Herald of Truth.

A CALL FOR HELP.

Except the Lord build the house they labor in vain that build it.—Ps. 127.

We the Mennonites of Harper Co., Kan. purpose to build a house of worship upon the name of the Lord; and as we have not sufficient means ourselves, we ask you, dear brethren and friends, through the HERALD OF TRUTH, to help us as God hath prospered you, and as the Divine Spirit leads you. All favors, however small, will be thankfully received and acknowledged through this paper. Please send to J. G. Wenger, Harper, Kan. May the Lord reward and bless you abundantly through Jesus our blessed Redeemer.

ANDREW GOOD
MINISTERS' E. M. SHELLENBERGER
(TILLMAN M. ELLIS
J. G. Wenger, Deacon.

SUBJECTS DISCUSSED AT MINISTERS' MEETING.

The following, with the exception of Bro. J. S. Hartzler's article, is only a kind of synopsis of some of the work done at the Ministers' Meeting recently held near Elda, O. We have endeavored as much as possible, to give the exact words as they were spoken but were now and then necessitated to use other words or phrases to bring out the meaning more clearly and fully. Our aim has also been to give only the leading and most important thoughts presented, in order to shorten the work as much as possible without spoiling it. While we have endeavored to give the main substance and essence of the work, yet we venture to say, no one perhaps will derive the same benefit or satisfaction from the mere reading of the report, as those did who were present and heard the discussions in full.

INSPIRATION OF THE BIBLE.

We know that the Bible is inspired first because of its preciousness. It cost the blood of the Son of God, the blood of prophets and many others. We know it is inspired because it was written by many different authors and during a long period of time and yet they all agree. It is the only book that gives help and comfort in time of distress. It is inspired because it inspires and because its effects are shown whenever applied. And where its precepts are lived out it verifies itself and proves itself to be inspired; and because it has never ceased to lift up and elevate mankind everywhere. Again, because it is so different from all other books; the more we read it the more we love it; and last, because its promises and prophecies are being fulfilled.

THE MINISTER'S CALLING.

It is the minister's calling to proclaim the gospel to a dying world. "Thou shalt receive the word from my mouth and warn them for me. But if the watchman give not the warning when he seeth the sword coming, and they be overcome, their blood shall be required at his hand."

The gospel should be so proclaimed that it may be understood. Hence, the minister should study to show himself approved unto God: rightly dividing the word; in doctrine being uncorrupted, pure, sound in speech, that he that is of the contrary part may have no evil thing to say of him.

We are utterly opposed to a *hiring* ministry, but heartily approve of a *supported* ministry. It is expected that the minister's wife help and encourage him in his work. Hence she should be chaste, sober, quiet, gentle, and an example to others.

THE DEACON'S CALLING.

The deacon's calling is also of God. The first duties assigned them were to care for the widows who were being neglected in the daily ministration. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Another duty which has been assigned them by the church is the settling of difficulties which may arise between members in the church. The prosperity and welfare of the church depend largely upon the faithfulness of the deacons. They should possess in a marked degree the Christ life in meekness, kindness and sociability in order that they may be able to gain the cold and wayward.

Although special duties are assigned them, yet, even as in the apostles' time, they should not be confined to these duties but may and should also engage in other good work, even preaching, if occasion requires it.

THE LAITY'S CALLING.

The laity are likewise called with a heavenly calling, to a new life, a life of holiness and good works. They may be a help to the ministers by holding them up in prayer and giving lively attention to their preaching, and now and then giving a hearty sanction to the truth, and showing a willing obedience to the same, also giving them their support financially when necessary.

They may be a help to each other by manifesting love one to another and sharing one another's trials and burdens. Their usefulness is often hindered

by their opposing each other's efforts, by placing their influences against each other, and by speaking evil of one another.

Other hindrances in general are, allowing their affections to be taken up with the things of this world, in the ordinary pursuits of life; also by drowsiness and sleepiness in church, tardiness in attending church, or staying away altogether when circumstances are a little unfavorable. These are not small matters. The laity should not conclude that their calling is so small that it is not noticed of God. Their calling is to the glory of God and their own happiness. By faithfulness in their calling, aiding and encouraging their ministers and also one another whenever they have opportunity, and walking in the truth, they honor and glorify God and insure their own happiness.

THE LAW AND THE GOSPEL AND THEIR NATURES.

Ceremonial law is complete in Christ. The moral law is yet in effect. Law is like the rays of the sun shining into a room and disclosing many particles of floating dust. It does not make the particles but shows their presence. The law requires obedience without giving power to obey. It is a skeleton, and grace is its infilling and life.

The law demands of us to act. The gospel *proclaims* us by an inward force to act. The gospel makes new creatures and of new creatures we expect new things. Law says: do this and live. The gospel says: live and then do. The letter killeth, but the spirit giveth life. The law says: pay me that thou owest. The gospel says: I frankly forgive thee all. The law says: thou shalt love God. The gospel says: the love God because He first loved me. The law says: make you a new heart. The gospel says: a new heart give I unto you. The law demands justice. The gospel proclaims pardon. The law condemns us, the gospel forgives us. If we find that we are yet too much under the law, we should earnestly seek for more of God's love in our hearts. The righteousness of the law is fulfilled in every devoted Christian. Not by working from a sense of duty, but from an inward prompting and impulse of love. Where there is no love for our fellow-man there is no love of God, and we are yet under the law.

RECONCILIATION.

We have now come, if not before, to one of God's definite commands. Matt. 5:23, 24; and 18:15. Reconciliation is the adjustment of a wrong, real or imaginary, between persons. We need not theorize much about this since we have the plain word for it. If we have aught in our heart against a brother, God will not accept our offerings until we become reconciled. This is a matter of life and death for us. Life if we obey, death if we disobey. If we have hatred or evil feeling against a brother or sister God cannot and will not accept our gifts. It is then our highest duty to see to it that we are in a fit state to bring our offerings unto God. If a Christian is honest, as soon as he becomes aware that something is wrong between him and a brother or sister he at once seeks to become reconciled.

Reconciliation also includes being reconciled to God. God loved us and sent His Son to reconcile us unto Himself. Man has transgressed against his

God, but becomes reconciled by Christ who has paid the great debt we owed and thus brought man and God together. All that we had done against God was freely forgiven us through Christ, and if He has forgiven us so much, we ought also to forgive our brother who may trespass against us.

HINTS AND HELPS TO YOUNG MINISTERS.

Every person endowed with a reasonable amount of zeal desires to be successful in his pursuits, and even when he realizes that he is in a measure successful, he will often ask himself the question, "How may I be more successful?" This is as it should be. The farmer, the mechanic, the merchant, and the day laborer should strive for this end. How much more the minister of the gospel who deals with immortal souls.

It may be helpful to us to be again and again reminded of some of the means of successful ministerial work. To this end we will offer the following thoughts. Of course, we expect every one who undertakes to teach others of things that are heavenly and that pertain to a new life in Christ to have been made a "partaker of that divine nature" which makes him "a child of the King." Supposing that to be understood we will consider,

1st. *Consecration.* He who would be successful in the Lord's work must himself be obedient to the simple, plain injunctions of the Scriptures. How can we expect the Lord to bless our work unless we seek entire consecration to His will. Let every minister read Rom. 12:1; then the last sentence of 1 Chron. 29:5; after which let him from the depths of his heart and on bended knees say, "Lord, I will help Thee now."

In fact, is not the lack of entire consecration one of the greatest hindrances to success in the life of many ministers of our day? It is lamentably true that personal ambition, fame, and finances are often considered first, and the will of the Lord becomes a secondary matter. Oh, Lord, help us as preachers of Thy word to be fully resigned to Thy will, even if we do become poor, despised, forsaken, for thus was our Elder Brother treated who has become the way, the truth and the life for us.

When we once hold Him so dear and give Him such a high position in our hearts that we can look upon all the perishable things of earth as Paul did in Phil. 3:8; then, and only then, can we expect to be truly successful in our calling.

Considering, then, that we are dealing with something of such value that it cannot be estimated in dollars and cents but which cost the precious blood of Jesus, how necessary that we learn this truth, and receive this blessing at the beginning of our ministry, if not before.

2d. *Self-improvement.* The day school teacher who does not aim at a higher knowledge than he had when he began to teach will find himself ruled out. And in fact he should be, for he who has not zeal enough to aspire to greater knowledge will not be an inspiration to his pupils.

What are we ministers but teachers? The knowledge may be of different nature, but so far as the inspiration from teacher to pupil is concerned, it is the same. The zealous, persevering, devoted minister will not generally have

an ignorant, superstitious audience very long. Not that he will go away and leave them, but step by step will lead them up to better things, inspiring them with a desire for such knowledge as will lift them out of such a lamentable condition, while he himself studies very hard "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

But how can we be expected to divide the word aright when we have never studied it aright? When we study any of the sciences, we get the first principles and then go on to the others; but if we neglect to get the first well we find it hard work throughout the entire study, because each step leads to one higher. The Bible is not an exception to this rule. It needs to be studied by topic. The essential topics need to be mastered thoroughly and, thank God, they can be, if we seek Divine help properly, then we can grow in grace and in the knowledge of our Lord and Savior Jesus Christ. One grand truth after another will be given us until we can say, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out."

3rd. *Realize the responsibility.* One reason why many of us are not more successful is that we do not realize, to a sufficient extent, the awful responsibility and the great importance of our calling. If we are allowed to judge from the actions of some ministers, they think that they must attract the people to the house of God by amusing exercises—something that will please the natural man. This is a great mistake. The pulpit is not intended for such work. Even the world expects to hear and see the command obeyed, "Shew my people their transgressions, and the house of Jacob their sins."

Remember we said see it. Yes, see it on the preacher's face. See that he is terribly in earnest. See that what he says is the outflow of a heart filled with a burden for souls and that he is telling them these dreadful truths because he loves them.

When you find one successful minister who is prompted by some other motive you will find one hundred who are successful because the above named are underlying principles with them.

Oh my dear brother minister, our responsibilities are too great and the condition of the unsaved too terrible to simply amuse them or to allow us to be prompted by anything short of this.

4th. *Be prayerful.* When man sees his responsibility and truly realizes the condition of the unsaved, and that the next step necessary is for him to see that in God is vested all power in heaven and on earth and that He is able and willing to help if man comes prevailing upon Him for lost souls, and for himself, until he can speak "as he is moved by the Holy Ghost."

We often encourage our congregations to pray for the unsaved when we should encourage them to pray for us so that we might preach with more power. When preacher and congregation spend as much time on their knees in secret prayer as they should we can look for a great result, we can expect those stone-hard hearts to be broken, and souls be converted to God. If you cannot prevail with God, you need not expect to with men.

5th. *Sociality.* The minister's work is a peculiar one. Some persons are won by the sermon, others are affected much more by seeing the God-life characterized in the professed followers of Jesus. Still others are reached only by personal interview.

Many ministers are a success so far as the first and second class are concerned, but are a failure in the third. We have heard some ministers say, "I know it is very nice to come down from the pulpit and have a good word for every one and especially to twine yourself into the confidence of the unconverted, but Providence has never seen fit to endow me with that gift." This may be true, but it is equally true that some have, by constant effort in this direction and by prayer, acquired this special blessing until to-day they are the most successful workers in the Master's cause.

We are not likely to acquire this until we realize the awful condition of the world. Let us pray God that we may fully realize this and take the example of the "Good Samaritan." See him as he looks into the poor man's eyes. He puts his hand under his head. He gives a refreshing cup of water from the spring yonder to cool his parched lips. Now with words of encouragement and with the "Good Man's" aid he is finally helped up the rugged mountain until he is safe at the inn at Jerusalem.

The young minister should cultivate a sociability that tends to lift up, and that causes people to look up.

These are but few of the many points that are essential to a successful ministry, but that we do not weary your patience we will forbear for the present.

THE GRACE OF PATIENCE.

The Christian life is one of progression. It begins at the new birth and is eternal. It is known by its fruits, such as virtue, knowledge, temperance, patience. As Christians, we should let patience have her perfect work.

It is scarcely necessary to define a word so common as this. Yet it implies more than we might at first suppose. Patience means self-control. It is the holding in of self. As soon as the new spiritual life is implanted in our hearts, it comes in conflict with the already too powerful carnal life. This conflict is ceaseless and constant. Sometimes the carnal prevails, and sin is the result; then, again, the spiritual overcomes, and righteousness is the result. When we can truly say with Paul that we will not be brought under subjection to any, then have we self-control. This truth is emphasized by Luke. "In your patience ye shall win your souls."

Another element in patience is perseverance. The patient man is one who has dauntless courage, who never gives up. It is not stubbornness, but positive determination. Then, too, patience means endurance, a passive sufferance, a permission for certain things to exist. It is an exercise of clemency. Thus God is patient with men. His patience takes the form of tolerance. Surely He hath not dealt with us after our sins, nor rewarded us according to our iniquities, for He is slow to anger.

Patience, then, is a virtue of the highest order. Impatience is always culpable. Patience never ceases to be a virtue. Shall we not exercise this virtue

in our trials and afflictions? Whether they are the result of persecution by our enemies or of self-indulgence or of God's chastisement, from whatever source they come or whatever form they assume, we are always to endure them patiently. "If when ye do well and suffer for it, and take it patiently, this is acceptable with God." 1 Peter 2:20.

The patience of Moses was brought to a severe test on two occasions; when he came down from the Mount with the law and saw the Israelites wholly given to idolatry, and also when commanded to speak to the rock that water might be had to supply the Israelites. In the first trial his patience stood the test. Although his anger waxed hot, it was still held in obedience; hence it was righteous indignation. With perfect self-control he broke the tables of stone. In the second test he lost his patience, struck the rock in anger instead of speaking to it. And Moses died on Nebo in sight of the land of promise.

Noah's righteous soul must have been severely annoyed by the constant and unreasonable criticisms of the rabble about him during the construction of the ark. But patiently he continued until that unique house was completed and he and his family were saved. Job exemplified this virtue to a high degree when, in his trials, he declared: "Though he slay me, yet will I trust him." And shall we forget our Savior's example? Do you see Him before the judgment-seat? Hear the false charges and see the personal insults! He is slapped and spit upon. "Art thou the King of the Jews? And he answered not a word." "As a sheep before her shears is dumb, so openeth not his mouth." Let us patiently endure our trials for His sake. "Patient in tribulation," for "tribulation worketh patience."

We should exercise this virtue in all well doing. Life is a struggle at best. Let us never become discouraged. People give up too easily. They are too anxious to see immediate results of their labor. Success is born of protracted effort. All things come to those who wait. "Learn to labor and to wait." How well this applies to Christian work! How often we forget the exhortation of the Apostle! "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Do we as pastors grow impatient and discouraged because no visible results immediately follow our efforts? Are we forgetting that truth taught in its purity is never lost? Some day it will bring forth the peaceable fruits of righteousness.

Let us also exercise this virtue in prayer. This is what makes prayer effectual. Thus we prevail in prayer. This is what Paul means when he urges us to pray without ceasing. How many there are who want their prayers answered at once. They have no patience. "If we hope for that we see not, then do we wait with patience for it." When you pray possess your souls in patience and in God's own good time and in His own way, the answer will be given.

Let us be reminded that the exercise of patience is not without glorious results. The one who controls his temper in any heated discussion has always the advantage over his wrathful antagonist. Although he may have the weaker side, still that endures unto the end, the

same shall be saved." Says another: "Patience is the guardian of faith, the preserver of peace, the cherisher of love, and the teacher of humility."

Patience governs the flesh, sweetens the spirit, subdues pride. She bridges the tongue, restrains the hand and directs the feet. She makes us humble in prosperity, cheerful in adversity. Patience is likened to a precious jewel; buried in the earth away from the sunlight its beauty is hidden; but when set in the gold ring, the scepter or the crown, it is an ornament of glory which adorns the woman, improves the man, beautifies the child. It is desirable in either sex and in every age. "Let us with patience run the race set before us!"

DR. TALMAGE ON FEET-WASHING.

D. BRENNEMAN.

In reference to feet-washing, the question is asked Dr. Talmage in the *Christian Herald* of Jan. 6, "Is it a duty?" To which he answers, "It is not a duty as a church rite. It assumes this position upon the ground that at that time it was a menial service performed by the lowest servant of the house, as a refreshing process, after a walk on a hot, dusty road, with sandals open at the top."

Men with greatly inferior advantages to those Dr. Talmage enjoys, have long since arrived at very much the same conclusion. Still, the emphatic answer does not seem after all, to satisfy the earnest inquirer, as to the real intent of the Saviour in this act of His personal humility. If, as the Dr. has it, it was simply as a cooling and refreshing necessity, why wait until they were already seated at the Passover Supper? Why not attend to it at once upon, or rather before, entering the house, under a tree, as in Abraham's time. Again, if merely a custom, why should Jesus say to Peter, "What I do, thou knowest not now?" Was Peter ignorant of the customs of that day? Perhaps it is presumable, knew full well the practices of daily occurrences, but in reference to this unusual act of the Saviour, he seemed to be profoundly ignorant, until given the explanation which followed by the Saviour, in which He says, "Ye call me Master and Lord and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Would the Dr. deny that Jesus meant what He expressed here both by precept and example? Would He tell us they did not infer from His example that He meant that they should observe or practice literal feet-washing? Would He deny that they even considered it as a matter of vital importance, the omission of which was to be treated as a matter of negligence, deserving the exclusion from the charitable support of the church, of that person who had not "washed the saints' feet?" 1 Tim. 5:10.

In the same number of the *Herald* the question is propounded for explanation: "Is there any ground for believing that infants were baptized by the apostles?" To which the answer is given, "Mention is made (Acts 16:15, 33) of the baptism of households, in instances where the head of a family became a believer, and they may have included infants or may not."

The Dr. on this question does not seem so emphatic or decided in his answer as in that of feet-washing.

Dr. Talmage: What think you? If Jesus, while here on earth, had taken little infants, and baptized them, and then should have said in language similar to that expressed upon the occasion of having washed His disciples' feet: If I, your Lord and Master, have baptized your infants, ye also ought to baptize your infants, for I have given you an example that ye should do as I have done unto them. Would you in this event still persist in saying they (the apostles) may or may not have baptized infants?

Metaphs in this event there should be an end of all strife, and everyone everywhere would be ready to admit that infant baptism is based upon definite Bible authority. If, then, this were true, how comes it that the same language when applied to feet-washing at once loses its significance and meaning?

MARRIAGE RELATION.

BY D. H. SHELLEY.

The relation of husband and wife is the first relation which human beings sustained to each other. We have many able articles written on almost all subjects, except the subject of marriage. I know of no subject that needs more caution than this, at least in the state of Michigan, where it is scarcely possible to hold a term of circuit court without a long list of divorces. If I wanted to preach from a subject to be sure to hit somebody, divorce would be the subject.

Marriage was instituted by God Himself. (Gen. 1:27) "So God created man in his own image, . . . male and female created he them. God united them. (Gen. 2:24) "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." When God brought the woman to man, "Adam said, 'This is now bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.' Christ says: 'What God hath joined together, let not man put asunder.'"

Marriage is a sacred union, one that should be formed on heavenly principles. The union of a man and wife is as sacred as any union can be. Let no human law be enacted to separate what God has joined together. Adam had only one wife, and he lived with her during the natural life. Although she brought sorrow and trouble on him, he never appealed for a bill of divorce. But his chances then were not as good as men's now; he could not engage another woman before he let Eve go!

The Apostle Paul says in Rom. 7:2, 3: "The woman which hath a husband is bound by the law to her husband so long as he liveth." Only death may free them from each other. Christ said, for the hardness of men's hearts Moses granted a man the privilege to put away his wife, but from the beginning it was not so. (Matt. 19:35) The Saviour is very clear in saying, "I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32)

There seems to be only one safe way out, and that is a road hard to establish and should never be traveled unless established with clear evidence. Fornication is the charge. Our Discipline is clear on this great question. It says "for scriptural cause," and should be closely observed. In ancient times a priest was not allowed to marry a divorced woman. (Lev. 21:14) It is one of the sad misfortunes for a man and wife to disagree, but separation does not always overcome the past troubles. Sometimes the last rent is worse than the first. The divine union between a man and a woman is not brought about by the ceremony which the minister performs. The ceremony satisfies the law of the land. Therefore, there is, or should be, both a divine union, such as would be approved of Heaven; and also a legal union. The divine union no man has a right to break. The earthly union may be broken in some cases, according to the law of our country. The heavenly law is, "What God has joined together let not man put asunder." The earthly law is "for the hardness of the heart a man may put away his wife." Christ is the bridegroom, and we are the bride. Let married persons live as harmoniously as Christ lives in the Christian's heart. Oh for a close walk with God!—*Christian Conservator*.

FEELING OUR DUTY.

"I do not feel like it, and therefore am not going to do it," said a young man, speaking of a Christian duty he felt called upon to do. "Very many times I know I ought to do something for the Master, but I do not feel like it, and I think I ought to feel like it in order to do it successfully."

Feeling is a most dangerous master, and yet many of us will invariably let feeling come in the way of duty. How many times we hear these expressions: "I do not feel like doing that; I ought to do it, I know, but I don't feel like doing it." "I know I ought to go to meeting, but I don't feel like going." "I know I ought to do this service for Christ, but I don't feel like doing it, and therefore I will not do it."

It is strange how the conscience is silenced and how the promptings of the Spirit of God are quenched by these promptings of feeling. Many a good deed will remain undone, many a kindness will not be shown, many a weary, aching heart will not be comforted, many a precious soul will be left in spiritual darkness because of this oft-repeated "I don't feel like it." Feeling, not Christ, dictates more and more all the time. Even in Christian work we do the pleasant and easy things rather than the things prompted by the Master.—*Union Gospel News*.

THE UNFAITHFUL PREACHER.

If the preacher wants to make an ignominious failure, let him brood over his disappointments and attribute them to the lack of appreciation on the part of the people. Let him take sides in every personal dispute. In church quarrel, let him join in the array himself with one or the other of the factions that may exist. Let him introduce innovations into the church in spite of the protests of the brethren. Let him be dissatisfied with his field, and be perpetually candiding and urging his ministerial friends to recommend him elsewhere.

Let him go into the homes of the sorrowful and grief-stricken people and put on semblances of sympathy, whilst his very features indicate his hypocrisy. Let him speak publicly and privately, attempting to damage the reputation of a brother minister by unbecariable insinuations. Let him be constantly begging—putting out his hands for some body to put something in—a European trip, a purse of money or a suit of clothes. Let him neglect the closet of prayer, and go into the pulpit with a little bit of Maclaren, Robertson, Spurgeon or Fuller, and how empty the words fall upon the ears of his hearers, because the consecrated life is not behind them. You may write "an eternal failure" upon such a man. He will be nothing but a stumbling-block in the way of people, and the sooner he steps down and out of the ministry, which he is disgracing, the better it will be for the cause he so willfully misrepresents.—*The Magnet*.

GOD'S VERY PRESENT HELP.

A writer in *Cut Gems* says that while crossing the Pacific Ocean on a large steamer loaded with valuable merchandise and many precious lives, he noticed that the officer and the man at the wheel were both very young men. One seemed to be twenty-four and the other about twenty years old. They were fulfilling a duty which involved great risk and responsibility. A mistake on their part might bring on a terrible catastrophe and loss.

But close to his wheel in the cabin was the aged and experienced captain, who now and then would look through the window and watch the course of the steamer. Any mistake made by the young men would immediately be corrected.

So, the writer says, we may be weak and inexperienced, and liable to commit great mistakes, that would mislead us and injure many others. But God, though unseen, is wisely watching our course, ever ready to prevent peril and to guide us in the good and right way.

TEST IT.

A skeptical chemist asked how anyone could know that Christ gives life to believers. "By experiment," was the response. He lived in the laboratory and felt the reply. Reverently he began to pray. Faith by degrees sprang up; at length a great love filled his heart and all doubt was gone. The most wonderful results in science, art and life have been reached by experiment; the fact of salvation is disclosed by the same process. Jesus said, "He that believeth on the Son hath everlasting life." He said, "hath," not shall have after death. He promised present results. Millions have tried it and found the promise true. According to their faith the new life has come to them. Weak faith has brought feeble life, and strong faith a fullness of life. With the Christ life comes the assurance of its eternal nature. They believe spontaneously, irresistibly, that they have eternal life; that their quickened souls cannot die; that the Christ who quickened them is eternal and they will share His glory. Do any doubt? Try it. God is pleased with honest experimenters. "To him that knocketh it shall be opened." "Come and see." "Prove all things."—*Sci.*

OBITUARY.

FR. SAMUEL OESCH passed away on the 10th of January, 1897, near Schrock, Lagrange Co., Ind., aged 67 years, 5 months, and 25 days. The burial, on the 12th, was largely attended by friends and acquaintances. Bro. Oesch was born in Somerset Co., Pa., on the 15th of July 1829, and came to Indiana in 1862. In 1884 he married Sister Sarah Keim. To this union were born five sons and five daughters, of whom one son and two daughters have preceded him. Bro. Oesch was a loving, patient father, a faithful husband and an earnest Christian worker, a respected neighbor and friend, and his surviving wife and family need not mourn as those who have no hope. The funeral services were conducted by Eli E. and M. J. Borntrager from John 5, and Rom 5.

MARRIAGES.

HOOVER-WIDEMAN.—On the 12th of January, Bro. Eli Hoover of Markham Twp., York Co., Ontario and Sister Ada Wideman of the same place, were united in marriage at the home of the bride's parents, Mr. and Mrs. J. H. Wideman. Samuel Wideman officiated, assisted by S. F. Coffman. May the promise made by the brother and sister not soon be forgotten and the wedded wishes of those present help them willingly to bear up in the service of their Master.

HUNTBERGER-METZLER.—On the 3rd day of Jan. by I. J. Buchwalter at his residence near Dalton, Wayne Co., Ohio, Bro. Samuel M. Huntberger and Sister Ella E. Metzler, both of the Pleasant View congregation.

WISMER-WAMBOLD.—Jan. the 12th, 1897, by Bish. Jonas Snyder, Bro. Isaac Wismer of near Deon, to Sister Ida Wambold, near Breslau, Waterloo Twp., Waterloo Co., Ont. Many happy days to them.

WANKLEY-WANBOLD.—In Berlin on the 11th of Jan. 1897, Wm. Wankley to Paulina Wambold.

STAUFFER-SHENK.—January 5th, 1897, at the house of Bish. Jacob N. Brubacher, Bro. Benjamin E. Stauffer of Mangansville, Md. to Sister Susan B. Shenk of Lancaster Co., Pa.

ERB-ERB.—January 5th, 1897, at the house of Jacob N. Brubacher, Bro. Jonas B. Erb of Penn Twp. to Sister Maria Erb of Landis Valley, Lancaster Co., Pa.

WEAVER-METZLER.—On Dec. 15th, 1896, Bro. Martin Weaver and Sister Barbara Metzler, by Bish. Jno. Burkholder, all of Maconing Co., Ohio. Their many friends wish them a long, peaceful and happy life.

SCHOLLER-AMSTUTZ.—On the 15th of December, 1896, at the residence of Bish. D. C. Amstutz, Bro. Justin Scholler to Sister Rosana Amstutz, both of Wayne Co., Ohio. May all bless them in their new relations, and may their life be a happy one here and in eternity. D. C. AMSTUTZ.

GOOD-NAFZIGER.—On the 7th of January, 1897, at the home of the bride's parents, Mr. and Mrs. Kinsinger, Christian Good of Washington, to Ella Nafziger, of Deer Creek, both of Tazewell Co., Ill. May God ever attend this union with blessing. M. K. NAFZIGER.

GOOD-BOWMAN.—On the 1st of Nov. 1896, at the Bowling Green meeting house, by Bish. Christian Kisser, Phares Good to Lydia Bowman.

BOWMAN-GEOLLY.—On the 1st of Nov. 1896, at the Bowmanville meeting house, by Bish. Christian Kisser, Noah Bowman to Matilda Geigly.

GOOD-MUSSEN.—On the 25th of Dec. 1896, at the Bowmanville meeting house, by Bish. Horning Jacob Good to Lydia Ann Mussen. May God bless these unions.

KREIDER-KREIDER.—December 24, 1896, at the residence of the bride's parents, Mr. and Mrs. Benjamin Kreider of Sondersburg, and Sister Susan E. Kreider of Gordonville, Lancaster Co., Pa.

HERSHY-WILSON.—Dec. 21st, 1896, by Bro. C. M. Brackbill, at his residence near Chap. Pa., Harry E. Hershby to Paradise, and Ella Wilson of Strasburg, Lancaster Co., Pa.

STEINMAN-CHARLES.—On the 7th of January, 1897, at the home of the bride's father, near East Petersburg, Lancaster Co., Pa., by Bish. Hertzel Bro. Phares W. Steinman and Sister Lillie W. Charles. Many friends were present who wished them many happy days. May God grant it, and may they go forth united heart and hand in the service of the Master.

DEATHS.

NISLEY.—January 2nd, 1897, at the house of Ch. S. Nisley, near Newton, Lancaster Co., Pa. Bro. Joseph S. Nisley, aged 46 years, less one day. Funeral on the 5th. Text, 1 John 1:5-9. Buried at Kraybill's meeting house. A wife and four children survive.

WITTMER.—December 23d, 1896, near Kraybill's meeting house, Lancaster Co., Pa. Bro. Peter Wittmer, aged 57 years, 10 months and 20 days. Funeral on the 27th. Text, 2 Tim. 4:6-8. Buried at Kraybill's meeting house. A bereft widow and family and large congregation followed his remains to the grave. Bro. Wittmer was faithful.

METZLER.—Dec. 23rd, 1896, on Sporting Hill, Lancaster Co., Pa., after a lingering sickness, Sister Catherine Ann Metzler, wife of Henry Metzler, aged 45 years, 2 months and 15 days. Funeral on the 27th. Text, 2 Cor. 5:1-4. Buried in the Sporting Hill cemetery. Sister Metzler was a faithful Christian. She bore her sickness patiently.

SUMMY.—January 7th, 1897, near Reader's Square, Lancaster Co., Pa. Sister Anna Summy, wife of Bro. Joseph Summy, aged 74 years, 2 months and 4 days. Funeral on the 10th. Text, Rev. 22:14. Buried at Herly's meeting house. A husband and three sons and five daughters mourn her death. Sister Summy was a faithful sister in the Mennonite church.

YODER.—On the 5th of January, 1897, in Menno Twp., Millin Co., Pa. Sister Salome, wife of Bro. Daniel J. Yoder, aged 23 years, 4 months and 27 days.

EBERSOLE.—Stella Blanche, only daughter of Daniel B. and Laura F. Ebersole, and only granddaughter of Samuel H. Ebersole deceased September 11th, 1896. Stella was born September 11th, 1888 and died December 30th, 1896, aged 8 years, 3 months and 19 days. Her disease was diphtheria and croup. She followed her grandfather the same year, and interment was made in the Mount Tunnel cemetery on New York's forenoon.

GEIGER.—On the 22d of December, 1896, near Apple Creek, Wayne Co., Ohio, of rupture, Bro. Christian Geiger, aged 56 years and 7 days. Buried on the 24th at the Sonnenberg M. H. Funeral services by Bish. Jacob Nussbaum from John 14:1-4-8.

TSCHANZ.—On January 8th, 1897, near Mount Eaton, Wayne Co., Ohio, of dropsy, Bro. Abraham C. Tschantz, aged 78 years, 7 months and 2 days. Bro. Tschantz was born in Canton Bern, Switzerland; emigrated to this country at the age of seven years. On February 23d, 1848 he was married to Catherine Lehman, who died March 25th, 1848, leaving him with a small child. He was married a second time on September 11th, 1848 to Anna Baumgartner. This union was blessed with eight children, six of whom are living. He died at the Sonnenberg meeting house. Funeral services by Jacob Nussbaum, from Rom. 8:17.

GINGERICH.—Jan. 11, 1897, near Grantsville, Garrett Co., Md., of la grippe, Miss Elizabeth, infant daughter of Bro. Louis and Sister Martha Gingerich, aged 29 days. Little Minnie was the first one taken from this family by the hand of death, and it was hard for the mother to give her up, but He who "doeth all things well," can cause even this bereaved mother to "bless in disguise." Funeral at the Amish Mennonite church. Services by G. D. Miller and D. H. Bender, from Luke 8:52. "She is not dead but asleep."

ROTH.—Noah, son of J. and M. E. Roth, died of bronchitis, Jan. 4, 1897, aged 10 months and 20 days. Funeral services by Aaron Baltimore, from Matt. 18 and Gen. 42:36.

LEHMAN.—On Jan. 3d, 1897, in Cumberland Co., Pa. Sister Susanah, wife of Ben Lehman, aged 99 years, 2 months and 10 days. She had been a great sufferer from that dreadful disease, cancer, for some years. But she looked forward to that heavenly mansion that is prepared for all those that put their trust in the living Son of God. She leaves a bereaved husband, two brothers and one sister who reside in York Co., near Hanover, viz. Pro. Martin, Emanuel and Maria Whisler. Funeral services conducted by Bro. J. H. B. Burkholder, Shiremansstown, and Pro. J. H. C. B. Burkholder. Text, Tim. 4:6-8. Buried in the Diller Mennonite burying ground, where a large concourse of people assembled to pay the last tribute of respect. Peace to her ashes. A COR.

SHANK.—On Jan. 15th, 1897, near East Lewistown, Mahoning Co., Ohio, Arthur M., son of David and Cora Shank, aged 9 months. Little Arthur had the whooping cough, in connection with which other ills arose that were the immediate cause of his death. Buried in the Mt. Pleasant Mennonite meeting house. Services by C. B. Brenne-man, assisted by Allen Rickert.

Farewell, darling little Arthur, Thou art only gone before; For we will never see thee more, Thy tiny sorrow loved thee here, Hence I took thee to His bosom, Where we soon all hope to be. M.

ENGEL.—On the 10th of January, 1897, near Aurora, Neb., Maria Engel, nee Schertz, wife of Christian Engel, aged nearly 49 years. She leaves her husband, one son, three daughters and many friends to mourn her death. Funeral services by Christian Rediger, in German and by Andrew Oesch, in English.

UNZICKER.—Bro. John K. Unzicker departed this life on the 8th of January, 1897, after six days' suffering of lung fever, aged 31 years, 11 months and 5 days. His remains were laid to rest on the 10th in the Hirschstein burying-ground. Funeral services by Michael Kinsinger, from Isa. 56:12, 13 in German and by Valentine Strublar in English. Buried on Jan. 11, 1897. He was unmarried. He was a faithful member in the church, and ever had a very warm heart toward the poor and needy. He remembered them even in his last moments. Oh that many young men and women would follow his example, especially in the Sunday school, where he was always ready to serve with the talent that had been entrusted unto him. His funeral was the largest that has assembled for some time in Washington. He died at peace with his God, and leaves his aged mother, a daughter, and two sisters and many friends.

ZIMMERMAN.—Barbara Zimmerman was born on the 18th of March 1833 in Abaco, Germany, was married to Jacob Zimmerman on the 22d of September, 1851 in Butler Co., Ohio. She lived in Ohio until 1862, when she came to this country. On September 18th, 1896, aged 63 years, 5 months and 15 days. She leaves one daughter, one son, 65 children and twenty-six grandchildren to mourn her death. A son and a daughter preceded her. Her remains were laid to rest on

the 4th of Sept. in the Fairview cemetery. Services by Bro. F. N. Funder, text, 1 Cor. 15:23.

KAUFMAN.—On the 7th of January, 1897, near Davidville, Somerset Co., Pa., of typhoid fever, after an illness of one week, Sister Malinda, wife of Bro. John J. Kaufman, aged 37 years, 10 months and 15 days. She was buried on the 10th. Services at the Amish Mennonite M. H. by Jonas Hough and L. A. Blough. Text, Num. 23:10. Sister Kaufman was a faithful member of the church for a number of years. She left behind a sorrowing husband, five children, parents and many friends to mourn for their loss, but they need not mourn as those who have no hope. May God bless the family in their bereavement.

THOMAS.—On the 28th of Dec. 1896, in Cambria Co., Pa., of a complicated disease, Bro. Benjamin Thomas, aged 69 years, 3 months and 13 days. He was buried on the 30th at Weaver Mennonite M. H. Funeral services by Jonas Blough. Text, 2 Tim. 4:6-8. Bro. Thomas had suffered much through his affliction, but he bore it all with Christian patience, looking forward to the eternal rest where there shall be no more pain or sorrow or sickness, and all tears shall be wiped from the saints' eyes.

MINNICH.—Bro. Michael Minnich was born in Dauphin Co., Pa., July 4th, 1819. Was married to Elizabeth Earhart, Sept. 25th, 1844. Died at his late residence near Nimsila, Ohio, Dec. 24th, 1896. Aged 77 years, 5 months and 22 days. Services conducted at Clinton, Ohio, by I. J. Buchwalter from Psal. 103:15.

ALDERFER.—On the 6th of January, 1897, near Souderton, Montgomery Co., Pa., Eva, daughter of Samuel and Lovina Alderfer, aged 4 months and 26 days. Buried on the 10th at the Souderton Mennonite meeting house. Funeral services by Bish. Samuel Detweiler and M. R. Moyer. Text, Luke 18:16.

GINDLESBERGER.—On the 15th of January, 1897, in Somerset Co., Pa., Katie Ellen, daughter of Bro. Jacob and Sister Sallie Gindlesberger, aged 3 months and 29 days. Buried on the 17th at the Thomas Mennonite M. H. Services by Jonas Hough and L. A. Blough.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unlighted,
By sin undelled.

We loved her, yes we loved her,
But angels loved her more,
And they have sweetly called her,
To yonder shining shore.

Like the dove in the ark,
Thou hast flown to thy rest,
From the wild sea of strife,
To the home of the blest.

The golden gates were opened,
A gentle voice said come,
And with farewells unspoken,
She calmly entered home."

WOLFORD.—On the 15th of January, 1897, at Hettich, South Dakota, Annie, wife of Robert Wolford, and daughter of Bro. Emmanuel and Sister Fannie Eash, aged 42 years, 4 months and 6 days. She was buried on the 18th. Funeral services at the U. B. church of which church she was a member. Services by Pre. Schaefer, pastor of that church and L. A. Blough. After services she was taken to the Mennonite graveyard at the Hough church for burial. She left behind a sorrowing husband. She also was the mother of eight children, two dead and six living; besides she has left many friends to mourn for her, but as she had passed through much affliction during the last few years and she appeared to be ready to die and died happy, we believe the loss here is her eternal gain.

STUTZMAN.—On the 23d of December, 1896, in North Danvers, McLean Co., Ill., suddenly, of paralysis, Sarah Stutzman, maiden name, Yoder, aged 70

years and 16 days. She was for several years partly paralyzed, but still got about, until the afternoon of the 23d when she fell as she was going up stairs, and in a short time she was a corpse. Her remains were laid to rest on the 25th in Simon Lantz's graveyard. She leaves her deeply loved husband and four children to follow her to the grave. Deceased was born in Pennsylvania, and was the wife of Bro. Jonathan Ueber for many years a bishop in the Amish church. The family came to Illinois Jan. 2d, 1853, near Sister Sarah was married to Bro. Solomon Stutzman. She leaves an aged and invalid brother in Wayne Co., Ohio, one in McLean Co., Ill., and one sister in Missouri. Another brother lives in Oregon. She was a faithful sister in the Amish church, a beloved mother, and we believe is now at rest. Funeral services in the North Danvers M. H. to a large congregation of friends, by Joseph King and Peter Schantz from 1854, 90.

MUMAW.—Rachel Barkey Mumaw was born July 7th, 1810 in Northampton Co., Pa. When she was three months of age her parents moved to Fayette Co., Pa., where she lived with her parents until seventeen years of age when the family emigrated to Ohio and located on a farm in Hamilton township. She was twenty years of age when she was united in marriage to John Mumaw, which union remained unbroken for fifty-seven years and to which were born thirteen children, five sons and six daughters still living. The grandchildren number 46, of which 11 are living. The great-grandchildren 22 and all living. She was united with the Mennonite church at the early age of sixteen and remained a faithful member until death (over 70 years). She died at her home near Mt. Eaton, Ohio, Jan. 13th, 1897, aged 86 years, 6 months and 6 days. Her funeral was held on the 15th, and was attended by a large number of friends. She was a truly a good, kind, faithful, loving Christian mother. Funeral services were held on January 16th at the Longenecker M. H. by V. B. Shoup and Josiah Kaefer of Mt. Eaton and J. J. Buchwalter of Dalton, Georgia, by the latter from John 14:3—last clause.

SHANTZ.—Noses Shantz was born on the 22nd of August 1819, about three miles north of Waterloo, Ont. On the 18th of March 1849 he was married to the youngest daughter of the late Bro. Jacob C. Snyder, of Waterloo. He was a member of the Mennonite church since his youth. Deceased was afflicted for about 6 years, and suffered much pain, which however was patiently borne through all the weary years, until his final release on the 17th of January 1897, at the ripe old age of 77 years, 4 months, and 29 days. He leaves a sorrowing wife, six sons and six daughters, also thirty-six grandchildren to mourn the loss of a kind companion and father. His was the first death out of this large family. The funeral was held on the 20th from his late residence. Interment at Martin's M. H., where many relatives and friends assembled to pay their last tribute of love and respect to one who had been so dearly loved and highly esteemed in life. Funeral services by Amos Cressman and Noah Stauffer.

BRUBAKER.—On the 6th of December 1896, near Berlin, Ont., Bro. Jacob Brubaker, aged 78 years, 7 months, and 29 days. He leaves a sorrowing wife, three children, fourteen grandchildren, three great-grandchildren. He was a consistent member of the Mennonite church. He was buried in C. Eby's burying ground where services were conducted by David Wismer and Noah Stauffer.

SNYDER.—On Sept. 27th 1896, near Crossbill, Waterloo Co., Ont., Eliza, infant child of Israel and Mary Snyder, aged 5 months and 5 days. Services were conducted by Noah Stauffer.

HORSCH.—On Jan. 5th 1897, near Freeport, Ill., of dropsy, Bro. Jacob Horsch, aged 75 years and 10 days. He leaves an only daughter to mourn his departure, but, thanks be to God, she

need not mourn as those who have no hope. He was perfectly resigned to the will of God, having a desire to be absent from the body and present with the Lord. Bro. Horsch was a faithful member of the Mennonite church for many years. His remains were buried in the Mennonite cemetery beside his wife who preceded him to the spirit world just one year and four days. Services were conducted by J. S. Lehman, assisted by A. L. Myers. Text: 1 Cor. 15: 25.

Do not weep for me, dear daughter,
For I am now with Christ at home;
And am drinking of the living water.
That flows from beneath God's throne.

NISSELY.—Priscilla, wife of Samuel S. Nissely of Birmingham, Jackson Co., Kansas, died on January 18th 1897, at 9:00 o'clock A. M., at her home. The funeral was held on Tuesday morning Jan. 19th 1897, and 9:00 o'clock at the house and at 12:00 o'clock at the New Harmony M. H., E. F. Holland and E. P. Jones officiating. Deceased was born in Lancaster Co., Pa., and was in her forty-fourth year. Her husband and five children survive her. On the 16th of December 1896, sister Nissely was engaged in boiling soap and accidentally set her clothes on fire and was so terribly burned that two of the best doctors in country could not save her. When she died sister Nissely was a most estimable woman possessed of sweet womanly qualities which endeared her to all who enjoyed her acquaintance. She was a true Christian. Sister Nissely professed faith in Christ as her Savior and Redeemer, and died with the blessed assurance that she was at peace with God and would enter and enjoy the heavenly home of the happy redeemed.

FARNEY.—On the 2d of January 1897, in Putnam Co., Ohio, of paralysis, sister Nancy Farney, (maiden name Diller), aged 66 years, 7 months and 5 days. Buried on the 3d at the Salem M. H. in Allen Co., followed to the grave by many sympathizing friends and neighbors. Services by C. B. Breneman assisted by Bro. J. S. Lehman. Sister Farney was the mother of ten children, five having preceded her to the eternal home. Her companion also preceded her a number of years. She had also ten grandchildren living, and one dead; so there are five children and ten grandchildren to mourn their loss. But while these have sustained a loss in the death of a loving mother and grandmother, we believe it was her eternal gain, so that they may cheerfully sing,

How blessed is my mother, bereft
Of all that can burden her mind,
How easy the soul that has left
This wearisome body behind.

C. B. BRENNEMAN.

STAUFFER.—December 24th 1896, suddenly, near Manheim, Lancaster Co., Pa., Bro. Joseph C. Stauffer, aged 49 years, 3 months, 2 days. Funeral on the 26th. Text: Rev. 22:7. Buried at Kauffman's M. H. A widow and family mourn his sudden departure. A large congregation assembled to sympathize with the bereft family and in token of respect for his life and high esteem. Bro. Stauffer and his son had been in Manheim on business. They returned home and when he laid his hand on the latch of the door of his house to open it he fell back and expired. A solemn call and warning indeed to be always ready.

WITMER.—Jan. 5th 1897, in Columbianna, Ohio, of catarrhal pneumonia, Mary E., daughter of Bro. Isaac H. and Mamie Witmer, aged 1 year, 4 months, 4 days. She was sick but a few hours. Buried on the 7th at the Oberholzer church where services were conducted by Allen Ricker and David Lehman. The next day, Jan. 8th, her little brother, Jacob Walter Witmer, died of the same disease at the age of 6 years, 10 months and 19 days. His funeral, which was largely attended, was held at the same place on Sunday the 10th. Services were conducted by C. B. Breneman of Elda, Ohio, assisted by David Lehman. The doubly bereaved parents have only one child left, who is 10 days. He is free from the same disease, but is again improving in health. They have the sympathy,

in their sad bereavement, of a large circle of friends and neighbors who would urge upon them this consoling fact: that the two precious little jewels which have been plucked out of their arms have only been wafted—safely carried by the angels—into the golden city into the golden city, there to join in the song of the glorified ones forever. Who would not have a desire to follow?

BYLER.—Near East Lynne, Mo., at 11:30 o'clock A. M., Jan. 4th 1897, of cancer, Elt Byler, aged 71 yrs., 9 mos., and 3 days. Some eight or ten months ago, an ugly-looking sore formed below the brother's left eye, which was pronounced by his physicians as a cancer of that most virulent type which medical science has hitherto failed to control, and which finally penetrated into the roof of his mouth and was the cause of his death. Funeral services were conducted at Sycamore Grove M. H., by Levi J. Miller in the English language from Phil. 3: 21, and by J. J. Harzler in the German language from 2 Cor. 5: 1, after which the body was conveyed to the Clearfork cemetery and consigned to the tomb to await the resurrection morning and receive the reward for what was accomplished in the life of probation.

MOYER.—Jan. 10th 1897, in Mahoning Co., Ohio, George Moyer, in the 88th year of his age, died of a disease which was the result of his long and vigorous life of one of his age. Two days before his death he walked a distance of about 15 miles, and the next afternoon again walked to East Lewis-ton, a mile distant, and back, at his supper and went to bed as usual; but towards morning he was heard by the family to become very restless, and upon entering his room found him lying on the floor, his head unable to speak. In a few hours he expired. Bro. Moyer, in his early life he united with the Lutheran church, but for many years previous to his death was not identified with any denomination and scarcely ever attended any religious services. Funeral at the Salem M. H. on Jan. 12th 1897. Services by J. P. Hiltenshouse and Pre. J. G. Litt from Amos 4: 12, latter clause.

WEBER.—A sad and fatal accident occurred on the 9th of January, resulting in the death of our dear brother, Isaac Weber, of Berlin, Ontario. On the above date, about noon, he started for his home a short distance south-east of Berlin in company with Bro. Samuel Cressman, and when near the intersection of King and Cedar Sts. the king-bolt of his vehicle dropped out, throwing both men violently to the frozen ground, stunning them. The latter soon recovered, but Bro. Weber was carried to a house near by, he however recovered so far that he could be taken home. Medical aid had been promptly summoned, and his injuries were not considered fatal, but on Sunday following he was taken with an epileptic stroke, rendering him speechless, and from that time he began to sink until Tuesday the 12th when he passed away. He leaves a sorrowing companion, three adopted children (one married), an aged mother, one brother and one sister, besides many near faithful dear friends who deeply mourn their loss. Bro. Weber was a consistent member of the Mennonite church since his youth, and one of the pioneer Sunday school workers in our church. He always took a lively interest in everything pertaining to the prosperity of the Master's cause. His remains were conveyed to their last earthly resting place at the home of Bro. Jacob G. Reesor, on the 14th. Funeral services by David Hostetler of Ohio, in German, and by David Ricker of Ohio, in English, to a house filled to its utmost capacity with sympathizing hearers. Text Isa. 53: 10, 11. Bro. Weber had reached the age of 56 years and 8 months.

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The happy man was born in the city of regeneration, in the parish of repentance unto life. He was educated at the school of obedience and lives now in perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of Christian contentment, and many times does joke of self-denial. He wears the plain garments of humility and has a white robe to put on when he goes to court. He often walks in the valley of Selfabandonment and sometimes climbs the mountain of spiritual-mindedness. He breakfasts every morning on spiritual prayer and sups every evening on the same. He has meat to eat that the world knows not of and his drink is the sincere milk of the word. 'Tis happy he lives and happy he dies. Happy he is, having gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his mind, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the lot of such a one; in order to attain to which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, the daily watch your heart, guide your senses, redeem your time, love Christ, and long for glory.

AWFUL PROVIDENCES.

A few years ago a switch engine in the yards at Springfield, Mo., had finished his day's work at the freight depot. The distance to the engine house was about one mile. Stepping into the cab where several of his comrades were, he said, "I will take this engine to the round-house in three minutes or go to hell." He turned on all the steam and started at a break neck speed up the switch track. He had not gone half the distance until the engine left the rails and piled up in the most terrible wreck in which he and several of his companions were killed. He never reached the engine house. Did his awful profane threat come true?

The captain of an ocean vessel with some of his men were once in a saloon drinking. At last, lifting his glass, the captain said, "here boys is to Liverpool or to hell in twenty days." The vessel sailed and for nineteen days the weather was all they could have desired; they were congratulating themselves upon the success of their voyage. But on the twentieth day a fearful storm suddenly struck them and nearly every man on board perished. None of them ever reached Liverpool.

One day during the Black Hawk war an officer was most profanely cursing God for sending the cholera among them. Suddenly he was struck dead with the awful oaths upon his lips.

In an eastern town, late one winter evening, a party of young men came out of a saloon, and went down to the river for a skate on the ice. As one of the young men was fastening his skates, he said, "I will skate to hell in five minutes." He started and in less time than two minutes ran into an air hole and was drowned, his body never having been found.

Some years ago it was latently dry in parts in Kansas. One day two men were standing on the highway. Dark, heavy clouds had come up and passed over without a drop of rain falling, one little white cloud alone remaining—the last one of the sailing fleets gone by. As the sun shone forth again, one of the men said, "Well, we will raise corn in Kansas this year whether the Lord sends us rain or not." Instantly a bolt of lightning from the white cloud struck him dead. They gathered no corn in that part of the state that year.

One day a reckless man dashed past a minister, and to insult him, said, "How far is it to hell on this road?" "Only a short distance," replied the preacher. In less than one hundred yards the horse fell and the rider was instantly killed.

In a blacksmith's shop, a company of men had gathered during a violent thunder storm. One of them was using the most profane language possible for men to utter, when another man said to him, "You do not dare to go out in front of the shop and swear that way." The profane man, not to be bluffed, stepped out from the door a few yards, and lifting his hand to heaven, said, "God, if you exist, strike if you dare." Instantly a shaft of lightning struck him dead.

While God, the all loving Father, bears long with sinners, yet when they pass a certain line in defying Him, they do so at their peril. God will not be mocked at as wicked men vainly imagine. When men are ripe for hell, often they are suddenly cut off without hope.

God is justice as well as love. Therefore do not trust in His justice, for instantly, without a moment's warning, the defiant, unrepentant, profane one may be cut down in the very act of rebellion against an offended God.—Evan. Visitor.

WILLING TO SUFFER.

Thomas a Kempis, in his "Imitation of Christ" says, "What is it thou sayest, my son? 'Cease from complaining, when thou considerest my passion, and the sufferings of my other saints. Do not say, 'To suffer this from such a one, it is more than I can or may do. He has done me great wrong, and accused me of things I never thought of. Of another I might bear it, if I thought I deserved it, but not from him.'" Such thoughts are very foolish; instead of thinking of patience in suffering, or of Him by whom it will be crowned, we only are occupied with the injury done to us, and the person who has done it. No, he deserves not the name of patient who is only willing to suffer as much as he thinks proper, and from whom he pleases. The truly patient man asks not from whom he suffers, his superior, his equal, or his inferior; whether from a good and holy man, or one who is perverse and unworthy. But from whomsoever, how much soever, or how often soever wrong is done him, he accepts it all as from the hand of God, and counts it gain. For with God it is impossible that anything suffered for His sake should pass without its reward.

"O Lord, let that become possible to me by Thy grace, which by nature seems impossible. Grant that the suffering wrong may by Thy love be made pleasant to me. To suffer for Thy sake is most healthful to my soul."

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Semi-Monthly.

ELKHART, IND., FEBRUARY 15, 1897.

VOL. XXXIV. No. 4.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Bro. J. S. Lehman expects in the near future to make a visit to eastern Pennsylvania.

Change of Address.—Pre. Peter Zimmerman from Delaplaine, Arkansas, to Roanoke, Ill.

Bro. Reuben D. Roth of Mumbasburg, Adams Co., Pa., reports under date of February 1st, that there are at present six applicants for baptism in the congregation, to be received on Feb. 14.

The brethren J. H. McGowen of Nappanee, Ind., and J. Kurtz of Ligonier, Ind., left on the 29th of January for Wayne Co., Ohio, to labor for the salvation of souls. May they be richly endowed in the preaching of the word.

In this issue will be found an article on prayer by Bro. Aaron Loucks of Scotland, Pa. It is the first of a series of three articles by him, as follows, I. "The availing of Prayer," II. "The availing of Prayer," III. "The availing of Prayer."

We were greatly pained to learn that Bro. R. J. Heatwole of Trousdale, Kansas, recently received injuries from a fall that rendered him unconscious, in which condition he still remained when word was sent to us several days afterward, and at which time grave fears were entertained that his injuries might prove fatal. We trust, however, that the next report, for which we are anx-

iously waiting, will prove more favorable.

LATER.—Bro. Geo. R. Brunk informs us that Bro. Heatwole regained consciousness five days after the accident, that he is now (Feb. 2d) very weak, and that his recovery is still doubtful.

The meetings held at several meeting houses in Waterloo Co., Ont., this winter have resulted in grand victories for God. At Mannheim there are now nine converts; at D. Eby's M. H., near Waterloo, six; at Strasburg, as already reported, twenty-two, and at Berlin, where at this date (Feb. 5th) the meetings are being held, thirty. Bro. David Garber of Orville, Ill., is conducting the meetings. To God be all the glory.

As already intimated the Central Passenger Committee has decided to issue half-fare permits to all regularly ordained ministers within its territory, who make proper application for the same. The application blanks are supposed to be obtainable from any local ticket agent. Notwithstanding this we learn that several of our ministers in Ontario have failed to obtain such blanks, their ticket agent claiming that he had no such blanks to give. To all our ministers in Ontario who fail to obtain blanks from their local ticket agents we would say that by applying to Bro. E. S. Hallman, Berlin, Ont., enclosing a three cent stamp, they will be furnished with a blank form of application.

From the "Christliche Bundesbote"

We learn that the Board of Publication of the General Conference branch of the Mennonite denomination at its recent annual business meeting reappointed S. F. Sprunger editor of their German Lesson Quarterly and German Almanac, and I. A. Sommer editor of the "Bundesbote" and "Kinderbote." It was decided to dispose of the book bindery at Fort Wayne. We are rather surprised at this latter decision as it seemed to us at our recent visit there that prospects were very fair, and with such a large field as the city of Fort Wayne offers, a book bindery should prove profitable. Their publications seem to be enjoying a fair degree of prosperity.

The continued growth and increase during the past years of the printing

and publishing business of the Mennonite Publishing Co., has made it necessary to increase the paid up capital stock. With this purpose in view for the directors have decided to offer for sale a certain amount of stock, believing that there are many of our people able and willing and ready to make investments of this kind, that are safe and will pay a fair interest, as well as be the means of doing much good. Any one interested in this matter of investing or purchasing Mennonite Publishing Co. stock, will do well to correspond with the Mennonite Publishing Co., or with our General Manager, Bro. J. S. Lehman, for further information and full particulars.

Bro. J. K. Brubaker of Rohrerstown, Pa., who has been laboring in several of our congregations in Elkhart Co., Ind., left for his home on the 5th inst., accompanied by Bro. Fahleman and Bro. Swarr who had accompanied him on his western trip. The meetings were very largely attended, and the Lord gave our dear brother great grace in the ministry of gospel truth. Saint and sinner received their due portion, and God owned and blessed the efforts made for the salvation of souls. At Elkhart, where Bro. Brubaker closed his labors here, eighteen persons confessed Christ, and on the morning of the 5th our brother held an instruction meeting in which he presented the principles of the Christian faith in a manner that many will never forget. God bless our brother richly for all he is doing in His vineyard.

A short time ago mention was made in these columns of an evangelist in Rushville, Ind., who dared to denounce the sinful pleasures of theatre-going, card-playing, gambling, horse-racing, wine-sipping, secret societies, and other entangling alliances between the popular churches and the world, thereby stirring up vehement opposition within and without the church. The opposition was rather hot and bitter until at last the opponents rented a hall, and led by a certain Gen. Campbell, the evangelist was roundly denounced and challenged to prove from the Scriptures the sinfulness of the "innocent" amusements against which the evangelist testified. This determined opposition, however, brought increased audiences to the

evangelist's church, and finally the tide of conviction turned in favor of the old-fashioned, plain gospel teaching, and the result was a complete triumph for the gospel that saves from worldliness. Many church members burned their cards, and about seventy-five professed conversion. Thanks be to God for such signal victories. The good old gospel needs but be faithfully, fearlessly, prayerfully and intelligently presented, and it will disclose to men the fallacies of their pet theories, and Satan and his emissaries will leave the battle field a defeated host. The word of God is quick and powerful and will divide right from wrong in a way that cannot be mistaken or misunderstood.

Many a promising investment is made in temporal affairs with no other object, hope or motive in view than the accumulation of wealth. Many of these investments have proved disastrous, and thousands, hundreds of thousands of dollars have been sunk, as it were, into a bottomless well, with no benefit, financial, moral or spiritual, coming from them. How much better would it be if at least a small part of these immense sums had been invested in a manner that would help to advance moral and spiritual interests and educational work on religious lines. Such investments may not hold out great or even any prospects for financial gain, but the benefits accompanying and following investments that are made with the object and aim of furthering a good cause are sure and lasting; even if worst comes to worst and the money invested is lost to public view or financial gain, the benefits derived from its expenditure are inestimably great and will continue to bear compound interest in a moral and spiritual way that in the long run are of thousandfold more value than the accumulation of worldly riches could possibly have been. The principle of laying by something of this world's goods for a rainy day is all right so far as it goes, but there have been many cases where it looked as if the investor expected all the rest of his life and the life of his children and children's children to be one long rainy day, against which the investor himself was able to make proper provision. There is an other "rainy day" against which it is far more necessary to make timely provision than that which pertains to finan-

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MICHIGAN DIVISION.

Condensed Schedule of Trains.

EFFECTIVE Jan. 1, 1896.

GOING NORTH.		STATION.	GOING SOUTH.	
No.	No.		No.	No.
28.	104.		105.	101.
am	pm		am	pm
8:50	2:10	Heaton Harbor	7:10	5:30
8:02	1:22	Niles	8:02	5:57
7:28	12:57	Granger	8:24	7:28
7:30	12:59	Elkhart	8:26	8:10
12:17	4:17	Goshen	9:08	3:06
A. M.				
11:58	4:24	Milford Jct.	9:31	3:27
11:27	3:58	Warsaw	10:02	3:58
10:55	2:45	Wabash	11:33	5:15
P. M.				
8:13	1:54	Marion	12:22	5:58
8:00	1:40	Anderson	1:40	7:15
A. M.				
6:55	11:15	Indianapolis	3:10	8:45
6:52	11:12	Rushville	3:26	
6:25	10:45	Greensburg	4:20	
6:35	10:55	N. Vernon	5:30	
6:30	10:50	Cincinnati	6:15	

All trains daily except Sunday.
G. A. Henry, Ticket Agent, Elkhart, Ind.
Oscar G. Murray, Traffic Mgr.,
D. B. Martin, Gen. Pass. & Tkt. Agt.,
Cincinnati, Ohio.

cial things, and he is wise who invests his wealth in a way that will not only help to secure his own children against that "great and terrible day of the Lord," but which will be instrumental in securing to others the same blessing and benefits.

We are not politically inclined, but we have noted with great pleasure and satisfaction the many steps leading up to the final conclusion of a treaty of arbitration between the United States of America and Great Britain, and we believed that the speedy ratification by the United States Senate would have that moral influence upon other nations which ready action on this matter alone could exert. What has the Senate, the supposedly great, noble, honorable body of men at Washington, done? They have rejected the treaty as a whole and have made changes in the text that will in a great measure destroy or nullify the good intents of the treaty. Who are those senators? and whose representatives are they? Is it possible that they are the tools of the insane jingoists that are ready to shout for war as soon as a difficulty arises, especially with the "mother" country, as we still love to call Great Britain, or is it really the wish of the great body of respectable, honorable, intelligent American citizens that the laws shall remain so that the pent up spirit and blind prejudice of carnage-loving jingoists can forever have the law on their side, laws that will favor them in their eagerness to plunge the nation into a sea of human blood, showing to the world that the boasted civilization of the United States is simply a pretense and holds good only so long as there are no opportunities for a display of barbarism, and national egotism. For the sake of history, for the sake of national welfare, for the sake of civilization, for the sake of all that leads toward the universal adoption of the principles taught by the great Prince of peace we hope and pray that our government will act from motives that are higher than those of a dignified selfishness and jealousy which men who are ignorant of the principles of true individual and national greatness falsely call patriotism. The original text of the treaty provided for the settlement, by a court of arbitration, of almost any difficulty that might arise between the United States and Great Britain within the next five years. It was limited to this time, so that it might be used as an experiment, but with the belief that at the end of that time the treaty would be made a permanent one. Now, it is proposed to so change the articles that it will be much easier to find a pretext for war. God forbid that the cause of peace should be hindered.

D. L. Moody, the well-known evangelist, has been accused by some as-

thetic, purist divines of "lowering the pulpit" by speaking rather plainly and forcibly of the gross violation, in the present age, of the seventh commandment, even by church members. In defending the course Mr. Moody takes, the *Independent* of New York City makes the following practical explanation of a faithful minister's duties:

"But Mr. Moody, it is complained, preaches against the sins of the age. Of course he does, and that is the right use of the Gospel. The Gospel means salvation from sins. 'Thou shalt call his name Jesus; for he shall save his people from their sins.' What sins? Sins of the age? Certainly. Not the sins of past ages. We have nothing to do with the sins of the preceding generations; it is the sin of the age, of today, our sins, that we are concerned about; and we need the plain truth of the Gospel to show them to us as God sees them, abhorrent, deadly, wicked. Does it lower the medical profession to treat of terrible diseases? Does it lower the judiciary to deal with awful crimes? The preacher must preach righteousness, and he must hold up God's standard against all unrighteousness. If he would be a faithful ambassador of Christ, who brought the sins of professing believers of His day home to them. 'Mr. Moody had reason to call attention to sins against the Seventh Commandment, just as Christ did. He did not do it in a vulgar or irrelevant way; he did not introduce scandal. He had been told of sins of this kind in the churches, of a member who rented houses used as brothels; and he demanded, with all the earnestness of a John the Baptist rebuking Herod, that the churches be purified.

"In doing this, he lowered the pulpit," some of his critics said. His reply was characteristic: 'If the pulpit is as high as Bunker Hill Monument it had better come down.' True, we preach to the earth, not to the stars; to men, not to the angels; to sinful beings, not to the birds, which have 'no need of prayer,' 'no sins to be forgiven.' If the pulpit is too high to reach those in sin, the quicker it is lowered the better. It does not hurt the Gospel to be brought into contact with sin; why should it hurt the pulpit?

"We need a revival of practical righteousness. We want Christians of clean lives. Thieves and adulterers, cloaked with ecclesiastical respectability, are worse than the open and shameless. If there are such let them be exhorted to repent lest they perish. The good old doctrine of repentance, good when John the Forerunner came preaching it, good when Christ began His ministry with it, good in the corrupt medieval Church, is good even in these latter days when we have a purer and better Christianity; for there is still the same temptation to lapse into wicked ways. God give the pulpit a voice to reach and rouse all workers of iniquity, whether in church pews or out of them."

A special conference was held at the C. Eby M. H., Berlin, Ont., on the 11th of December 1896, to consider the matter of aiding our brethren at Berne, Huron Co., Mich., in their church work. There are now resident there eleven families, with thirty-eight children

whose ages range from eighteen years down. For the past three years our ministers in Canada have visited them regularly in October and February, one of the bishops holding communion in June. At the recent special conference it was unanimously decided that, as a good plan for building up a congregation and gathering the young people into the fold of Christ, a minister should go there and remain for one year. Bro. Samuel S. Bowman of Berlin, Ont., was chosen for this work. Bro. Bowman stated that he and his companion were willing to go soon after the Semi-Annual conference next April, and would remain one year, providing the members in Huron Co., are willing that a minister and a deacon be ordained out of their number at the time when the bishop will hold the next communion service there, and that meeting and Sunday school be held there every Sunday during the year and also to build a suitable meeting house, providing our congregations in the Canada Conference assist them. The lay members present at the special conference expressed their willingness to assist in the matter of building, providing our congregations in the Indiana and Michigan Conference District would also assist in the work. Bro. Bowman, upon request, visited the members in Huron Co. soon afterward and learned that the necessary building material and lot will cost about \$400. Of this amount the members there agreed to assume \$100, and the Canada Conference District \$300, and it is requested that the Indiana Conference District assume the remaining \$100—the money to be all paid in on or before July 1st 1897. Bro. Bowman is willing to devote his time and provide for his support from his own means while laboring there. We glean the above information from a letter written by our four bishops of the Ontario Conference to Hish, J. F. Funk, who will present the matter to the Indiana conference. We would also refer our readers to an article in this issue by Bro. Funk, on the matter of aiding the weaker congregations in building churches. The co-operative plan is practical, and would, we believe, make many a burden light that must necessarily be assumed among our smaller and newly organized congregations in erecting a house of worship. We must also commend not only Bro. Bowman's action, but those of several of our dear ministers who are willing to devote all their time to the work of building up the work of the church of Christ.

FOR THE HERALD OF TRUTH. A CHURCH BUILDING FUND. BY JOHN F. FUNK.

As will be seen in another column of our paper, there are requests from several places for aid to build meeting-houses. For a number of years these calls have come to us quite frequently, and we have never been able to assist

the brethren who made these calls, to the extent that our felt that it should have been done.

Now also, as our readers will see, there is an offer from the brethren in Canada to aid the congregation in Huron Co., Mich., by supplying them with a minister for a year, and also to assist them to build a house of worship, to the amount of two hundred dollars, on condition that the brethren in Indiana would supply one hundred dollars; and so these requests are coming in continually, and it seems to us that there is an urgent necessity that something should be done in this direction. Our people have given liberally to the Evangelizing Fund, and to the Chicago Mission, and we feel that there are many who are willing to give just as liberally for the building of meeting-houses. We have among us throughout the country men of wealth who would take pleasure in bequeathing some of their wealth to this purpose. We have recently heard of large sums having been given away to outside parties by members of our church for benevolent purposes. No doubt these brethren did not know that the Evangelizing and Benevolent Board constitutes an organization for this very purpose. This organization is the recognized body in our church and conferences to receive moneys designed for any benevolent or charitable purpose, to hold and distribute it for the specific purpose for which the donor has given it. Any money given to this organization must be held in trust by the organization and expended in accordance with the request or order of the donor. It is in the hands of persons who will see that all such requests are strictly complied with.

Persons feeling to give money for this purpose are requested to send it to the Mennonite Evangelizing and Benevolent Board of America, Elkhart, Indiana, and it will be acknowledged through the HERALD OF TRUTH, and used in accordance with the wishes and provisions of the donor.

Should any one feel to make a bequest by will, he may use the following form:

I give and bequeath to the Mennonite Evangelizing and Benevolent Board of America, whose office is located at Elkhart, Indiana, the sum of \$—

to be expended by them as occasion may require in aiding congregations of the Mennonite faith who are not able to supply the means themselves, to build houses of worship.

A few substantial bequests made in this way will help many a poor congregation to build a church house, and in this way enable them to maintain public worship and Sunday school in a manner that will enable them to build up a congregation, and extend the cause of Christ much better than under circumstances in which they have no conveniences to carry on the Lord's work. Elkhart, Ind.

FOR THE HERALD OF TRUTH. MARRIAGE BY J. M. SHENK.

It is plain to every honest person, upon a little thought, that the subject of marriage is generally treated and looked upon with too much indifference and lightness. It is a matter that, considering the great importance connected with it, should be much better understood and more carefully considered by both old and young.

Marriage is a divine ordinance, God being the direct author of it, and it should therefore be entered into in the fear of God and to His glory. We find, in reading the Bible, that it was not very long after the creation until God was grieved with His people because "The sons of God saw the daughters of men that they were fair, and took them wives of all whom they chose." And God said, "My Spirit shall not always strive with man." No doubt God's Spirit strove with His people for many years, showing to them the right and good way, and trying to lead them in the way that would bring to them peace and happiness; but it seems they were bent upon having their own way, and consequently the wickedness and corruption upon the earth became so great through these unlawful and unrighteous marriages, that it grieved God at His heart that He had made man on the earth, and with a mighty flood He destroyed them all save only Noah and family. After the flood, when God gave His righteous law to His people, He gave particular and strict commands to them not to enter into marriage with other nations, saying, "Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son," giving as a most weighty and important reason that "They will turn away thy son from following me, that they may serve other gods; so that the anger of the Lord be kindled against you, and destroy thee suddenly."

"For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth." Now so long as His people were obedient to God He was with them and prospered and blessed them and they were happy. But on the other hand, how sad to see what the result of disobedience was. It is said of Solomon, the wisest of men, that "his wives turned away his heart." "And the Lord was angry with Solomon because his heart was turned away from the Lord God of Israel, who had appeared unto him twice. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant." Again, in the days of Ezra, some of God's people disobeyed His command and intermarried with other nations, and when Ezra heard this thing he wept and was very heavy. No doubt he felt as the faithful minister at the present time feels when he learns that some of those under his care have violated God's righteous commands. Ezra fell upon his knees and spread out his hands unto the Lord and said, "O my God, I am ashamed and blush to lift up my face to thee. . . . And now, O our God, what shall we say after this, for we have forsaken thy commandments which thou hast commanded by thy servants, the prophets, saying, 'The land unto which ye go to possess, it is an unclean land with the filthiness of the people of the lands.' . . . Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons." "And Ezra, the priest, stood up and said unto them, 'Ye have transgressed and have taken strange wives to increase the trespass of Israel. Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from

the people of the land and from the strange wives. Then all the congregation answered and said with a loud voice, 'As thou hast said, so must we do.'

The above I deem sufficient to show how wrong it was and how displeasing to God that His chosen people should join in affinity with those who were strangers to His covenant and His love. Now, while under the new covenant the Gospel is to be preached among all nations and to every creature, God's will and command with reference to marriage is clearly and emphatically given. It is to be *only in the Lord*. And here let me faithfully entreat you, dear young brethren and sisters, before entering into a relationship so important as the marriage relation, be sure that you are the Lord's, and that you have His directing hand to guide you in this all-important matter. And further, be not satisfied to know that the one who is about to engage your affections is a church member, but truly a member of Christ. Thus, and only thus, can you enter into the bonds of holy matrimony in the way that is pleasing and acceptable to God, with the blessed assurance that heaven's smiles and heaven's blessings are upon you. In conclusion I will yet quote from the tract "The Unequal Yoke." "Not one who reads this may have the smallest thought of marriage with an unconverted partner, at the present time, but we have found, in the case of some, that the links that led to such a deplorable climax had been formed long before. The affections became engaged with the idol years before the final step was taken. My dear young brother and sister, let me lovingly and faithfully warn you against allowing your affections to go after a worldlyling." Watch the *beginning* of such a course. The link may be slender at first, but it will grow stronger, and once Satan gets his "yoke" securely fastened upon your neck it will cost you something to get rid of it. If at the present moment there be a single link between your heart and that of a worldlyling I implore you to flee to the throne of grace and in deep humiliation of soul acknowledge your sin to God and seek grace to immediately renounce it. Whatever it may cost you let the link be severed, and that *completely and manfully*. Your soul will only thus escape from the snare of the fowler.

I knew a bright and happy Christian girl. A young man of her own age and rank proposed marriage to her. She allowed her affections to be engaged, yet she felt it would be wrong to marry the unbeliever. She put him off with some paltry excuse and told him to wait a little. The link remained unsevered, and after twelve years of trifling with God and her conscience she married the unbeliever. *She sits in sorrow, the wife of a drunkard*. But some may say, "There are many amiable, loving young men and women who, although they do not say they are 'born again,' are religiously inclined and willing to listen to the truth. Might I not be made the means of converting such an one after we are married?" This is a very subtle device and one largely made use of by Satan. The answer to it is simply this, God says you are not to be "unequally yoked" with an unbeliever, and as His child He demands from you unhesitating, unquestioning obedience. It is vain for the heart that has departed from the Lord in order to carry out its own desire to marry an unbeliever and

then expect God to convert him. God is a Sovereign and He can work in spite of His people's sin, but He has not given the smallest ray of hope to the believer who enters into the "unequal yoke" with his eyes open, and in direct disobedience to God, to expect any such thing. Elida, Ohio.

For the Herald of Truth.

SICKLY PEOPLE.

BY JOHN F. FUNK.

When people are sick at body they are unable to perform the accustomed duties otherwise required of them. When they are intellectually, or spiritually sick they are in a worse condition than when they are afflicted with physical disorders, but our object is to speak more particularly about social and religious diseases. There are a great many moral dyspepsies, who taint the whole moral atmosphere with their unhealthy moral perversions. Then there are social dyspepsies who go about believing that no one likes them; that they are not respected as other people are; that they are treated coldly and disrespected by everybody. They are all the time finding fault with society and everybody in it and yet they do nothing to remedy the evil or help themselves out of the difficulty. They complain that the world is selfish and unsocial and the fault lies entirely with themselves; they make the great mistake on their own side. For them the story of the Alpine traveler adapts itself very nicely. A traveler was caught in a severe storm; the snow was falling fast and a blinding storm was driving the thousand flakes in mad confusion about him. It was very cold; and with the slow progress he was able to make his whole system became chilled, his limbs became numb and that terrible feeling of drowsiness, which always accompanies such a state, overcame him, and more than once he was tempted to lie down and sleep in the cold snow from which he would never have awakened. When almost overpowered by this drowsiness, he suddenly stumbled over an object and when he looked, he found a fellow-traveler fast asleep in this cold storm and already almost covered with snow. He knew if he should leave him he would perish, and so he at once goes to work to awake and resuscitate him, shaking and rubbing him with all his might, and in a little while, he had the pleasure of seeing that not only the fellow traveler was showing signs of life, but that his own stupor and drowsiness had left him and he no longer felt sleepy, and so a little. The link remained unsevered, and after twelve years of trifling with God and her conscience she married the unbeliever. *She sits in sorrow, the wife of a drunkard*. But some may say, "There are many amiable, loving young men and women who, although they do not say they are 'born again,' are religiously inclined and willing to listen to the truth. Might I not be made the means of converting such an one after we are married?" This is a very subtle device and one largely made use of by Satan. The answer to it is simply this, God says you are not to be "unequally yoked" with an unbeliever, and as His child He demands from you unhesitating, unquestioning obedience. It is vain for the heart that has departed from the Lord in order to carry out its own desire to marry an unbeliever and

then expect God to convert him. God is a Sovereign and He can work in spite of His people's sin, but He has not given the smallest ray of hope to the believer who enters into the "unequal yoke" with his eyes open, and in direct disobedience to God, to expect any such thing. Elida, Ohio.

There are some social drones trying to drag themselves through society, without soiling their hands or contaminating their dignity, so we have a class of spiritual dyspepsies, who are never satisfied, always grumbling about something or somebody that is not just what they consider right, while they themselves make the greatest mistake with their faultfinding proclivities. They do not want to do anything themselves and when anybody else does anything, they always complain that it is not right; they will not work themselves in the vineyard of the Lord, and they are not willing that anyone else should. They never think of speaking a word of encouragement to their brethren and sisters; they never think of doing a little favor for another; they have so much fault to find that very often they neglect their devotions and make themselves feel very unhappy, just because they have no heart in the great work of the Lord.

Now if this article should fall under the eye of any person who sees no use in trying to do good and be useful, who would rather live only for himself alone, without any regard for the happiness of others, who sees no pleasure or comfort in association with the Lord's people; who sees no happiness, no peace and no enjoyments in the comforts of religion, in the social intercourse and spiritual communion of saints, let me advise him to read the Scriptures and search them diligently, and he will find an abundance to show him that kindness, social intercourse, gentleness, fellow feeling and an earnest interest in the welfare, comfort and happiness of his fellowmen in all the departments of life, are things that are therein earnestly pressed to our attention.

For the Herald of Truth.

PRAYER.

BY AARON LOCKS.

The effectual, fervent prayer of a righteous man availeth much. James 5:16.

The availing of prayer. Men have different theories as to the availing of prayer or what prayer does. The subject is one of vital importance to the Christian, for without it the soul cannot live, and enjoy the blessings that God has in store for all who through the Spirit are born again.

There is the causative theory or that our prayers change God's purpose or plans. As an illustration of this, Queen Esther before King Ahasuerus petitions

him to save the life of her people. The decree had gone forth that on a certain day all the Jews in the King's provinces were to be slain. The writing was sent forth sealed with the King's ring. Queen Esther interceded in behalf of her people and succeeds in having the decree reversed. The King's purpose was changed by the Queen's intercession.

God only means to give us good things, and our prayers do not change His purpose. However our prayers do help decide when the good things are to come.

There is the moral or reflex influence theory by which we are drawn closer to God, the soul basking in the sunlight of His goodness and love; an exercise which satisfies as we engage in it. Beecher's definition is, "The soul moving in the presence of God." As an illustration, A large ship in mid-ocean has cast anchor. She rests easily amidst the waves and breakers, not far away a small boat is tossed to and fro, there is danger of their perishing in the sea, so the end of a long rope is cast out to those in the small boat. They seize it and at once begin to bring the boat up along side of the ship where they are secure and can rest safely.

But it does not satisfy the soul only to be in the presence of God. Jesus said, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. According to Beecher's definition if we ask long enough and earnestly enough after awhile we will be satisfied to go away without receiving anything, or if we seek long enough and earnestly enough we will become satisfied without finding, or if we knock long enough and loudly enough, after awhile we will turn away satisfied without having the door opened to us.

According to this theory we do not get anything for prayer, we only become satisfied to do without.

Lastly we have the medical theory, or prayer a means to an end. Prayer equals asking, plus receiving.

It has the same relation as sowing to reaping. If we expect to reap a bountiful harvest we must first sow the seed that would produce such a harvest, so if we expect to receive gifts from God we must first ask for them. This is according to His word. Matt. 7:11.

Now we may illustrate the difference between these three theories by a locomotive engine. I ask you what the engine was made for. You say, "To show the skill of man." I say that is incorrect. However, it *does* show the skill of man, but that is not what it was made for. I ask again, You say, "To show the strength of iron." Again I say, incorrect, but it *does* show the strength of iron. I ask you again what that engine was made for, You say, "To draw a train of cars." *Correct!*

Now while the two first theories express truth, they do not express the whole truth.

If God according to Matt. 6:8, knows what we have need of before we ask Him, why has He thus arranged that if we expect to receive, we must first ask? Because in asking we give ourselves to God, and in answering He gives back himself to us. Thus we have the circle complete. If asking, God gives us His Spirit; by receiving God's Spirit, we give ourselves to Him.

Then we prize the giver more than the gift, and prayer, becomes a means

by which we bring ourselves to God, and God to us.

My desire is that every one who reads these lines would take the promise of Christ in Luke 11:13. "If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him," and by faith claim it. It would be then that our prayers would avail, and we would have power with God and man.

Then the church—the bride of Christ—would adorn herself with the garments of righteousness and holiness, and be watching for His coming.

Scottsdale, Pa.

For the Herald of Truth OUR EXAMPLE.

BY JOHN F. FUNK.

Children are very apt to follow the footsteps of their parents. They are usually more impressed by example than by precept. Did you ever think of this, parents, that while you are talking around your fireside and your own table, while you are working in the shop or in the field you are teaching your children? They listen to your words; they look at your example and will never forget it. If you always talk about worldly things, they will follow your example. If you talk about holy and sacred things, they will follow your example; if you read the Bible, they will read it; if you use profane language, they will use profane language; if you will tell a story and enlarge or contract it, they will follow you in that also; if you slander your neighbor, you will teach them to do the same; if you are kind and generous to others, they will be the same. I know of a man who taught his children dishonesty and they became dishonest. When the boys went to mill and asked for the grist which they knew they had fetched away some time before, and the miller puzzled himself to know what had become of it, gave them another sack of his own meal, they took it home and told the father of the trick, the father, like Eli of old, did not reprove them, and they grew up and began to practice things of this kind and soon came to grief in the hands of the law. Who brought them to this? The father.

Fathers and mothers, try to educate your sons and your daughters for a pure and holy life, for the church and for heaven, and guard them carefully against these wiles of the devil which will lead them to shame and to death. God save the boys and the girls of our land that they may be pure and good and useful, and that they may glorify God on earth and enjoy Him forever in heaven.

For the Herald of Truth. OUR OBSERVATIONS AT THE CHICAGO MISSION.

BY J. S. SHUMAKER.

By the urgent request of Bro. Metzler who at present has charge of the Chicago Home Mission work, he having an occasion to go home to his family in Elkhart Co., Ind., and also to Allen Co., Ohio, I consented to take up the work in his stead during his absence. I arrived at the Mission on the evening of Dec. 3d and returned home on the 14th. During my ten days' experience in the work, I was brought into closer sympathy with both work and workers. Dur-

ing my travels among our people in different states, and Canada, I have been frequently asked to give my opinion of the mission work as carried on by our people in Chicago. My opinion as given heretofore was based principally upon reports and not on observations. I am well aware of the fact that the Chicago mission work has been a matter freely discussed by our people everywhere for the past few years. And I have noticed that our people widely differ in their opinion of the work, many taking a decided stand against the work; many others are strong advocates and supporters of the same.

Knowing as I do the decided stand our people have taken both for and against the mission work, I am constrained to give my impartial opinion of the work as it is at present carried on by our workers in Chicago. Meetings as follows: Gospel meetings are held four times a week, every Sunday morning and evening and also Tuesday and Thursday evenings. Sunday school every Thursday afternoon; children's meeting on Thursday afternoons; free medical dispensary on Friday afternoons; and sewing school every Saturday afternoon. The gospel meetings are fairly well attended; some are very attentive and apparently anxious to hear the glad messages of the gospel. Others seem to come simply to make disturbance. This class is composed mostly of half grown boys, but I wonder not that they are so unmannerly when we consider their surroundings. They have been educated at their homes and upon the streets in anything but righteousness. The Sunday school has an attendance of about 180 pupils; although rather noisy at times, much good is being accomplished in this grand work. Many of the pupils are very bright and intelligent, and upon their minds and in their hearts have been impressed many grand gospel truths by the teachers in this school which cannot fail, with right influences and God's grace, to bring forth a glorious harvest in the future. Bro. Noah Ilyers is at present superintendent of the S. school.

Bro. S. D. Ebersole who practices medicine in the city has charge of the free medical dispensary. We have reason to believe that the doctor is doing a noble work in this line. It is the means of winning the sympathies of the extremely poor class of people who cannot afford to call in a physician. By administering remedies for their bodily ailments free of charge, a grand opportunity is given to administer the gospel remedies for the sin-sick soul.

Bro. Ebersole is a strong believer in this method of work and has established in Chicago a medical mission school, where those who expect to engage in mission work take a regular course in medicine and surgery. This idea, we think, is a most practical one, and wish it every success. —Ed.

The sewing school, composed of about seventy-five little girls, was very interesting to me. Perfect order prevails during the entire sessions, and these little girls take a remarkable interest in their work. Our sisters do not only instruct them in the art of sewing, but they sing a number of gospel songs and pray with them on these occasions.

Sisters Malinda Ebersole, Mary Denlinger, and Lina Zook who are at present assisting Bro. Noah Metzler in the mission work in Chicago are certainly doing a noble work for our blessed Master, not only in the S. school and other meet-

ings, but they are as ministering angels in human form going into the homes of the poor, visiting the sick in their affliction, speaking words of comfort to those who are in distress and bringing them food for both body and soul. Many are the errands of love on which they scattered among the poor class of people by them, by which means the good seed of the word of God is sown. Their life is not a pleasant one according to the flesh, for it means hard work, with many difficulties in the way, and many sacrifices to be made, but it bringeth forth the peaceable fruit of righteousness and joy in the soul, with the consciousness of the Lord's present approval and His final commendation "well done, thou good and faithful servant."

Our Mission is located in a dark part of the city. Iniquity abounds on every side; the streets are thronged with men and women bearing the marks of sin and debauchery upon them. It was said of the church of Pergamos, "Thou dwellest even where Satan's seat is." The same might be truthfully said of the Chicago Mission. If that part of the city is not exactly his seat, it certainly is one of his strongholds and it certainly will take earnest and effectual work by God's people to gain the victory over him and rout him out of this his stronghold.

The question may be and is frequently asked: If those people are in such gross darkness, is there any hope of bringing them to a consciousness of their sin and being converted? I answer, as long as there is life there is hope. I remember that our blessed Lord commissioned His apostles to go into all the world and preach the gospel to every creature, and He certainly meant those people or creatures in Chicago as well as everywhere else. Their souls are just as precious and as valuable in the sight of God as our souls are, and He never would have commanded the gospel to be preached to every creature if it were not possible that every creature could repent and become converted. It undoubtedly takes more hard work on our part, both in preaching and teaching, to bring those people to the light who have wandered so far from God and the truth, than it does in our rural districts where they have been instructed in the right from infancy up and their surrounding influences have been much better. We heard a song while in the city that impressed me very much and was a means of inspiration to me. The words of the chorus are as follows:

"Then go and dig and find them,
God's power is enough
To polish into brightness
Those diamonds in the rough."

Those precious diamonds are worth digging for; if we, by God's grace, find but one, it will be of inestimable value. Eternity alone will reveal the worth and the result of one soul saved.

The prospect of organizing and establishing a large Mennonite congregation in the near future in Chicago is certainly not very bright, but with God all things are possible. Paul may plant, Apollon water, but God must give the increase. It is to the rising generation that we look for special results, and if we labor unceasingly in the name of the Lord we shall not be disappointed in our expectations.

The question may also be asked: Could not the money expended to carry on Chicago mission work be more profitably used to send out evangelists among our people to the building up of our congregations everywhere. We admit that thus far we have seen more direct results from the means used in evangelistic work. But four brethren everywhere were as liberal with their means as some of them are with their criticisms, we would have plenty of funds to successfully carry on both the evangelizing and mission work. The harvest truly is great, and the question should come to us solemnly, have I been doing my duty in helping to spread and bring the glorious gospel of Christ within reach of every son and daughter of Adam? "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." May God bless His work everywhere to the salvation of precious souls. Amen.

Dakota, Ill.

For the Herald of Truth. INFLUENCES.

BY J. F. FUNK.

The world is full of influences. These influences are varied in character and effect. The heavenly bodies exert an influence upon each other. Vegetation has its influence in the physical world in various directions; animals, birds, insects, all have their sphere of influence on surrounding objects.

Man the highest and noblest of all God's creatures, wields a great influence, not only upon his fellow mortals with whom he comes in contact, but also upon the lower orders of creation and upon the earth and the world in general, for he was created to "have dominion over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth."

Every person (and if that person be only a little child), has his influence on those among whom he moves. This influence goes out from us in the words we speak, in the actions we perform, in the places we visit, in the company we keep, in the clothes we wear, in the avocations we follow, yea, in all we do.

These influences are for good or for evil. They help to make the world better or worse; they help souls up to God, or help them down in the darkness of eternal woe.

These influences that we exert on those about us, place on us a great responsibility.

In every neighborhood, in every circle of friends or acquaintances, in every company of laborers or mechanics, there are those who are looked up to, those who are the acknowledged and accepted leaders of the circle, the patterns which others follow and copy after, and whose words, manners, and examples go far to establish and form the character of those around them.

Every one who reads this article will think of just such persons. Every one remembers and speaks of what they have said, and what they have done, and what position they have taken on different questions in social life, in morals, in business, in politics and religion, and you always are on the lookout to see where your ideal stands, and then you are ready to take your stand. You say, My friend there is a strong man, his judgment is good, and if he does so I will do the same. If he takes

a position on a political question, you take the same position; if he takes a position on a religious question, you take the same position. If he does the work on his farm in a certain way, you do the same. If he must plant his corn or sow his garden seed in a certain sign of the moon, you will do it in just that same sign; you follow the example of your neighbors in all these things.

When I asked a young man about his reason for uniting with the church, he told me he had had it in his mind a long time, that when a certain other young friend of his acquaintance would give himself up to a consecrated Christian life he would do the same.

Years ago a young man spoke a few words of exhortation in a meeting. An unconverted man and his wife were present. The few words spoken made an impression on the man; he went home and talked over the matter with his wife, and by the grace of God the two were led into the kingdom.

A young minister preached with great power and made a deep impression on the mind of an unconverted young man. That evening after the services the impenitent young man sought for an opportunity to converse with the minister on the subject of his personal salvation. Having learned where the young minister would spend the night he went there also. On the way home walking along with the company, he saw and heard the conduct and conversation of the young minister who had spoken so seriously and made so deep an impression on his mind. The noiseless exhortation by the young minister, his foolish talking and jesting, completely surprised him. He became disgusted; unbeliever entered his mind; he came to the conclusion that religion was all a farce and a deception; he went back into the world and lived a life of sin.

Years afterwards, this minister was called to the bedside of a dying man. When he came into his presence he asked the minister if he could recommend a sermon he had preached at a certain time and place which he mentioned? "Yes," said the minister, "I remember it well." "That night," said the dying man, "your words made a deep impression on my mind, and I would have been led to give my heart to God, but when I went with you to the place where you staid all night, desiring to have an opportunity to talk with you about my salvation, and I saw how you acted and talked, I made up my mind that religion was all a deception, and I continued in my sins. I am dying now, and my soul is lost; I go down to perdition, and you are the fault of it. Your influence kept me away from Christ and out of the church, and now I am lost."

Such may be the influences of an inconsistent life. Beware of your influences, and live so as to help souls to Christ, and not to destruction.

For the Herald of Truth. ANONYMOUS.

Enclosed find a check for fifty dollars (\$50). I have been told that for twenty-five dollars you would send the Herald of Truth for one year to fifty families who are unable to pay for it. Half of the amount sent is for that purpose and the other half is for the expenses of our ministers who go from home to preach the Gospel.

I believe that great good can be done by giving our church paper a wider circulation. It helps to keep our members solid on the true principles, it awakens sinners and it carries our faith and practices as founded on God's Word into new fields. One of our ministers said, "I feel that I am no stranger when I get where the Herald of Truth has gone before me." Some will not take our paper because they find a few advertisements in it, or because there is an occasional article that doesn't suit them; yet sometimes we find those very ones taking from one to four other papers of a much more worldly nature. The Herald of Truth has done great good, and let us not condemn it because it is not perfect. If we do away with every good thing because of its imperfections we would have to do away with church and a great many other good things. Let us encourage every good work and try to rid them of their abuses.

The Herald of Truth ought to be in every Mennonite home and in thousands of others. Couldn't many of our brethren give one or more or even a hundred dollars to gladden the hearts of many homes with such a religious paper? We maintain the most beautiful doctrines of any branch of God's people, and if many of our brethren would make some heavy sacrifices for their propagation our church would soon have a wonderful growth. No one has asked me to write this. I write it because I see the great good our paper is doing and can do. I know too that Bro. Funk cannot afford to send our church paper to thousands of needful places for nothing. Who will come and help in doubling or quadrupling its circulation?

I understand that it costs our Evangelizing Board "on an average of \$1.00 per soul not including the spirit sent on foot which leads to many other conversions." That is, for every dollar sent the M. E. & B. to hear the traveling expenses of God sent evangelists a soul is led to Christ. Dear God-fearing people, can't we arouse from this state of lethargy and indifference into which we have lapsed? Hundreds, thousands and millions in countries, states and nations are on the way to everlasting death. By a little effort God may use us to save thousands, and by a great effort, millions.

The Lord's cause and our church were suffered sadly because we have not been awake to many of our duties. While we are rapidly growing, yet in dozens of places in the United States and Canada where once flourishing congregations now we have but a few or no members; all because we have not done our part. Had we looked up to our interests of the past as we should, we might be a powerful body of really active believers. As our faith and practices are nearest God's Word we should be more active in spreading the Gospel than any other denomination. It is all right to take care of the acres, but let us not take better care of them than we do of our churches and our church work.

We ought not only take care of home interests, but we ought to reach out into new fields in obedience to the commands of Jesus. Occasionally you find a person who don't believe in giving the Gospel, if possible, "to every creature" of all nations. Just question such a father or mother like this: suppose your child in its infancy would have been taken captive by some heathen people and was now being taught to worship gods of wood and stone, would you not feel thankful to any brother who would go as a missionary to teach it the Gospel of Jesus? That parent would have a heart of stone who would not want his child saved through that only name, Jesus. Joseph had already learned of the true God when he was sold into Egypt. There are millions of Adam's sons and daughters who came into some heathen Egypt the day they were born. As precious are they in the sight of God as your own children are, for God is no respecter of persons. Let us work up home territory quickly and get out to give these benighted millions of precious sons and daughters for whom Christ died the "good tidings of great joy which shall be to all people."

We need men who are willing to obey 2 Tim. 2:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We need money. If one dollar can be used for the conversion of a soul if a minister travels with it to preach the Gospel, can't some of our many ministers go more to these outside perishing places, and can't many of our brethren give from one to a thousand dollars, if need be, to bear expenses—not salary—of those who go?

Thousands of precious souls hanging over the "bottomless pit" by the slender thread of life may be rescued by the "life line," but it will take time, talent, money, and holy zeal. When the spider gets to the end of its thread it may return again to its home at the ceiling. When the unsaved sinner gets down to the end of life's thread there is no going up again, but off he drops to be eternally lost. Who will arise to the rescue?

Only those would oppose who are not giving the matter deep and serious thought and are satisfied with a superficial compound of ignorance and superstition. I will take my stand on the word of God and meet anyone on the following points: (1) That our ministers do not *give* enough; (2) That our people do not *give* enough. I am afraid sometimes that many of us are so selfish that we won't reach heaven. Read Ezek. 33:7-9, to see what we must do to deliver our souls. O for hearts broad enough to reach out for the temporal and eternal good of others!

A BROTHER IN EASTERN PENNSYLVANIA.

BE IN EARNEST.

BY E. J. BERKEY.

When we look out upon the business world and see the difference between the successful and the unsuccessful man, we are led to look at what may be the cause of this difference. In the unsuccessful man we see he does not *manage* as the other. He may work just as hard and put in as much time, and yet he seems to gain no ground. We pry a little closer, and we see it is a great deal in the management of affairs, the tools used, the proper use of the tools, the good care taken of all his things, and many other accessory circumstances that might be mentioned. Then often there is not the proper interest taken in his work. This is another great hindrance to his success. Not taking care

of opportunities is another. And so we want to take a glance at the successful man in the work of the Lord, and see if there can be any reason for so much successful work in the Master's cause. Why is the vineyard not kept in better order? Why are the weeds growing up, and the briars, to hinder us, and why are the walls not built up? Please read Prov. 24:30-32. We can always receive instruction from anything we lay our eyes upon. To our spiritual minds the harmful thorns and weeds have their lessons. Are not all thorns and weeds meant to teach sinful men? Do they not show what sin has done, and what fruit we shall reap when we sow disobedience against God? No one admires these thorns and thistles. How many are stung by them, and yet how few are taught by them. Trials and troubles, worries and disappointments, may all help us if we do not let them sting us but grip them firmly and use them to our spiritual health.

We all have a work to do and should follow our Savior's example. A lazy man is not like his Savior. "My Father worketh hitherto, and I work." If we have true wisdom (James 3:17) it will put us to work. Wisdom plows the field, looks to its work, and makes the best of all things. Wisdom is in earnest about all its work and especially should we be in great earnest about the Lord's work.

The possession of the field and vineyard which God gives us brings to us responsibilities which, if we do not heed, Solomon says we are "void of understanding." What is your position, my brother? Is it a father? A master? A servant? A minister? A teacher? A Christian? God has given you farms in these particular spheres and you need to make the most of the high calling God has given you. You have talents you need to employ. God only holds us responsible for what we can do, but He wants the interest of our talents whether two or ten. Let us then make the most of the power we have for good, for this is a sinful and wicked world. We need to improve every word of divine truth we can put forth to undermine the falsehood in the world to-day. We all admit that the *soul* is the *one great* interest of eternity, and yet how many, oh how many trim and decorate their *bodies*, spending much time before the glass and yet do not decorate and care for the *soul*! Yes spend much time for the flesh while the soul goes unwashed, unkempt, unclean—a poor shift of neglect. Oh this blight of folly! If we will be idle let it be in the field and not in the soul. Are we really saved and yet negligent in our Master's cause? How can we be truly saved and understand the great danger in other men's souls and not be in earnest trying to pluck the brands from the burning? Is it possible—a Christian sluggard? A Christian not at work for the Lord? "Cursed be he that doeth the work of the Lord negligently." Time waits not. Death is not put off. Hell tarries not. Satan is not lazy and all his host are hard at work, and why is it that you and I are not in earnest in the work? If we enjoy the Christian life it is because we have consecrated ourselves to God for service. The reason so many of us do not enjoy our religion is because we are lazy and need exercise. If we do not believe it, let us try it. Let us get out and go to work in earnest for three months and see if we will not be much stronger. The S. S.

work and church will be more interesting. The minister will preach better. God's word will be sweeter and our souls will grow fat, with the cream of eternal truth. Some people only have enough religion to make them uneasy in their wickedness. Must we take the Lord's supper that people can see that we are Christians? Do we show our religion and yet have not the Spirit of God? If any man have not the Spirit of Christ, he is none of His! It would be a blessing to Christianity and a justice to our Savior if some of His professed followers would say in plain words,—"No, I am not one of His disciples—do not think so wickedly of Him as to think that I can be one of His followers." Methinks Peter did not do so much harm to Christ when he said, "I am not," after following afar off as some of His followers to-day harm Christ when they say, "I am." God wants us to be reflectors of Christ and not imitators of Christ.

My brother, let not the world imagine Christ to be indifferent to human needs and, worse, that Christ has no zeal, or earnestness, and has lost His energy for the salvation of the lost simply because we are not active and they will be led to think the Master must be an idle being or He would not put up with such laborers. You and I cannot live in this world without influencing either for good or for evil. We are either sowing for Christ or pulling up seed against Him. If we are idle in His service we are active for the devil. Our hearts, like the field, will either yield fruit or weeds, either wheat for the garner or tares to be burned. Let us then be in earnest, be about our Father's business, be active, sincere and faithful. One tool we need is the Holy Spirit, and that should not be abused but used gently by a prayerful direction. Prayer is the best tool to be wise directors and managers in the cause. If you do not know how to go about a work, come in prayer to God. Also the Holy Spirit to keep the mind pure and active for Him. Then God's word should be our daily guide and companion. If we want to know the will of God we must study His word. Do not say you have not time to study the Bible. Any man who cannot spend fifteen minutes a day in committing several verses to memory to reflect upon and digest through the day will never be a strong, healthy worker. Then be earnest. Let the battles of life be bravely fought. In the conflicts you must be a soldier for Christ. Be fervent, be zealous, be true. Let your fervency be that which the Holy Spirit inspires. Let your zeal not be blind, but ever coupled with wisdom from above. Be true to an enemy, true to a friend, to your neighbor, your household, your church. BE TRUE TO YOUR GOD.

Warrenton, Va.

For the Herald of Truth.

LET YOUR LIGHT SHINE.

BY REBECCA F. HUBER.

"Ye are the light of the world." Matt. 5:14.

This is what Jesus said to His disciples in His Sermon on the Mount. Can this be said of us? Are we letting our light shine, or are we keeping it hid under a bushel? If we have been takers of that heavenly light, Christ Jesus, the God-life will shine out through us, for "God is light."

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Matt. 5:16. Yes, that they may see your good works. Please do not understand me that we are saved by our good works; not at all, but if we are saved good works will follow.

When we want a bright light we are careful to have the lamp in good order. We carefully trim the wick, cleanse and polish the globe until it is perfectly clear. We should be very careful to see that we too are kept in good order spiritually. Let us take our bibles and behold ourselves in them as in a mirror, asking God with a sincere and upright heart to show us our defects. I fear the most of us, if not all, would be astonished at the roughness and dust and smoke that is still clinging to us. If we do this prayerfully all foolish talking and display of dress, all dishonesty, ill-feeling, in short all vain, sinful things will be cast off, and we will be filled with wisdom from above and be clothed with humility and ornamented with grace. Let us ask God to give us more of that "oil of grace" that our lights might shine brighter.

What a power for good we as a church would be in the world if we all would live up to our profession. Oh the inconsistency of professing one thing and living out another. Thousands of souls are lost just because so many are not living true to God and their profession.

"A city that is set on a hill cannot be hid." Just so little can our lights be hid if we have Jesus dwelling in our heart. Let each of us be one of God's windows, asking Him to let His light shine out through us to those around us might also become illumined and the name of the Father be glorified.

My dear young friends, let us let our light shine wherever we are. Not only when we are among Christians, and then when we get among the people of the world be ashamed to own Christ, and not even speak a word for Him but act like the world. Some are seemingly very pious and plain when they are among such, then when you chance to meet them in some other place they seem to have on another apparel. Is that a light to the world? Sad indeed is the fate of such. Jesus came to enlighten the world, and if we want to be like Him we will do likewise. If we are "burning and shining lights," like John the Baptist and the Apostles were, we will leave every thing for the cause of Christ and not let the god of this world blind or cast a shadow over "the glorious gospel" by making that which is most important a secondary matter. How can we be so little concerned when the cry is continually heard, "Come and help us!" Sisters, right here we can let our light shine by encouraging the brethren to go, helping them to get ready, telling by our actions that we want others to have the "Light of the glorious gospel of Christ." I fear however this is not always the case; indeed some are so entangled with the cares of this life that they will say, "You cannot go so much; you have not the time," even when they are well situated in this life. It is evident that there is self in that.

Christian friends, think what the apostles and our forefathers endured. They gave up home, home and friends for the sake of Christ, knowing that they would suffer many hardships. They did not live for themselves but lived for the good of others. No wonder their lights shone so brightly. If we cannot make any sacrifice for the Lord,

but only give of our abundance and our spare time, it will not be accepted of God as a sacrifice. Just so long as we are not willing to make an entire surrender to God we cannot live to His glory. Let us give ourselves fully into the hands of God and say, "Here Lord, take me and work within me both to will and to do of Thy good pleasure." Then will we realize the happiness of a Christian life, and our light will shine as "a light that shineth out of a dark place."

Elida, Ohio.

For the Herald of Truth.

"LOST."

BY PHARES D. BURKHOLDER.

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

It appears that something, or somebody was lost; because the Son of man came to seek and to save that which was lost. Yes, the whole human family was lost, under condemnation. God was justly offended at His most noble creature, man. But, His beloved Son became willing to come down from high heaven, to die the shameful death upon the cross that we may live. Paul, in speaking to the Corinthians, says, "That though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

Did not Christ fulfill His mission? Did not Jesus, when in His lonely agony upon the cross, say, "It is finished?" Yes, the ransom is paid; salvation is ours; just as soon as we (by faith) can grasp the promise, that, "He that believeth on the Son hath everlasting life." John 3:36.

Do we ever realize what Jesus Christ really did, in making it possible that we may have life? Or, what we escape if we flee unto Him for refuge? If we, for a moment, think of the awful calamity, the terrible misery, the ungodly must endure, to be forever cast away from God and His eternal glory. Ah! methinks if our minds were more set upon spiritual things, upon our eternal destination, we often would be made to exclaim, "Oh we of little faith!" We could look back, and often see where opportunities have passed, where we might have told some erring one of his mistake, or where we might have warned some wandering soul, of the danger wherein we stand by nature. We must remember, however, that there is a right and a wrong time to do almost anything. If a person is lost in the forest, and knows that he is lost, he will take advice from anybody; but as long as we do not believe that he is lost, you may continue telling him the way out, but it will create in him a hatred toward you, and thus you lose your influence over that person. Just so spiritually, when the danger is seen the warning is taken.

As that company of young people sailed off the coast of Norway, one beautiful evening, in the month of July; so many of the lambs of Israel's fold start out on the voyage of life. They were bent on pleasure. At first, they must naturally urge the cause along with the cars; but when they were out from the shore a distance, they found that their boat would glide along without their assistance. Oh, what haplessness and gloom; the moon giving forth her bright rays, and the deep, over which they were floating, apparently in its loveliest form. How the enemy of our souls desires to get us into this peril

tion, so that we have nothing to do, but to fold our arms and enjoy life. Ah! this is a very dangerous condition to get into; because, all nature is in motion. It is either decaying, or growing in splendor. And when we as professed Christians, find nothing to do, we are drifting away from God.

But presently this gay company was seen, by those on shore, to be sailing at almost the same place from which they started. They were being drawn by the power of that great whirlpool, which is called the Maelstrom. They were warned, by their spectators, of their danger; but they were so taken up with their pleasant boat-ride that they only laughed at their fears, making no attempt to escape the awful abyss beneath them. Thus they go on, heedless of their danger; until presently they hear the tremendous roar of the vortex below. Their glees now turned into solemnity. Now they cry for help. But it is too late, their destiny is fixed, and presently, the boat with its contents is dashed into the jaws of death. Their lives were LOST.

How sad it is to see precious souls passing through this world as though there were no God to fear, and no hell to shun. We are convinced that the greater portion of people in this land of bibles, have heard of, or know, that there is for the soul a place of rest, and also a place of punishment. But for them to realize that without Christ they are on their way to eternal perdition, remains to be shown them. Now the thought comes to us, am I my brother's keeper? Or, what can I do so that my brother will see his danger, and will flee unto Christ for safety?

Box Grove, Ont.

For the Herald of Truth.

PRAYER—A PRIVILEGE OR A DUTY?

BY G. W. NORTH.

It does appear to me almost ridiculous to sometimes hear Christians speak of prayer as a duty. It is one of the grandest, greatest, and most prevailing privileges, that we can enjoy in this life, to go to our God in secret, and to commune with Him. O what a grand privilege! What should we think of a child's coming to its parents for its dinner, not because it is hungry but as a duty? How would it strike us to hear a beggar speak of the duty of asking alms of us? If you will allow me the expression, it is an infinite privilege to be allowed to come to God, and ask for the supply of our needs. But to pray because we must rather than we *would*, seems unnatural. We should be so filled with the "love of God," that we want to take prayer as a privilege, and not as a duty. It was for no other cause, but out of love and mercy that God gave His only Son, to redeem us, that we might have free access to a throne of grace. If God has done so much through His *love*, why should we as His children count it as a duty?

Some professors say that we are duty bound to these things. I find nowhere in God's holy Word where He ever has or will *bind* anyone to serve Him. For we are free moral agents; we can choose whichever we want; therefore we should love our "MASTER" with all our might, and with all our soul, and not call it a duty.

Dear readers, do not understand me that I think or claim that there are no

duties for man to do. Our duty is to serve the Lord our God. Solomon says, "Let us hear the conclusion of the whole matter: Fear God, (or in other words be obedient), and keep his commandments: for this is the whole duty of man." Eccl. 12:13. We are to ask for what we need, and because we need it, and because God has encouraged us to ask, and has promised to answer petitions and requests, it is natural and reasonable. Jesus has promised in His word that whatsoever we shall ask in His name, that He will do. The Lord Jesus never has broken and *never* will break any of His promises, but He will ever hold them good unto us. But to pray as a duty and as if we were obliging God by our prayers, is seemingly quite ridiculous. By secret communion with God and man out of love, we attain calmness, wisdom, strength and help. We are short of manliness because we are short of godliness.

Kokomo, Ind.

For the Herald of Truth.

AN APPEAL TO THE CHURCHES.

With the opening of the new year the little brotherhood located at Jackson, Minn., are trying to be more active in the Master's cause, but so far have been at a great disadvantage not having a suitable place in which to worship, so we have decided to try and build a church house sometime in the early summer, but as the brotherhood here is small (8 members) the work falls heavy on them and unless the other churches lend us a helping hand it cannot be accomplished. Brethren who have visited us have seen the need of a meeting-house being built at this place, and have offered assistance; therefore we make this appeal to the churches in general, desiring to make it as personal as can be done through the columns of the HERALD. Some one might ask, Are these not hard times to be building churches? We look at the matter in this way: World men invest money, from which they run some risk of getting any profit, and should not the child of God be willing to invest a little of his means for that which he *knows* will be for his eternal good and to the honor and glory of God? While the men of this world labor only to labor for wealth, let us not forget to accumulate riches of this world, and which will be a source of comfort to us when all these perishable things have passed away. The ungodly sweat and toil for that which they consume upon themselves, while the child of God should be willing, and we think it consistent, to sacrifice something for Him who is the object of our affection.

I will further state that we will not need this help until about September 1st, as the lumber has been offered to us on time without interest until after harvest. So what we need now is to know if there will be help enough in sight to warrant our undertaking to build in the fore part of the summer. We do not wish to begin to build and not be able to finish.

The plan the brethren propose is this: To have each church that wishes to help in this work to circulate a list among its members and let each one subscribe the amount they wish to give, and then write us how much we can depend upon from that church, and keep the list for future reference. In this way we could

find out at once whether to undertake the work or not and still be able to give time until Sept. 1st to raise the amount. Now it would be best to have this done as soon as convenient, so as to give us more time to prepare for the work. The house will probably cost something like \$700 or \$800; we sincerely trust that a goodly number of the churches will be moved to help, for we believe the time is ripe for action and the brethren feel that something must be done or those now within our reach will soon drift away.

Address the writer or S. W. Shearer at Jackson, Minn. I will yet say for the satisfaction of those who still question if this "country is all right," that it is. I think a crop is as sure here as anywhere. We like it well. The land stands wet and drouth remarkably well, and when its merits are better known we look for more of our people to settle here with us; those living farther east who are giving all they raise to pay this rent would do well to come and see this place. Here land rents for one third and some for cash or money rent as low as \$1.00 per acre, and in some cases even less, that is without buildings. All kinds of grain, and corn can be raised. Also tame grasses do well. We cordially invite those looking for new homes to visit this place.

P. B. SNYDER.

This above call to aid in building a meeting-house is from our brethren in Jackson Co., Minnesota. We have another call for the same purpose from the brethren at Harper, Kansas. There are about 40 members there, and they are not able to build their house, and when there is a congregation of 40 members, they ought certainly to have a house of worship. They purpose to build at Pleasant valley. Now any one who feels to give something to help these brethren will please address, for those in Minnesota, P. B. Snyder, Jackson, Minn. Those giving for the brethren in Kansas, will address J. G. Wenger, Harper, Kansas. Or any one preferring to send to us, we shall be glad to forward the money to the parties for whom it is designed.

EDITOR.

For the Herald of Truth.

A QUERY FROM THE FAR WEST.

BY J. D. MISHLER.

I have for a long time been desirous of asking a few questions through the HERALD OF TRUTH, but have delayed doing so from time to time. But in reading in a recent number the report of the committee for the arrangement of a preliminary General Conference, and other interesting articles and items of correspondence bearing on my subject, the feeling of duty comes upon me again. The questions I shall ask may be answered through the HERALD OF TRUTH, or by private correspondence.

Could a District Conference be established in the Willamette Valley in Oregon? There are now four organized congregations in this valley, most of the members of which came from our 16 District or State Conferences. According to the reports read of our different conferences this plan would be the only proper and feasible way to bring these four congregations into full fellowship and harmony. Or can any reader of the HERALD suggest a better way?

I believe that all my fellow bishops will admit, with me, that when difficulties arise between church members, especially when the difficulty assumes grave proportions, that the bishop in that church can perform the duties of his office and as conciliator far better when he has the help and sympathy of the sister churches.

Now, dear readers, as the congregations here are composed of members coming from all the different states with all their little differences of opinion regarding this and that, there is more or less confusion and considerable arguing over Bible teaching and church ordinances and discipline, and it is beyond one man's ability always to maintain or establish peace and harmony. By means of the District Conference these troubles are settled and many of them avoided. At such a conference here each one of the four churches would have to give substantial reasons why harmony does not exist, and why there is an adverse note to fellowship with the others.

The so-called "Allgemeine Konferenz" (General Conference) Mennonites came here from the East last summer and held a District Conference in this valley for their people. The writer attended it one day. This conference seemed to be a great help to their people and they now expect to have another conference here next summer. Will some one tell me why our people can not organize a District Conference here? I know it will cost some money for our ministers and bishops in the East to come here for this purpose, but this, I believe, is the only excuse, and this is really no excuse when we consider, on the other hand, what a benefit such a conference would be both to us here and to those in the East.

Dear fellow-bishops and ministers, who will volunteer to come out here next spring and give us a start here in Oregon? If a conference is a necessity in the Eastern districts it is doubly so here. So far I have not found one of our church here who is not in favor of and ready to have a conference held here, and beside the wishes of our members we have abundant Scriptural teaching to support our desires.

For my part I should like to have not less than three of our bishops and ministers to come, and as many more as want to come out of our sixteen Conference Districts.

If my plan is not a good one I should like to be informed of a better one by one who is qualified to give it. If the plan is good I hope it will be agitated by our bishops and that they will come to our help. We have now several good meeting houses here that would answer the purpose for a conference meeting quite well.

Brethren, pray for us that the good work may succeed. I hope to hear from my brethren either through the HERALD or by private correspondence. A friendly greeting to all the HERALD readers.

Enger, Lane Co., Oregon.

I THINK we have lost by not holding to the single motive which actuated our Lord in what He did and which He urges as the only motive for whatever the children of God are urged by Him in His word to do. In religion, as in everything else, our motive will give color to all we do or plan to do.

February 15, 1897.

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A PRAYER.

When on my day of life the night is falling,
And in the winds from unnumbered spheres
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so
pleasant,
Leave not the tenant when his walls decay;
O love divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade
and shine.

And kind faces to mine own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me, then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Sanctify this my good and ill unreckoned,
And both forgiven through Thy abounding
grace—

I send myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many man-
sions.

Some sheltering shade where sin and striving
cease.

And flows forever through heaven's green ex-
pansions
The river of Thy peace.

There, from the maelic round and bow stealing
ing.

I find would learn the new and holy song.
And find, at last, beneath Thy tree of healing,
The life for which I long.

—Whittier.

CORRESPONDENCE.

OPAL, VA., JAN. 8th 1897.—We re-
joice that the Lord has so prospered us
in our labors here that with the new
year we could start out with an organized
church. Bish. L. J. Heatwole, of
Dale Enterprise, was here and labored
with us a week. There were six ac-
cessions to the church, one by baptism and
five by letter. The five represented by
letter were of the Amish brethren residing
in this locality. After Scripture was
read and the general principles of the
church explained, a counsel was held,
and found everything in peace and
unity. The church here unanimously
recognized Bro. D. Z. Yoder, a minister
from Wayne Co., Ohio, as the shepherd
of the flock, and he now has charge of the
work at this place. Communion services
were held Sunday following the organiza-
tion and the sweet fellowship of His
children caused our hearts to rejoice
and blend into one body, as children in
the family of their Father. There are
now seventeen members here and the
outlook for the work is very encourag-
ing, and by God's guidance and blessing
we hope to have a strong working
church here.

We give our ministering brethren
from abroad a kindly invitation to come
and labor with us. The field is open for
work, and any efforts and visits from
our brethren will be greatly appreciated.
Brethren and sisters desiring to locate
here will be glad to know that we now
have services every Sunday so that the
gospel privileges will be something
worthy of consideration. The land here
is level, comparing well with the prairies
of the west and slopes toward the east.
The land is suitable to our people for
stock raising as well as wheat, corn, and
all the common grains. Homes can be
bought very cheap as land sells from
\$5.00 to \$15.00 per acre. The land is
good, only not improved like our north-
ern land. Before the late war this was
some of the best improved land but
when the slaves were set free they were
too poor to start up for themselves, and
the stockholders, not being used to
work, just let the land grow up in pine,
etc., so that now the land is here wait-
ing for people who know how to improve
it. The climate is very healthful, good
water and a great many running
streams. Could have a fine market were
the right merchants located here, as the
Washington market is only 52 miles
distant. The merchants seem to know
but little how to manage business, and
have no "bustle," so that market is
rather dull at present. Timber is com-
posed of pine grown up since the war,
and quite a bit of oak, some hickory,
maple, and chestnut. All kinds of fruit
do well here. Up to this writing the
roads have been very good. The winter
very mild, and last week saw a num-
ber of children running barefooted.
Last week the thermometer registered
from 12 to 20 above freezing. The
winter here is usually from January 1st
to about the last of February. Yester-
day we saw several plowing for corn as
there is no frozen ground. No doubt
our brethren will be anxious to know
how far our community is from any
railroad. From our post office, Opal,
Va., it is just four miles to Bealton,
which has a railroad, viz, The South-
ern which is a direct line to Washington
of only fifty-two miles. The road is one
of the main lines running 12 passenger
trains every 24 hours, and connects

with Cincinnati and also with Atlanta,
Ga. All brethren coming from the west
will stop at Bealton, Va.

Any further information will be cheer-
fully given by addressing Pre. D. Z.
Yoder, Opal, Va.

We again extend a hearty invitation
to any and all our brethren and sisters
to come and visit us and lend a helping
hand in the work. Brethren pray for us
in the cause of the Master.

E. J. BERKEY.

FROM MAHONING CO., OHIO, JAN.
26th 1897.—We have reason to thank
God for the seasons of refreshing we
have recently been permitted to enjoy.
Some time ago Bro. J. N. Durr, of Pa.,
stopped with us a few days filling
several appointments while here. On
January 8th Bro. C. B. Brenneman, of
Elida, Ohio, arrived and held a series of
meetings in this county, resulting with
us over two weeks. Bro. N. O. Blosser, of
New Stark, Ohio, also arrived on the
22nd and remained a few days, preach-
ing four times during his stay. Bro.
Blosser was on his way home from
Pennsylvania where he had labored
several weeks. These brethren pre-
sented to us the word of truth in a very
forceful manner, and we know that
many deep impressions have been made,
and believe that much good will
result; however we regret that many
of these meetings were not as largely
attended as could have been desired.
There are here several applicants for
membership at present and it is hoped
more will follow.

Cor.

CHESTERVILLE, COLORADO COUNTY,
TEXAS, JAN. 20th 1897.—I will write
a few lines again to inform the readers
of the HERALD OF TRUTH that we
are still in the land amongst the living
and enjoying much better health than
for many years while living in the north
for which we thank the Giver of all
good and perfect gifts. Bro. W. E.
Hough and family and brother from
Cass Co., Mo., arrived here ten days ago
having made the trip by wagon, his
health has also improved a good deal
since they left Missouri and they are
well pleased with this part of the coun-
try. There is also a family getting ready
to move here from Kansas next month
and we hope they will continue coming
so we will have church services here be-
fore long. There was quite a number of
our people here and all liked the coun-
try well and some would have moved
here if they could have sold their farms
or trade for land here and some are
waiting for others to come first. Many
are wishing to know whether a minister
is coming soon, so that we would have
church and Sunday school, etc., when
they come. I will say to them, pull up
and come as we did and we will soon
have a settlement like other new coun-
tries have been settled, and we hope
some of our ministers will come to visit
us and see the country and give their
idea and if they like this place well
enough come and live with us. Those
that can and contemplate making a
change in location and especially for
their health and a mild climate, we lived
in this state over a year and are well
satisfied and don't think of ever moving
north again.

We don't know nor have we heard of
yellow fever in this state since we live
here and we are no more afraid of it
here where we are than we would be in

February 15,

1897.

the North, and what other diseases
there are here most such as fevers are
of a milder form; we seldom hear of a
death from fever except in river bot-
toms. On the prairie typhoid fever is
almost unknown, the most sickness here
is hiliunness and a slight attack of fever
of short duration, the patient in many
cases not taking to bed, and much less
sickness among small children than in
many of the Northern states. We get
good soft water any place in 25 to 35
feet and plenty of it at all times. Last
summer was the driest for many years
and we have not heard of any water
giving out in wells. In regard to the
soil I will not say much, as I described
it in a former article or two, but we
know that we can raise fair crops if we
do our part. Last season the corn crop
was very light on account of the drouth
and late planting, but cotton was good
except on some new ground and late
planting. Cotton is a better paying crop
than any kind of grain and was never
an entire fall crop here, and there is
always ready sale for it, the price this
season ranged from 6 1/2 to 8 cents per
bushel and 25 to 30 lbs. per acre. Corn is
worth 15 to 20 cents; oats, 35 cents;
potatoes, 75 cents to \$1.00. Butter and
eggs, 20 cents; prairie hay, \$3.00 to \$7.00
per ton; horses and cows are cheap,
hogs \$3.00.

We had nice winter weather so far
except the last days in November and
first week in January we had several
cold days; there was a little ice several
mornings. Oats and wheat are growing
well, but there were only a few small
patches of wheat sowed and that rather
late; old settlers here say they have
raised good wheat here, but there were
no machines to thrash it so they quit
sowing it; clover also seems to grow
well here especially alfalfa, the white
clover is growing voluntarily in places
on the prairie. As little rain as we had
last summer the prairie grass kept
green and stock is wintering in good
condition on it; there is not much hay
fed to stock except to work horses and
milk cows, so we don't need to make
much hay unless we want to sell it;
some made hay until in November. So
while the northern people feed out their
hay in cold winters we do our plowing
for spring crops in pleasant weather,
and do our planting which generally be-
gins the last of this month. Some are
sowing oats now and in ordinary sea-
sons the crops are cultivated and small
grain harvested before the hottest
weather comes. But where oats and
wheat are raised the same ground is
planted to cotton and corn which puts
those crops later.

The weather is not so hot here as
many people think. The hottest last
summer was 98° and the temperature is
so even during the summer months that
a person does not suffer as in some parts
further north, as we always have the
Gulf breeze which is moist. There
never were any hot winds nor cyclones
here nor hail to damage the crops. I
will close, as my few lines are getting
too many, wishing the rich grace of God
to all the readers of the HERALD and
RUNDSCHAU. All correspondence will
be cheerfully answered. Yours in the
faith.

L. D. TROYER.

FROM CUMBERLAND COUNTY, PA.,
FEBRUARY 1st 1897.—The congrega-
tion at Churchtown was moved to re-
joice, seeing the goodness and love
of a kind heavenly Father in leading
some dear souls to the knowledge of a
need of coming to Christ as a Savior,
and to publicly confess Him before the
world. On the 24th of January eight
persons united with us in church fellow-
ship—six by baptism and two were
received from other denominations on
confession of their faith. May the Lord
bless and keep these dear people and
make them ornaments in the church
and workers in His vineyard. The breth-
ren A. D. Wenger and B. F. Zimmer-
man were with us and conducted the
services. We hope the impressions
made may be deep and lasting that
many more may be added unto the
church.

FROM CUMBERLAND COUNTY, PA.—We
were again made to rejoice that our dear
brethren Samuel Hess, of Shiremans-
town, Cumberland county, and Philip
Parret, of Chambersburg, came into our
midst on the 30th of January and held
three interesting and well attended
meetings. They faithfully warned the
sinners to turn from their evil and
wicked ways and accept Jesus Christ as
their Savior before it was too late. We
believe that some were almost per-
suaded to come out on the Lord's side
and I hope that many may see their
folly in time of grace and come to Jesus
Christ and seek salvation for their souls.
May God be with the dear brethren, and
ever lead and guide them in wisdom's
way. We thank them very much for their
friendly visits.

M. W.

INTERCOURSE, PA., FEB. 1st 1897.—
We have again at present for ap-
plicants for membership in Hershey's dis-
trict, Lancaster Co., Pa. Oh may the
Lord impress upon the hearts of the
hardhearted ones that are down deep in
sin that they may become awakened
and repent. May many become able
to find the key that will unlock the whole
treasure house of God. May God help
them to cast their burdens at the foot
of the cross and that they may find
sweet joy in the knowledge of sins for-
given. There are hopes for more to
come. God grant that many may come.

Cor.

HOLBROOK, IOWA, DEC. 6th 1896.—
Bish. D. J. Johns met with our brethren
in the Union M. H., and delivered us
eight very interesting sermons and one
at the Allright M. E. Church and one
at the White Hall school-house. Satur-
day afternoon the 12th the writer, Bro.
S. Fisher and Bro. J. K. Yoder went
with Bish. Johns to South English,
Keokuk Co., Iowa, and Bish. Johns
delivered two interesting sermons in a
school-house to a well filled house. On
Monday the 14th we returned to Iowa
Co., Iowa, again and stopped with Bish.
Johns' brother-in-law, Martin Bear.
Bish. Johns stayed at his sister's on
Monday night and on Tuesday morning
he again came to the Union M. H., in
more interesting sermons at that place.
May God give us all such hearts that
we may be a light to the world and
bring forth good fruit the rest of our
lives. We were earnestly warned during
his presence, and may God bless his
presence and give him His holy word to
labor and give him all his hearts to
understand that it may bring forth fruit
to everlasting life. We feel thankful
but wish that he could have stayed
longer. We hope we may have favored

with many more such visits of the
brethren. Pray for us that we may hold
out faithful; we will do the same for all
the brethren.

A. YODER.

FROM CHERRY HOOK, SHELBY CO.,
MO.—To home seekers with little means
and those that wish homes for their
children, by divine grace I will en-
deavor through the HERALD OF TRUTH
to express my opinion of this county
of Missouri as a location for such al-
ready mentioned that live here land
sells for from \$40 to \$80 per acre. I am
prompted to this since a family (Bro. W.
W. Kauffman, of Olathe, Kan.) will
locate in our midst in the spring. A
letter was received from North Dakota
where the winter is long, inquiring
about this place. I will give prices, ele-
vation, products, etc., of this place. Let
us cease to scatter out so much away
from our people and church privileges,
and bring up our children where they
are influenced by principles that are
antagonistic to the best interests of the
soul and we thus lose our influence over
them, and they go with the world.
Therefore let our location be at places
where church privileges can be enjoyed.
Our country in the temperate zone has
short winters, land sells at reasonable
figures, according to immediate local-
ities, at from \$25 to \$35 for prairie.
Timber land that is much broken
at from \$10 to \$25. Our prairie land
is quite level, pleasant to till, plenty
of timber for fuel, fencing and build-
ing, consisting of oak, hickory, elm,
maple and some other kinds. Our
water supply consists of wells, cisterns
and ponds. Staple products, cattle, hogs
and corn, and all kinds of vegetables.
The church house is thirteen miles from
a railroad station. Our congregation
numbers about twenty-five. For any
further particulars apply to writer who
will gladly respond to the best of his
knowledge to any queries. We would
like to have many come and help us
in building up Christ's kingdom on earth.

L. J. JOHNSTON.

FROM JOHNSTOWN, PA.—On January
the 14th our ministering brother N. O.
Blosser, of New Stark, Ohio, came to us.
The same evening he preached in the
Blanch M. H. Friday the 15th he came
to the Weaver M. H., and that evening
commenced to hold meetings at the
same place which he continued till
Thursday evening the 21st, Friday he
left for Ohio. The above meetings were
not in vain. One precious soul was
added to our number. May the dear
brother be successful in winning souls
for the kingdom of Christ. On the same
date (January 14th) two of our Amish
brethren, Levi D. Miller, of Berlin,
Ohio and J. R. Zook, of Neshaunook
Falls, Pa., came to us. On Friday they
preached in the Miller M. H., and in the
evening they assisted Bro. Blosser in the
Weaver M. H. Sunday they preached in
the Kauffman M. H., Sunday evening in
the Stahl M. H. Monday morning they
left for their homes. May God richly
bless these dear brethren and may they
all come again and do our souls good.
May a kind heavenly Father help all to
live closer to Him. LEVI BAUCH.

REID, MD., JAN. 31st 1897.—Our con-
gregations in Maryland have again been
richly blessed by spiritual showers from
God's word, as delivered by Bro. Amos
D. Wenger, of Rockingham Co., Va., but
who has been traveling through the
West for the last six years, devoting
part of that time to the preaching of
God's word. He arrived at Fagerstown,
Md., on the 24th of January. He preached
twenty-four sermons in our districts.
He began his meetings at Stauffer's M. H.,
preaching eleven sermons at that place;
at the Miller church, one sermon;
Maugansville Union church, seven; at
Reid's, one; Eschman's school-house, one;
Shank's school-house, one; and
Clear Spring, two. We cannot help com-
mending the dear brother for his well
directed and purely scriptural teachings
throughout the meetings. But let us
give God the honor, because we believe
it was through divine guidance that the
brother was led into our midst. The
meetings were well attended. We as
believers were again greatly encouraged
on our way Zionward, and several of
the heretofore unbelieving have come
out believing, promising to come out
of the world and its lusts and join
in with Christ, who has made it possible
that all who will can be saved. And we
have reason to believe that many more
were almost persuaded to be Christians.
Oh brethren and sisters, let us now pray
for those who have made the good con-
fession, that they may hold out faithful
to the end; for the crown is not in the
beginning, nor in the middle, but he
that endureth to the end shall be saved.
Matt. 10:22. Let us also pray that those
who were almost persuaded, and many
more, may come to the knowledge of
the truth. We read in God's word Jas.
5:16 that the effectual, fervent prayer
of a righteous man availeth much.
Shortly before the brother left he was
met by his mother from Virginia. We
believe it must have been a pleasant
happy meeting. Meetings with near
friends here upon this earth are indeed
happy, but how much more happiness
will there be in yonder world, where
there will be no more partings. Bro.
Wenger left here on January 23d for
parts in Pennsylvania. After his travel,
he expects to go to his home in Virginia.
May he continue to trust in the Lord, and be the means
of bringing souls to Christ wherever he
may go to preach God's word.

HENRI B. WEBER.

SUNDAY SCHOOL ITEM.

LOGAN, KENT CO., MICH., FEB. 1st
1897.—The Sunday school at Bowne,
Mich., closed on Dec. 27th 1896, for that
year. It was well attended by the
pupils and the teachers, and a good in-
terest was manifested by the people in
general for which the superintendent
and assistant return their sincere
thanks. We expect to re-open in the
spring if the Lord is willing. The aver-
age attendance of pupils was 61; teach-
ers, 10; total, 71. Bro. Hiram Living-
ston was our Supt., and Bro. Isaac
Weaver, assistant. J. S. MISHLER.

FINANCIAL REPORT

OF THE MENNONITE EVANGELIZING
AND BENEVOLENT BOARD FOR THE
MONTH OF JANUARY 1897.

RECEIPTS.

From H. H. H.

York Co., S. S. C. Ontario,	\$ 7.72
I. C. Christophel,	3.00
Daniel Stauffer,	2.75
Geo. S. Keener,	.80
Elkhart Quarterly Collection,	23.13

A Friend, Inman, Kans.,	2.00
Greider's S. S., Ohio,	1.25
A Sister, Ohio,	1.00
Salem Cong., Allen Co., Ohio,	1.35
Sugar Creek Cong., Henry Co., Ia.,	5.00
Mrs. Jacob Yoder, Elkhart Co., Ind.,	1.00
Interest on one Promissory Note,	7.80
Jacob J. Moore,	1.00
Scottsdale Cong., Westm'd Co., Pa.,	7.25
Interest Time Deposits,	6.08
Nancy S. Miller,	2.00
D. Ely's S. S., Waterloo Co., Ont.,	9.20
J. Z. Detweiler,	2.50
Casselman Cong., Garrett Co., Md.,	3.13
A. Yoder, Holbrook, Ia.,	.50
Total	\$88.46

Chicago Mission.

Jos. Hertzler,	\$.25
Mennonite Cong., Flanagan, Ills.,	30.00
S. Y. Shantz, Berlin, Ont.,	2.00
A Sister, Belleville, Pa.,	5.00
A Friend,	1.00
C. T. Yoder,	1.00
L. C. Christophel,	2.00
Maple Grove Cong., Lagrange Co., Ind.,	10.21
A Friend, Reedsville, Pa.,	1.00
A Friend,	1.00
Wm. Detweiler,	1.00
Jacob and Susan Meyers,	5.00
Jacob W. Fry,	.50
A Sister,	.50
Elas J. Christophel,	2.00
Chr. Bomberger,	2.25
D. E. Landis, Rock Glen, Pa.,	2.00
Scottsdale Cong., Westm'd Co., Pa.,	7.00
Amunda Kendig,	1.00
A. B. Eshleman,	2.00
A Friend, Allen Co., Ohio,	1.00
Chas. D. Yoder,	1.00
J. Y. S. West Liberty, Ohio,	1.00
Oak Grove Y. P. M., Wayne Co., O.,	3.97
Am. Menn. Cong., Howard Co., Ind.,	2.29
Sale of Song "When the Stars Begin to Fall,"	.50
Nancy S. Miller,	2.00
D. Ely's S. S., Waterloo Co., Ont.,	4.08
J. Z. Detweiler, Berlin, Ont.,	2.50
Mrs. Henry Funk,	5.00
Pleasant Valley S. S. Assn.,	4.30
Friends, Elkhart, Ind.,	8.30
Total	\$104.75

Armenian Sufferers.

A Sister, Belleville, Pa.,	\$ 8.00
Ida Zierlein,	2.00
Nancy E. Hartzler,	.50
John M. Yoder,	1.20
Cherry Box S. S. Mo.,	2.70
Amish Cong., Felda, Minn.,	4.50
A Friend, Reedsville, Pa.,	1.00
A Friend, New Britain, Pa.,	2.00
A Friend,	1.00
J. H. Hostetler,	.75
S. A. Zook, Allensville, Pa.,	1.75
Friends, Rushville, Va.,	1.00
Jacob Cassel, Junction, Pa.,	1.50
Caladonia Cong., Kent Co., Mich.,	8.25
S. J. K., Belleville, Pa.,	1.00
Total	\$34.25

Orphan's Home.

Mrs. Jacob Yoder, Elkhart Co.,	\$1.00
Chr. Bomberger,	2.25
Bertha Zook,	1.75
Total	\$5.00

Foreign Mission.

Jno. W. Swart,	\$4.00
SUMMARY.	
Evangelizing,	\$ 88.46
Chicago Mission,	104.75
Armenian Sufferers,	34.25
Orphan's Home,	5.00
Foreign Mission,	4.00
Total	\$236.46

DISBURSEMENTS.

Evangelizing.

Daniel Shenk, for workers in O.,	\$50.00
Amos Mumaw to Branch Co.,	2.70
Mitch, and to DeKalb Co., Ind.,	2.50
S. S. Hermer, for workers in Ont.,	25.00
Samuel Yoder to Branch Co., Mich.,	1.50
One 6 per cent. Note,	450.00
Total	\$529.20

Chicago Mission.

Rent, Hall and Living Rooms,	\$82.00
Living expenses,	13.77
S. S. Lesson Chart,	.33
S. S. Leaflets and cards,	.33
2 1/2 tons of Coal,	11.00
Carfare,	.57
Drayage,	1.85
One Table,	1.50
Good Goods for the sisters,	2.00
Oil,	1.08
Postage,	.75
Table-Linen and Dishes,	1.60
Painting,	1.00
S. S. Expenses,	.18
Total	\$64.44

SUMMARY.

Evangelizing,	\$529.20
Chicago Mission,	64.44
Total	\$593.64

Gratefully acknowledged.

Executive	A. B. KOLB.
Committee	G. L. BENDER.
	C. K. HOSTETLER.

MISSION NOTES.

BY L. ZOOK.

Many things happen along the way in the work here that we would like to mention to the brethren and sisters who are supporting the work. It might be helpful to "speak often one to another" concerning the encouragements and exhortations of the work here, but we are always so busy that we many times neglect writing because we could not collect our thoughts sufficiently for even "notes."

Of late more work in the way of material help for the poor has been needed, and the well filled boxes of clothing and provisions have come in very acceptably. The cold weather has been very hard for many of those who are out of employment, and consequently out of every thing else that in their estimation is needed.

Truly one half of the world does not know how the other half lives; it is simply wonderful how these poor people, crowded into small, gloomy, wretched filthy rooms, can live at all. They do exist however, but it is a most pitiable condition at best, and then the gloom and despair of their spiritual life makes it so much more sad.

They do not even try to manage their housekeeping because they seem to have an idea that because they are poor they must live in squalor and wickedness anyway.

College meetings are being held two or three times a week now. On Monday evening a good many attend, then we aim to meet in a home that can accommodate the number, while on the other evenings the workers go to the smaller homes. Thus the gospel of Jesus is carried into homes where otherwise it is a stranger. Singing, especially, is much way down withered cheeks, telling of hearts that, although they appear stony, still have within them some spot of tenderness.

The meetings in the hall are well attended and interesting although there is a great need of more spiritual work. We were sorry to have Bro. Metzler leave the work as it is such a drawback upon the work to have any of the regular workers leave. It takes some time for a minister to become adapted to this work, and the great need of the Mission now is a devoted and deeply consecrated brother, "apt to teach," ready and willing to do and bear "anything for Jesus." This is what we are praying for now; for we believe it is God's will that His flock even in this neglected and wicked place have a shepherd. There are quite a number of people here now who come to our Mission regularly for their spiritual food, among them at least one who when in the depths of sin and discouragement here found the Savior. He is very earnest, and appreciates the new life very much, hence much faithful teaching is yet needed for all.

Bro. Brunk of Ohio is staying here for a short time now, also the brethren A. H. Leaman and J. P. Buchwalter, of Lancaster Co., Pa. These brethren are a great help in the work. There are so many things to be done; in keeping the hall clean, carrying in coal, building fires, besides the work in the meetings, distributing tracts, etc., and these young soldiers of the cross have proven themselves willing and ready to do anything their hands find to do for the Master.

Sunday school is an ever widening field for work. There were 148 at S. S. last Sunday and although there were nine teachers there was an abundance of work for each one. Visitors at S. S. are especially welcome, and they are usually set right to work too. Bro. I. U. Burkholder of Smithville, Ohio, also a brother from the Moody Institute proved themselves efficient helpers last Sunday. We have had a number of visitors at the Mission since we last wrote, some from Penna., Ohio, Indiana and Nebraska and we trust that the visits were mutually helpful.

An old lady who attends the meetings here regularly, recently encouraged the sisters by presenting them with two and one half yards of material for head coverings. We appreciate the gift very much indeed, as it comes from one who was not taught in such principles until quite recently but who still respects them, indeed we find that living up to Bible principles does not by any means bring reproach upon the Christian, but rather inspires confidence and helps along in the Christian life. May we ever be true and faithful and even amid trials and hard work may we cling to the almighty Hand who will carry us through. Remember your mission workers at the throne.

165 W. 15th street, Chicago, Ill.

A SUNDAY AT BRONSON,

MICHIGAN.

On the 23rd of January I boarded the train for Bronson, Michigan and it was not until I reached Bro. Daniel Beery's that I found I had taken the fourth Sunday in January instead of four weeks from the first Sunday in the month, so I was one week too soon for our regular time of meeting, and was the time appointed for the Mennonite Brethren in Christ's quarterly meeting, so I attended their appointments on Saturday evening, Sunday morning and evening. These appointments were all well attended considering the extremely cold weather.

On Saturday evening they kindly invited me to preach. I accepted, and was directed, I believe, by the Spirit to Mal. 3:8. "Will a man rob God?" On Sunday morning I listened to a very impressive sermon delivered by Elder Daniel Breeman. His theme was, "The death and suffering of Christ," also His command and example on foot-washing which was clearly and forcibly explained. It is their custom and practice to invite all Christians to participate with them in the observance of foot-washing and communion in which a number from other denominations took part. Whether this is just the mind of Christ and His apostles and in harmony with the spirit of the Gospel is in many honest minds doubtful. It seems in my mind to leave us powerless to withstand every appearance of evil, from which we are to abstain. For many times we are or would be compelled to commune with those who at least in appearance are still imitating the world and sometimes possibly belong to some secret organizations, although two who still claim membership with us also communion and one visiting in the neighborhood from some other denomination expressed herself as very happy for the first time to wash feet with the saints. I have no regrets to make that it was my privilege to be present and witness the sacred observance. Blessed is that man who condemneth not himself in that thing which he alloweth, let every man be fully persuaded in his own mind.

SAMUEL YODER.
Elkhart, Ind.

REPORT

of the regular Quarterly Meeting of the Mennonite S. S. Mission.

The regular quarterly meeting of the Mennonite Sunday School Mission was held in the Lancaster M. H. on Thursday, Jan. 7th 1897. The session opened at 9:30 A. M. with singing of hymn No. 116 Gospel Hymns No. 5, and prayer by Bish. Isaac Eby.

Bro. C. R. Herr was chosen moderator, hymn No. 162 was sung. The minutes of the last meeting were read and approved.

General superintendent Mellinger gave a brief report. He stated that when the schools closed (the mission schools are closed during the winter months) there was a total enrollment in the three schools under the care of the mission, of 325 pupils and teachers.

Bishop Isaac Eby then preached a stirring sermon. He read Col. 3:25 choosing the 23rd verse for his text. "Whatsoever ye do, do it heartily as to the Lord, and not unto men."

The bishop spoke for half an hour or more with earnestness and in a manner that manifested that what he said was spoken from the heart. He referred to the work of the great missionary Paul, noted the difference in zeal and faithfulness that is seen in the churches he established, and traced the lack of faithfulness to insincere and wrong motives.

At the close of his sermon he expressed his desire to see something done toward establishing a home for the aged poor of the church.

Singing No. 148.

Address:—"The S. S. Mission, its aims and purposes," by Bro. Isaac E. Hershey.

The address was followed by a general discussion in which a number of brethren took part. Hymns No. 62 and

27 were sung and the meeting adjourned to 1:30 P. M.

During the noon recess lunch was served in the basement of the church, by the Lancaster brethren and sisters.

The afternoon session was opened by singing No. 159, and prayer by Bro. C. M. Brackbill, followed by hymn No. 100.

Address:—"How can we do more and better work," by Bro. A. A. Ressler.

A general discussion open to all was followed by singing hymn No. 226. Bro. C. M. Brackbill gave a spirited talk drawing some thoughts from Romans 9:3.

Singing No. 204.

Under the head of miscellaneous business Supt. J. H. Mellinger appointed the officers to take charge of the mission Sunday schools during the coming summer. He also explained the duties of members and gave an invitation to all who wished to become members.

Bish. Isaac Eby gave encouraging and instructive admonitions in regard to Sunday school work after which hymn No. 176 was sung, and the meeting adjourned.

After adjournment a liberal contribution was again received for the support of the work.

The meeting house was filled to its utmost capacity during the day, the interest manifested was good, and everybody went home apparently refreshed and filled with a new determination to press onward in the work of the Lord.

AMOS A. RESSLER, Sec.

WEATHER REPORT FOR

1896.

Bro. Moses B. Weaver of Harrison Twp., Elkhart Co., Ind., has for years furnished us a weather report for the year immediately preceding. The table following gives the number of days in each month of 1896 of clear weather, cloudy, rain and snow.

	Clear	Cloudy	Rain	Snow
January.....	23	4	4	
February.....	3	18	8	
March.....	6	9	3	13
April.....	10	6	13	1
May.....	10	13	8	..
June.....	9	12	9	..
July.....	8	13	10	..
August.....	7	17	7	..
September.....	5	15	10	..
October.....	10	17	2	2
November.....	3	16	7	4
December.....	7	17	1	6
Total.....	78	176	74	38

In January there were two days below zero, 10 degrees on the 4th and 2 degrees on the 5th. The highest above zero was 45, on the 30th and 31st. A blizzard prevailed on the 3rd.

February 17th was 6 below zero and the 21st 5 below, and the 19th and 20th were zero days, with a blizzard on the 19th. On the 25th Bro. Weaver caught a grasshopper, and on the 27th the mercury reached 64.

March 17th was marked by a blizzard, and the 12th the mercury fell to 7 below from 18 above in the previous day. March 25th, 68 above.

From April 4th to 5th, inclusive, there was ice every morning from an eighth to a half inch thick, while on the 2d it was an inch in thickness. On the 11th the thermometer reached 84, and on the 16th, 17th and 24th, 92. Frost on the 22d.

From May 7th to 13th the thermometer ranged from 94 to 96 degrees.

In June the thermometer recorded 93 degrees on the 4th, 97 on the 5th, 98 on the 6th, and 90 on the 23rd and 30th.

July started in with 96, and the same on the 12th and 14th.

August indulged in 96 on the 4th, 100 on the 5th, 102 on the 6th, 98 on the 7th, 102 on the 8th, 101 on the 9th, 100 on the 10th and 93 on the 22d. On the 27th it dropped to 90.

September started in with 30 degrees above, and reached 90 on the 9th and 94 on the 10th. On the 30th there was a frost.

There was frost on the 3d and 4th of October, and also on the 29th, but on the last day named the thermometer rose to 84 before evening.

Nothing unusual in November except that grasshoppers were plenty, and the bees were flying on the 17th. The thermometer ranged from 70 on the 17th to 14 on the 30th.

Thermometer was at 71 on the 12th of December, 18 on the 23d and 12 on the 26th, while on the last day of the year our meteorologist killed a mosquito.

CRUCIFIED WITH CHRIST.

BY ANDREW MURRAY.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. God forbid that I should glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 2:20, 21.

Taking up the cross was always spoken of by Christ as the test of discipleship. On three different occasions

(Matt. 10:38; 16:24; Luke 14:27) we find the words repeated, "If any man will come after me, let him take up his cross and follow me." While the Lord was still on His way to the cross, this expression—taking up the cross—was the most appropriate to indicate that conformity to Him to which the disciple is called. Christians entirely miss the point of the Lord's command when they refer the taking up of the cross only to the crosses or trials of life. It means much more. The cross means death. Taking up the cross means going out to die. It is just in the time of prosperity that we most need to bear the cross. Taking up the cross and following Him is nothing less than living every day with our own life and will given up to death.

Thomas a Kempis says: "Jesus hath now many lovers of His heavenly kingdom, but few bearers of His cross. He hath many who desire His consolation, few His tribulation; many who are willing to share His table, few His fasting. All are willing to rejoice with Him, few will endure anything for Him. Many follow Jesus into the breaking of bread, but few to drink of the cup whereof He drank. Many glory in His miracles, few in the shame of His cross."

"To many it seems a hard speech, 'Deny thyself, take up thy cross, and follow Jesus.' But it will be much harder to bear that other word, 'Depart from me, ye cursed,' for only they who now hear and follow the word of the cross shall then have no fear of the word of condemnation. For the sign of the cross will be seen in the heaven when the Lord cometh to judgment, and all the servants of the cross, who in their lifetime have been conformed to Christ crucified, will then draw near to Christ their judge with great confidence. Why, then, dost thou fear to

take up the cross which fitteth thee for the kingdom? In the cross is life, in the cross is salvation; the cross defends against all enemies; in the cross there is the infusion of all heavenly sweetness; in the cross is strength of mind, joy of spirit; the cross is the height of virtue and the perfection of sanctity. There is no happiness for the soul but in the cross. Take up, therefore, thy cross and follow Jesus, and thou shalt live for ever.

"If thou bear the cross cheerfully, it will bear thee. If thou bear it unwillingly, thou makest for thyself a burden which still thou hast to bear. What saint was there ever who did not bear the cross? Every Christian must needs suffer. How then dost thou seek any other way than this, which is the royal way, the way of the sacred cross?"

"He that willingly submits to the cross, to him its whole burden is changed into a sweet assurance of divine comfort. And the more the flesh is broken down by the cross, the more the spirit is strengthened by the cross. It is not in man by nature to bear the cross, to love the cross, to deny self, to bring the body into subjection, and willingly to endure suffering. If thou look to thyself, thou canst accomplish nothing of all this. But if thou trust in the Lord, strength shall be given thee from heaven, and the world and the flesh shall be made subject to the rule. Set thyself, therefore, to bear manfully the cross of thy Lord, who out of love was crucified for thee."

"Know for certain thou oughtest to lead a dying life, for the more any man dieth unto himself, the more he liveth unto God. Surely, if there had been any better thing, and more profitable to man's salvation, than bearing the cross, Christ would have showed it us by word and example. But now He sheweth all who would follow Him plainly to do this one thing, daily to bear the cross."

But now that He has been crucified, the Holy Spirit gives another expression, in which our entire conformity to Christ is still more powerfully set forth,—"the believing disciple is himself crucified with Christ. The cross is the chief mark of the Christian as of Christ; the crucified Christ and the crucified Christian belong to each other. One of the chief elements of likeness to Christ consists in being crucified with Him. Whoever wishes to be like Him must seek to understand the secret of fellowship with His cross."

At first sight the Christian who seeks conformity to Jesus is afraid of this truth; he shrinks from the painful suffering and death with which the thought of the cross is connected. As His spiritual discernment becomes clearer, however, this word becomes all his hope and joy, and he glories in the cross, because it makes him a partner in a death and victory that has already been accomplished, and in which the deliverance from the powers of the flesh and of the world has been secured to him. To understand this we must notice carefully the language of the Scripture.

"I am crucified with Christ," Paul says; "nevertheless I live; yet not I, but Christ liveth in me." Through faith in Christ we become partakers of Christ's life. That life is a life that has passed through the death of the cross, and in which the power of that death is always working. When I receive that life, I receive at the same time the full power of the death on the cross working in me in its never-ceasing energy. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me" (R. V.); the life of the Crucified One; the life of the cross. The being crucified is a thing past and done: "Knowing this, that our old man *was* (R. V.) crucified with Him;" They that are Christ's *have* crucified the flesh; "I glory in the cross of our Lord Jesus Christ, by whom the world *hath* been (R. V.) crucified unto me, and I unto the world." These texts all speak of something that has been done in Christ, and into which I am admitted by faith.

It is of great consequence to understand this, and to give bold utterance to the truth: I have been crucified with Christ; I have crucified the flesh. I thus learn how perfectly I share in the finished work of Christ. If I am crucified and deal with Him, then I am a partner in His life and victory. I learn to understand the position I must take to allow the power of that cross and that death to manifest itself in mortifying or (R. V.) making dead the old man and the flesh, in destroying the body of sin (Rom. 6:6).

For there is still a great work for me to do. But that work is not to crucify myself; I have been crucified; the old man was crucified, so the Scripture speaks. But what I have to do is always to regard it and treat it as crucified, and not to suffer it to come down from the cross. I must maintain my crucifixion position; I must keep the flesh in the place of crucifixion. To realize the force of this I must notice an

important distinction. I have been crucified and am dead: the old Adam was crucified, but is not yet dead. When I gave myself to my crucified Saviour, sin and flesh and all, He took me wholly; I with my evil nature was taken up with Him in His crucifixion. But here a separation took place. In fellowship with Him I was freed from the life of the flesh; I myself died with Him; in the inmost centre of my being I received new life: Christ lives in me. But the flesh, in which I yet am, the old man that was crucified with Him, remained condemned to an accursed death, but is not yet dead. And now it is my calling, in fellowship with and in the strength of my Lord, to see that the old nature be kept nailed to the cross, until the time comes that it is entirely destroyed. All its desires and affections cry out, "Come down from the cross, save thyself and us." It is my duty to glory in the cross, and with my whole heart to maintain the dominion of the cross, and to set my seal to the sentence that has been pronounced, to make dead every uprising of sin, as I have been crucified, and so not to suffer it to have dominion. This is what Scripture means when it says, "If ye through the spirit do make to die (R. V.) the deeds of the body, ye shall live" (Rom. 8:13). "Make dead therefore your members which are upon the earth." Thus I continually and voluntarily acknowledge that in my flesh I dwell no good thing; that my Lord is Christ the Crucified One; that I have been crucified and am dead in Him; that the flesh has been crucified and, though not yet dead, has been for ever given over to the death of the cross. And so I live like Christ, in very deed crucified with Him.

faithful and consistent member of
denomination. She loved her church
and was very devoted in her service
to God. Although she did not enjoy
church privileges for the last 6 years
account of not having a resident m

Organ of 16 Conferences in the United States and Canada.

VOL. XXXIV. No. 5.

Macaulay says, "Where'er ye fling the carrion, the raven's croak is loud." In the state of Nevada a law has recently been passed permitting prize-fighting upon payment of a license fee of \$1000. This law was passed for the special benefit of two notorious bruisers.

I have removed my office to 109 Elizabeth
street, E. 20 '96—19 '97
Electric Hygienic Chain Co.
General Representative, W. STRAUBE,
109 Elizabeth St. E. Detroit, Mich.

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grains and fruits, of \$1000. This law v
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who wish to pound each other until one or the other gives out. Notwithstanding the fact that the Western Passenger Association, at the head of which is Mr. B. D. Caldwell, nobly rose up and refused to grant reduced rates to the hundreds of Chicago "sports" (brutes is probably a better name), they claim that they will go to Nevada at reduced rates. But the passage of the law in Nevada has induced a number of lottery speculators to present a bill in that Legislature to legalize the lottery in that state. The same tactics which were recently employed in Indiana to kill the anti-cigarette law—namely, a liberal amount of cash shoved into the pockets of the people's representatives—will be attempted in Nevada, and the lottery men are very hopeful of success. Such laws may bring money to Nevada, they will also bring a moral putrefaction whose stench will cause that element of civilization that makes a nation great, to steer clear of her borders.

And now there is well-nigh a contest among many Washington churches for the honor of having Mr. McKinley as a regular attendant during his term of office. Various churches have offered "inducements" to him, but our President-elect is evidently above that kind of church work, for he gives no encouragement to any. Of course, that church in which the President will make his home will at once become a place of large audiences, not because the preacher preaches better, but because it will be made popular on account of the President's place of worship. Such church-going is not for worship, not for benefit, it is a hideous farce, and yet many seek membership in a popular church in order to gain social prestige. It is this kind of religious farce that makes so many honest people among the richer classes, and the masses of the poor, in the cities, turn their backs upon the church, and, judging all Christianity by these irreligious church members, they call religion, mockery, cant, hypocrisy and a humbug. May the new President's course at Washington be a continual rebuke to those who seek only social distinction and worldly honor in their church relations.

Not one Sunday school teacher should be without a copy of Lord Lyttleton's "Concerns of St. Paul." In the lessons for the latter part of the First Quarter and those of the Second Quarter, Paul figures very prominently, and such helps as the treatise mentioned above and "The Life of St. Paul," are invaluable to the teacher. Both of these works can be obtained at our Publishing House, the former one entitled, "Evidence of Christianity" for 70 cents; "The Life of St. Paul" for 60 cents, both books to one

address, postage prepaid \$1.10. It may be interesting to our readers that Lord Lyttleton and his friend Gilbert West, both men of acknowledged talents, but who, T. T. Biddolph says, "had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttleton chose the conversion of Paul, and Mr. West the Resurrection of Christ, for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together not as they had expected, to exult over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled, 'Observations on the Conversion of St. Paul,' and the other, 'Observations on the Resurrection of Christ.'" Written by men who had at one time been infidels, these treatises bring forth facts and arguments which no infidel, living or dead, has been able to gainsay.

We would be glad indeed, if we could have the assurance that President-elect, McKinley, honorable member of the Methodist church, Sunday school teacher, etc., was going to enter his office on the 4th of March without including in the program of that eventful day the abomination of the customary and extravagantly expensive "inaugural ball." We do not suppose that President McKinley will (dis)grace the affair and himself by leading the pageant; the humiliation, under the circumstances, is already great enough if he permits it, without an emphatic expression of his disapproval of it and a request that the program committee omit this part of the proceedings. Why not devote the hundreds of thousands of dollars which are spent at inaugural and other balls for the relief of the thousands of Lazareuses lying unobserved at the very gates of these gold bedecked, diamond studded individuals who love to fare sumptuously and dress in costly array.

LATER.—Since writing the above it was our pleasure to read the following letter from the President-elect to the Inaugural Committee:—

Canton, January 23, 1897. Inaugural Committee, Washington, D. C.—Gentlemen: It has come to my knowledge that you propose to expend something like \$50,000 for what is known as the inaugural ball, to be held on the evening following my inauguration. While I appreciate fully the spirit that has prompted you to project a ceremonial of such magnitude, allow me to say, with the sincere hope that I will not be

misunderstood, that it is unbearable for me to think of such a vast amount of money being devoted to no more substantial purpose than display and pleasure when there are millions of our brethren throughout the world actually suffering, starving, dying from the lack of food, clothing, shelter and medical attention. I beg of you, then, if your desire is to arrange an observance of inauguration day that will be well pleasing to me, and give impressiveness to the event, that you abandon your pretentious plans for the ball, and, with the approval of the citizens who have subscribed the money, devote \$25,000 to the organized alleviation of wretchedness in the great cities of the United States, \$10,000 to provide food and shelter for the persecuted Armenians of Turkey, and \$15,000 to relieve the horrors of plague and famine in India. Hoping that you will share my views of the manner in which the funds can be applied with the most gratifying results to our people and with the greatest credit to our impulses as a Christian nation, I seriously and earnestly solicit your participation in this act of sacrifice and self-forgetfulness. I am, gentlemen, yours very cordially,

WILLIAM MCKINLEY.

Our readers will join us in the hope and prayer that the President's wishes will be carried out, and that if not, he will have the Christian manhood and grace to plainly declare his displeasure, and denounce the inaugural ball as a thing entirely out of harmony with his principles and the solemnity of the occasion. Let us pray for our rulers that they may be guided in the way of righteousness, and that the cause of Christ may flourish under their administration.

It is truly astonishing how much literature is scattered over the country at this day. Thousands and thousands of tons of advertising matter, circulars, etc., some of them published regularly by the manufacturers of patent medicines, offering to cure almost all ills, which the human body is heir, are scattered abroad. Then there are catalogues without number, advertising manufacturing interests of all kinds; pamphlets, booklets, handbills, etc., etc. Much of this matter is useful so far as material things are concerned, although a large part of the advertising matter is useless and some positively baneful. Then there is that enormous and ever increasing circulation of sensational fiction, more commonly known as the dime novel. Millions upon millions of dollars are invested in the publication of this injurious kind of reading matter, not because the investor has any idea that such literature elevates the morals, the manhood and womanhood of those who read it—he knows that it has the opposite effect—but because there is money in it. Such literature educates in the wrong way; the intrigues, plots, hypocrisies, adulteries, murders, broken hearts and ruined homes of which this class of reading matter very largely treats,

educates the young mind to a wrong conception of social, family and religious life, and sows the baneful tares which future generations only will bring to fruition. To counteract this evil is the business of Christians. Let literature, papers for young and old, tracts, books, etc., of an elevating nature in which Jesus Christ is ever held up as a model, an ideal, be everywhere placed before the masses. This likewise requires large investments, and that without hope of great financial gain; but what of that? Is not the soul worth more than silver, or true goodness more than gold? Should we not willingly use some of our means to help increase the usefulness of the press, by buying good books for and having good papers in the family, by giving financial support for the enlargement of religious publishing interests, by keeping the home free of the pernicious literature which is so easily obtainable and so inviting to the immature or the wrongly educated mind. Governments may legislate on the matter of the suppression of pernicious reading matter; that alone will not stop its existence. And if all that the government disapproves of or denounces were put and kept out of sight, there would still be a vast amount left that is far, far from being safe for the family table. No, governments and laws simply denounce and suppress the worst, they provide only a negative, not a positive remedy. Legislation would simply pull up the most dangerous tares, but it never sows in their stead the seed of the Word, that is left for other hands, for the press, the home, the pulpit, the Sunday school, to do.

While we speak of these things in a general way, we wish, gentle reader that you would apply it to yourself and your home, your church in general and her publishing interests in particular, for it is the help which individuals, united in a common cause, can lend, that will make the influence of our publications felt.

For the Herald of Truth.

"WASH ME AND I SHALL BE CLEAN."

BY JOHN F. EVANS.

"Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word."—Ps. 119.

If man's life may be divided very properly into four periods, namely, childhood, youth, manhood and old age.

In childhood we need constant care, protection and guidance. The child whose care it is placed, with the confidence and trust that all its wants will be supplied. It assumes no responsibility, it fears no want or danger and is satisfied with what it has when the food and clothing suitable to its condition are provided. In this condition it is an apt type of what the Christian life should be in mature years. This state illustrates especially the relation of the child of God towards his heavenly Father.

The child grows up into manhood, and the text assumes that the young man of the young woman has been taught by God-fearing people and has obtained a knowledge of God and His laws.

Now the question of the text: "How shall a young man cleanse his way?"

The young man comes to a knowledge of sin. Like the rich young ruler, he begins to inquire, "What must I do to inherit eternal life?" What must I do to be saved? Jesus said to the young man, "Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Defraud not. Honor father and mother." "These all," replied the young man, "have I kept from my youth up." "What lack I yet?"

The young man had followed the precepts of the law; had given heed to the word, and under the Mosaic law, this would have been sufficient; but it was now the eleventh hour, the period of time between the baptism of John and the Pentecost which witnessed the wonderful manifestation of the power of God in the pouring out of the Holy Ghost; which time constitutes a period in the history of divine Revelations, and was a period of transition. This short space of time was a fruitful one in the developments of true religion. During this period the Mosaic dispensation found its fulfillment, and the seeds of the Gospel dispensation were sown, ready to spring into life as soon as the proper time had arrived and the Spirit was given in its fullness. The temporal kingdom of David was merged into the Spiritual kingdom of Christ, and thus became the perpetual kingdom of which the prophets spoke; also other events of which we have not now time to speak manifested themselves.

It was, as noted above, during this transition period, that the conversation between Jesus and the young ruler took place. Jesus referred him first to the law in which he was well versed, and under which both Jesus and the ruler were then living, and to which also at this time they both were subject.

Under the law the young ruler justified himself, as well he could. Under the law, like Paul says, he was "blameless," and Jesus did not question this claim; did not say that he was not blameless; but understanding well the imperfection of the law, and its corruptions through the traditions of the elders, and having in view the great purpose of His coming into the world, He says: "If thou wouldst be perfect, go, sell what thou hast, distribute to the poor, and take up thy cross and follow me." To become a follower of Jesus meant much, but the great impediment was his possessions. He was rich; he loved his riches; he was unwilling to make the sacrifice, and Jesus says, "Give up all," and that which you love most give up first. Riches, pleasure, honor, impurity, dishonesty, evil associations, wicked companions, corrupt societies, carnal appetites, all must go under the "give heed thereto according to thy word."

Here Jesus began to preach the Gospel and to set forth the Gospel requirements, to sacrifice all for Jesus' sake, to accept Jesus and become His humble follower. This is the only way; none other name will do; no man can come to the Father but by Him. He is our wisdom, righteousness, sanctification and

redemption, and He will wash and cleanse us in His own blood, and then, when His blood, by the faith we have in Him, is applied to our hearts, we shall be clean, and shall through His power be made to stand with the great throng around the throne, who have washed their robes and made them white in the blood of the Lamb.

For the Herald of Truth. MY VISIT TO GEORGIA

BY J. S. LEHNAN.

At the special request of Ex-Gov. W. J. Northen, of Atlanta, Ga., I left Elkhart, Ind., Feb. 2nd, 1897, on my trip to that state, arriving at Atlanta at 10:55 P. M. on Wednesday, the 3rd, and found comfortable quarters at the Kimball House. On Thursday the 4th, I called at the office of the Governor. After a conversation which lasted about one hour, he requested his private secretary to show me the city, which took us several hours.

After dinner, the Governor accompanied me to Emerson, forty miles north-west of Atlanta, at which place I was introduced to Col. Charles Milton Jones. After a few hours were spent in going through the ochre mills, the Governor returned to Atlanta, requesting me to meet him at his office on the afternoon of the following Saturday, the 6th inst.

I accompanied Col. Jones to his residence at which place I remained all night and until Friday afternoon. He has a large plantation, 2900 acres in one tract. Part of this tract is bottom land, and is very productive, and the remainder is rolling, on which he has found black lead, iron ore, moulding sand, and yellow ochre. These mines are open and are operated with profit.

The Colonel had many things to say about the war. He showed me his swords which were well taken care of. I told him to take his sword in his hand, which he did. I had my Bible in my right hand, and said, "Colonel, this is my sword, the only weapon I have. With this sword which I hold up in my hand, I am able to win any battle which you may want to pitch against me." I told him that Jesus said His disciples are not of this world; if they were, they would fight. I also referred him to Paul when he said, "Our weapons are not carnal, but spiritual, and mighty in pulling down the strongholds of sin." He smiled and said, "I will not pitch a battle against you if you use that kind of a sword."

His wife, Mrs. Jones, is a very kind-hearted woman. She reminded me so much of the Bible Martha. She could not serve enough. She had on her table the best of the land. She had many thrilling stories to relate of events that occurred during the war. She was alone with a large family of children, and living not far from Atlanta, and she said the Colonel would slip through the lines occasionally and come home. She told a horrible story in regard to the bombardment and burning of Atlanta. Thousands of federal soldiers were in and around her premises. She told a circumstance which occurred in her house. She said she had hid a few rolls of butter which she determined to keep for herself and her family. She felt

sure in her mind that she had it well hid, but a cute Yankee soldier found it and was going to carry it away. She

knew very well that she must act on the spur of the moment if he wished to save the butter. She seized the butter and a great tussle commenced. She said to the Yankee soldier, "I will never give up this roll of butter. I will fight for it." So for a short time there was a great combat between the Yankee soldier and the Colonel's wife for the roll of butter. After the struggle was well in progress, and she was getting the victory, the Yankee soldier said he would give her some good coffee for the roll of butter, and so they compromised, the Yankee soldier getting the butter, and he in turn giving Mrs. Jones the coffee. She said to me, "What do you think that Yankee did after he had my roll of butter? He came and stole the coffee, which I thought was anything but a gentlemanly trick."

While relating these stories she was just a little flushed, but afterward took a hearty laugh. There is no doubt but that if this particular Yankee soldier is still living and reads this incident and will present himself to Mrs. Jones, that she will at least take in return the coffee which he stole.

The Colonel and his family gave me a cordial invitation to come and visit them at any time that might be convenient.

Arrangements were then made to go to the plantation of Robert Patillo, on whose land Bro. Jos. Liechty and family live. A little over a year ago they moved to Georgia from Dixon County, Tenn., having moved there some time before from Berne, Ind. When living in Tennessee Bro. Liechty was badly afflicted with rheumatism, so much so that he was unable to work, and being informed that central Georgia has a very healthful climate he sold out in Tennessee and moved his family to Cartersville, Bartow Co., Ga., near Emerson. After living in Georgia a short time, his rheumatism left him, and now he is active and can do all kinds of work. He made an appointment for me to preach on Friday evening, the 5th inst., the house being well filled, and we had a very interesting meeting. I gave an invitation for those who desired to become Christians and confess Jesus before men, and we were made to rejoice when the two oldest daughters of Bro. Liechty arose and confessed their Master. We were somewhat surprised when we heard Mr. Patillo, the owner of the plantation, make the remark that if I would agree to preach in Emerson before I left, he would insure a congregation of five hundred people. The dear people that were present at the meeting made a special request that more meetings should be held at that place soon if possible, and by the request of the people in that vicinity our dear Bro. Liechty has consented to start a Sunday school which no doubt will be a success, owing to the interest manifested when we were there together.

Saturday the 6th inst. Bro. Liechty took me to Col. Jones, then we three started to see the country around Emerson. After taking a prospective view of the country we took the train for Atlanta, and filled our engagement at 3 o'clock as requested by the governor. Arrangements were then made for the coming week, after which I returned to my rooms at the Kimball House.

Sunday morning, the 7th, was one of the most beautiful spring mornings one could wish to witness. I attended

services in the M. E. church in the forenoon, and in the afternoon we visited Fort McPherson, which is located a number of miles from the city, on an elevated spot, which on this peaceful day presented a very fine view, but oh, what scenes such places present in time of war! In the evening I had the pleasure to worship with the governor in the First Baptist Church, where an excellent discourse was delivered by Rev. W. W. Landrum, D. D.

On Monday morning, the 8th, the governor and myself left Atlanta at 8:20 for Macon, then via the Central R. R. to Watley, and thence to Louisville where we visited Mr. Willie at whose beautiful residence there is an Artesian well. Mr. Willie is the owner of 700 acres of very fine land, about half in timber; he is also manager of 5000 acres, adjoining his farm, the owner of which lives at Rome, Italy. These lands are for sale very cheap.

From here we went back to Macon, and down the South Western, which is a branch of the Central, to Fort Valley, and visited the orchard of the Hale Orchard Co. Mr. Hale is a fruit-grower from Connecticut. After this we visited the orchard of Albough Georgia Co. Mr. Albough is an ex-speaker of the House of Representatives of Ohio. Mr. Hale has orchards in Connecticut, and Albough in Ohio. They came to Georgia to avail themselves of early maturity and first prices. We drove through the orchards to Marshallville, noting mainly those of Samuel Rumph, and I. N. Murphy. We came back to Macon and took the train on the Georgia Central R. R. for Augusta, and visited the nurseries of P. J. Berkmann, the lay farmer of Major Warren and Col. Pitman, thence back to Atlanta, arriving on Thursday evening at 6 o'clock, and I again took up my comfortable quarters at the Kimball House. Shortly after my arrival there the governor sent his private secretary to me with a package of valuable printed matter.

Before leaving Georgia I wish to give the readers of the HERALD a synopsis of what I saw during the four days that we travelled through the state. At Fort Valley we went out to the fruit farms where we were permitted to go to an observatory, from which place we could see over one thousand acres in peach orchards. Thousands of bushels were shipped from that place last year. That section of Georgia is well adapted for peaches, pears and other fruits. Not only in that section of the country can fruit be grown with good profit, but nearly all over the state. It was the governor's object to take me over a large scope of country in his state to prove that the country is not only well adapted for raising cotton, but that fruit, as well as corn, oats and other grains can be raised as well as in other states.

For instance, Major W. H. Warren, of Augusta, Richmond county, Georgia, has demonstrated that there is great profit to be made from the raising of grass. From ninety-two acres he cut 100 tons of hay, weighed after cured. The price obtained ranged from \$20.00 to \$25.00 per ton, realizing \$8,000. The expense of attention, cutting, haying, etc., was \$2,500.00, leaving a profit of \$5,500.00, or \$60.00 clear profit to the acre. The past year he has raised 400 tons of hay on 227 acres. On forty eight acres this year, he raised also 2,435 bushels of oats, and after harvest

ing the oats, cut two crops of grass from the same land.

Mr. E. A. Copeland, of Greensboro, in the Bermuda grass section, realized \$153 clear profit from one acre of Bermuda.

Ex-Senator Felix Corput, of Floyd county, cut in one season from one acre a crop of clover, a crop of Johnson grass and a crop of mixed hay, getting a total of seven and a half tons and netting \$77.00 on the one acre.

We drove through large forests, mostly Georgia pine. Most all land timber is for sale has 50 per cent of good timber. The greater part of the state has fine timber to every farm. Most all tracts of land are of a goodly size, and have living streams.

On Friday morning at 7:30, I boarded the train at Atlanta for Chattanooga, Tenn., at which place I arrived in the afternoon. Here I took the inclined railway for Lookout Mountain, from which place could be seen a full view of the great battlefield on which so many lives were sacrificed over thirty years ago. All is peaceful now. After returning from the mountain I went to the Queen & Crescent depot and boarded the train for Cincinnati where I arrived at 7:30 A. M. I took the transfer for the Chicago, Hamilton & Dayton R. R. for Toledo, where I arrived at 2:55 P. M. Here I tarried until 4:10 when I boarded the Lake Shore & Michigan Southern train for Elkhart, arriving home on Saturday evening at 8:40.

For the Herald of Truth.
PRAVER.

II.

BY A. R. LOUCKS.
"The effective fervent prayer of a righteous man availeth much." James 5:16.

The availing prayer or the prayer that avails.

1. PRESENTS A NEED. (Not merely something that we want or desire.) Makes an effort.

Illustration.—The friend at midnight. My friend in a journey has come to me and I have nothing to set before him. (Luke 11:6.) He knew where help was to be had. He makes an effort to get that which he needs.

2. PRESENTS A NEED EARNESTLY. Importunately.

Illustration.—Elijah, after the test as to who was the true God (1 Kings 18), went up to the top of Mt. Carmel, and cast himself down upon the earth and prayed earnestly that it might rain, and seven times he prayed and each time sent his servant to see if there was any sign of rain. There came abundance of rain.

How submissive we are! We ask *once* sometimes, and hardly look for an answer, and we do not get one. We say it is not the Lord's will to give us our request, and we make no further effort, too unconcerned or too faithless to go to the trouble to find out if it was the Lord's will or not. Christ said that men ought *always* to pray, and not to faint, and gave an illustration of how a poor widow prevailed upon a judge, which feared not God, neither regarded man. (Luke 18.) How did she prevail? By her *continual* coming. We must agonize with God.

Sometimes God delays the answer, not that He does not hear, but because we are not ready to receive, or if in behalf of some one else, the conditions may not yet be met in that one. So God

does not grant us our request by bringing it about at once, but if we pray in faith, according to His will, we believe that He hears us, and if He hears us, we know we have the petition that we desired of Him.

3. IS ONE WHICH IS ACCORDING TO THE WILL OF GOD. And this is the confidence we have in Him. If we ask anything, according to His will, He hears us, and if we know that He hears us, whatsoever we ask, we know that we have the petition that we desired of Him. (1 John 5:14, 15.)

Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. (1 John 3:22.) How do we learn the will of God?

(a) *Through the Word.*—So if we have the word on our side, we are justified in accepting no refusal.

(b) *Through the Holy Spirit.* The Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. (John 14:26.)

(c) *Through providential circumstances.*—Paul and his companions had a mind to go into Bithynia, but the Spirit suffered them not; so they came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us. (Acts 16:9) and after he had seen the vision, "immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them."

4. IS ONE OFFERED IN FAITH. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Heb. 11:6.)

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. (Mark 11:24.) See also Matt. 21:21, 22.

Often it is not because God is not ready or willing to grant us our requests. We may be asking according to His will and yet fail. There is but one answer, unbelief.

When the disciples failed to cast the unclean spirit out of the epileptic, and at the word of the Master the unclean spirits came out, the disciples ask Him why they could not cast him out? And Jesus said unto them, Because of your unbelief. (Matt. 17:18-20.)

However in verse 21 He teaches that faith is fed and strengthened by prayer and fasting. James says, If any of you lack wisdom, let him ask of God... and it shall be given him, but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord. (James 1:5-7.)

5. IS ONE OFFERED IN THE NAME OF JESUS. And whatsoever ye shall ask in my name that I will do. (John 14:13, 14.)

Whatsoever ye shall ask the Father in my name, he will give it you. (John 16:23; 15:16.)

What is meant by His authorization? Does it mean simply to add at the close of each prayer, "This I ask in Jesus' name?"

What is it to do a thing in the name of another? It is to come with the power and authority of that other as his representative and substitute; such a use of another's name always supposes a community of interests.

No one would give another the free use of his name without first being assured that his honor and interests were as safe with that other as with himself.

So the unlimited promises that Christ gave His disciples in chapters 14, 15, 16 of John when He tells them to ask whatsoever they will in His name are only given because they were His friends, and they would do nothing that He would not do, if He were present.

Whatsoever ye shall ask in my name, that is in my nature; for things with God are called according to their nature.

We ask in Christ's name, not when at the end of some request we say, "This I ask in the name of Jesus Christ," but when we pray according to His nature, which is love, which seeketh not its own, but only the will of God, and the good of all creatures; such asking is the cry of His own Spirit in our hearts.

6. IS ONE OFFERED TO THE GLORY OF GOD. Pray not that we only be benefited.

When the Lord purposed to destroy Sodom and Gomorrah for their wickedness, and it was made known to Abraham, he at once begins to intercede in behalf of those people.

He magnifies God's character saying, "Shall not the Judge of all the earth do right?" Emphasizing His righteousness. Abraham had nothing to ask for himself; he comes with reverence and great humility. "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes (Gen. 18:27) thus interceding for Sodom that it might be saved, because of the righteous who might be there.

Did Abraham's prayer avail? And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. (Gen. 19:24.)

A few years ago a man in the far West sent in a petition to a praying society in New York requesting that they pray that he may gain possession of the forty acres of land joining his. I am not sure what his object was in desiring it. It may have been to the glory of God. If so, it was a perfectly proper request.

Many times great efforts are made to gain possessions, not for the glory of God, but to make provisions for the flesh to fulfill his lusts.

God may want us sometimes to answer our own prayers.

We pray for the poor and needy, while our corn cribs are full, our cellars are well stocked with that which the poor need. We give nothing, even though we know of some poor widow and her children who may be in want of food.

God may want us sometimes to answer our prayers are not answered, and we are not more prosperous. And we think of what David says of the godly man in the first Psalm, "And whatsoever he doeth shall prosper." Psa. 1:3. And yet many who profess godliness do not prosper, "what's wrong?" they

ask, but it does not avail. James says, "Ye ask, and receive not, because ye ask *amiss*, that ye may consume it upon your lusts." James 3:4.

I knew a lady whose husband owned a fast horse. As she in company with her servant girls, was going to witness a race in which their horse was to take part, she, being a professing Christian, asked the girls to pray that Mollie B. might win that day. Do you think that prayer if it was made was to the glory of God? It was not granted that day any way.

We pray, "Thy kingdom come." That is a prayer to the glory of God. What are we doing to help that it may come? Of course we do not thank God that we are not as other men, extortioners, unjust, adulterers, or even publicans, but some of us are profoundly grateful to Him that we are not like our brothers and sisters and even our ministers who have not come into the blessings of this second work of grace.

Neither do we tell the Lord that we fast twice in the week and give the tenth of all that we possess, for we fear that not many of us could boast of as many good works as the Pharisee did, but fear what the Lord said: "He that exalteth himself shall be abased," and "except your righteousness exceed that of the Pharisees, ye shall in no wise enter the Kingdom of Heaven." But they say the Pharisee was self-righteous and boasted of his good works, while we see our nothingness and helplessness more than ever, and never knew what true humility was before, and it is the Lord that makes and keeps us perfect and holy, and to Him we give all the glory. True, but the Pharisee did not even boast of his humility or perfect holiness, and did not exalt himself above his brethren, but only above gross sinners, and he also ascribed all his righteousness to God; for he thanked *Him* for all that he had been enabled to do, and thanked *Him* for the fact that he had been favored by the Creator or nature or circumstances than others, in his point of excellence.

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they were wretched, and miserable, and poor, and blind, and naked.

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THE TEST OF MEN.

The test of men is their conduct, their deeds; no amount of religious talk, no pious intentions, can alter the truth that the tree is known by its fruit and a man's disposition by his conduct. The time for testing men will come; then not those who have used religious language, or who have done certain religious actions, or who have prompted with zeal and eagerness religious objects will stand the test. Only those who have been truly and really religious, who have translated the law into their lives, who have practically carried out their religious principles inwardly.—*Corinthian.*

THE SECOND WORK DELUSION.

BY GEO. HOSTETLER.

First, let us remember that the word of God stands faster than heaven and earth, and to take from or add to it would be a fatal mistake for all eternity. (See Rev. 22:18, 19.) This is Christ's testimony to us and will judge us at the last day. Therefore when we read the word, we should read it carefully and prayerfully to see what the Lord has to say to us. But if we read it with preconceived notions or ideas, no matter what they are, we are almost sure to find something in the Word to substantiate them. Now let us see if the second work theory is really a doctrine of the Bible or one that might be substantiated by the Bible.

Now since the name "Second work of Grace" is not found in the Bible, they tell us to call it what we please, but the idea or doctrine is still the same. They say that after we are converted, *born again*, and have stumbled along alternately sinning and repenting, doubting and fearing, etc., we may suddenly by faith, through the power or baptism of the Holy Spirit, be sanctified, made per-

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fect and holy and cleansed from inbred sin and the efforts have the victory over all sin, and go on our way rejoicing with glory hallelujah ringing continually in our souls. But we cannot mention all of their teachings here, as hardly any two of the Holiness writings that we have seen agree in all points, and although many of their teachings are right and good let us look at the results.

We get into the higher life and oh, how glad we are that we have passed from darkness into this marvelous light, where all the battles are won, and we are free, and how we praise and glorify the Lord for what He has done for us. Of course we do not thank God that we are not as other men, extortioners, unjust, adulterers, or even publicans, but some of us are profoundly grateful to Him that we are not like our brothers and sisters and even our ministers who have not come into the blessings of this second work of grace.

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some one? We find that the theory spreads only so far as the teachings go. A prominent writer on the second work of grace theory wrote that he was a Bible student for a number of years, but never thought of the second work of grace until he first got the idea from some one, then he ran through the Scriptures to see if it was there, and found it abundantly. But why did none of the great reformers or martyrs (who had received enough grace and wisdom to stop the mouth of their enemies, and suffer the most horrible tortures and deaths with joy) ever discover and write about the second work of grace as they did of all other points of doctrine or why did not the apostles write and tell us *plainly* about it, if it is true gospel doctrine, instead of only writing in such a way that it can, only by stretching, be applied to mean a second work of grace? We believe the nearest direct word we can find on it is in 2 Cor. 1:14 15 which reads, "as also ye have acknowledged us in part that we are your rejoicing, even as ye are also ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before that ye might have a second benefit" (or grace, marginal reading). But we understand that he wants to tell them that he was confident that they would rejoice in him, even as he did in them, therefore he was minded to come to them again, that they might have the benefit (or grace) to rejoice with him again for the second time. Is not that a poor foundation for so weighty a doctrine?

Next they claim that the baptism of the Holy Ghost on Pentecost was the second work of grace. But it does not say so, but calls it the outpouring of the Spirit, or endowing with power from on high, etc. And when some were comfortable, and asked what they should do, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and all that the Lord our God shall call." Here we see that the gift or baptism of the Holy Spirit is promised as soon as the commands to repent and be baptized are complied with. And Christ our perfect and true pattern was visibly baptized with the Holy Ghost immediately after the water baptism.

Again it is claimed that the crossing over Jordan by the Israelites typifies the second work of grace. But this does not fit their doctrine, for now the manna ceased to fall and they must go to work for a living, and the battles with the enemy have just begun, and although they had great victories through the power of God, we cannot see that they were any holier. Some recrossed Jordan and were none the worse, and at the end of Joshua's days there were still thirty-two heathen kings unconquered, and some of whom they were never conquered. But through their wickedness and sins were finally led captive into Babylon.

We believe the work of grace to be continuous, for the spiritual life is compared to the physical life and to plant life, none of which grow with any suddenness, or long explosions, but slowly and steadily and silently go on toward perfection. But the second work theory picks us up out of a perfect labyrinth and suddenly places us into perfect manhood, or out of the valley of toils and cares, and sets us on top of the delectable mountain, where all work is done, and we have only to bask in the sun-

shine of love and the glory of God. It seems so very pleasant that it really seems to be the only proper place for Christians to dwell, and it is no wonder that it spreads over the land like wild fire, for the net of delusion is spun so very finely that we can scarcely see with the naked eye that we are on the mount of exaltation and spiritual pride, for we exalt ourselves above the apostles, for Christ commanded them to pray, "Our Father who art in heaven . . . forgive us our debts as we forgive our debtors," etc. But since we have no debts or sins to be forgiven and the Spirit can dictate to us direct, we have no need of that prayer and will drop it altogether, although Christ told His disciples to teach all men to observe (or keep) *all things* that He had commanded them, and the prayer itself teaches that we are to use it daily for it says, "Give us *this day* (or day by day) our daily bread."

Oh it is not time that we come down into the valley of humility and abide here, for the word says, "He not high minded, but condescend to men of low estate, for God resisteth the proud, but giveth grace to the humble," and, "If ye say ye see, your sins remain," and "If we say we have no sin, we deceive ourselves and the truth is not in us." But some may say, Paul says, "Shall we continue in sin that grace may abound?" God forbid. How shall we that are dead unto sin live any longer therein? and "He that sinneth is of the Devil," "Be ye holy, for I am holy," and "If ye love me keep my commandments," and many others of the same kind; and how will we reconcile them? In Luke 17:10, Jesus says, "So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants. So by taking all together we see that we *are* to live holy and consecrated to God and have a perfect will to do His will. But when we have done all that is required of us, we are not to get up and testify that by a second work of grace in us we are now made holy and righteous and that by reason of this second work our "old man" is crucified and eradicated, and thus set ourselves up for an example for others to follow. Our righteousness at best is but as filthy rags in the sight of God, and the crucifixion and death of Christ must be imputed as well as His righteousness to avail us anything, and it will finally be through grace and mercy that we may be saved, for we amount to nothing, but are unprofitable servants and must never justify ourselves. Paul said, "I know nothing against myself, but herein am I not justified." And Christ, though He was the Son of God, did not go about testifying that He was the Son of God, but did not even call Himself a perfect man, but only the *Son of man*," and He humbled Himself and became as a servant and was obedient unto death on the cross. We must have the same spirit of humility and obedience, for if we have not the Spirit of Christ we are none of His.

Now, finally, we would say, beware how you give ear to the second work teachings and observe prayerfully and thoughtfully the scriptures in their full connection which are quoted to (indirectly) prove the theory, otherwise they will be almost sure to implant the same ideas in you sooner or later, and sometimes before you are aware of it. Trust not to your own understanding, for the wisest man, who was very much devoted to God, was not wise enough to guard

against the second work theory, and was deceived by it, and was led into the same error as we are now.

against the wives of the enemy, for slowly but surely and likely unconsciously he was led into idolatry. May God preserve us all in the spirit of humility, so that we may all obtain His mercy.

East Lynne, Mo.

AN ADDRESS TO THE DELIVERED.

[A word preliminary. Bro. David Plank, Bellefontaine, Ohio, was asked to give the closing address of the Ohio S. S. Conference last fall, but for some cause he excused himself. On account of the intense interest of the closing session, and especially at the hour for closing, the moderator thought it best to allow the meeting to take up his time in an effort to drive the truth home to the sinner still farther by speech and song. The conference was consequently rather abruptly dismissed. But Bro. Plank could not quite rest over the fact that there was no closing address, so he wrote one for his own special benefit, but some of his friends consider the feast too good for individual enjoyment and herewith hand it over to the HERALD that the rest of us may enjoy its worth.] M. S. S.

[Closing address of the Ohio Sunday school Conference which failed to materialize at the proper time.

The time for closing the Conference exercises has arrived and with a grateful heart I arise to thank you for your presence and undivided attention to the work now ended. We have abundant reason to know that you have greatly enjoyed the feast of good things. The beaming eyes and smiling countenances of this vast audience tell me more definitely than words that the hearts have been made glad. Your strength has been renewed, your zeal for the Master's cause put on fire.

But remembering our heartfelt appeal to you at the opening exercises of this meeting we cannot now further to thank you again and again for the manifestation of your fraternal love and kindness throughout this meeting. May God's richest blessing attend each one of you as you go out into the great battlefield of life to "stand up for Jesus."

"Stand up for Jesus" said earth's rude communion.

Fitting comfort, joy, and worldly ease; stand like the storm-washed Pharaoh by the ocean

(singing the measure to realms of peace.

"Stand up for Jesus," thought His foes surrounded him.

And seek to dim the luster of His ways, Oh! let His light and love beam all around thee.

A pure, a radiant, and a queenliest flame.

"Stand up for Jesus," let the worldling pray: The cross we bear, the weary path we tread; Soon shall we meet in some celestial city,

And stand with Christ with crowns upon each head."

"Stand up for Jesus" (Dying words of D. A. Lyng to S. H. Lyng).

Will your patience allow a little resume of the work gone over? Methinks I hear some one say, Yes.

1st. The cheerful response of those who were called upon to lead in singing and speaking is evidence that you were made to feel at home with us by the kindly address of welcome delivered by Bro. D. S. Yoder.

2nd. The Moderator and his assistant by their untiring efforts to conduct the meeting to the honor and glory of God,

prove that the right men were in the right place. In behalf of this Conference I thank you heartily, brethren, and invoke God's richest blessing on you as laborers in His vineyard.

3rd. The discussion of the relation of parents to the Sunday school brought out many good points and presented the following question to my mind:—Why do fathers and mothers neglect the religious training of their children? This is a serious question but it has an answer couched in one word:—FORGIVENESS.

Many fathers and mothers even in this enlightened age do not fully realize their responsibility to their children. The evangelist Jones tells a little story along this line, something like this:—

A number of young mothers once debated the question, *At what age should we commence teaching our little ones Bible truths?* They differed in their opinions as to the proper age. They finally appealed to an old mother who fortunately happened to be with them.

She said, "I would begin twenty years before the child is born." You see, my friends, she would teach the mother first, and then the child will be taught.

4th. THE QUALIFIED TEACHER. There were several model Sunday school teachers and superintendents presented to the Conference by the different speakers. Look at my model with three indispensable qualifications.

1st. A man or woman that is born of God; 2nd. Must have an abiding love for the little ones, and a strong desire for their spiritual welfare; 3rd. Must be able through meekness and humility to suit him or herself to the circumstances by which they are surrounded. Having these pre-requisites the other necessary qualifications will fall in line as they are needed.

5th. Singing as a religious agency. The science of music was well presented by the brethren who had charge of this topic.

Singing, like preaching, when it comes from the heart, goes to the heart again. This large audience will long remember those heart-searching hymns so beautifully rendered by the blending of so many voices. To my mind it fully demonstrated the fact that Christians need no machine to make music. "Sing unto the Lord with a joyful heart."

6. Why, when and how should simplicity of attire be advised? This subject as treated in an essay by Sister Barbara Schrock sparked all over with Christian charity, and a high degree of sound common sense. Her effort was well received, even by some of the devotees or slaves of fashion. We cannot but notice that the intrinsic value of Sister Schrock's essay was greatly augmented by "the power behind the throne" so to speak.

Her simple, modest attire gave great force to her words. She practiced what she preached. Standing still collars and a few other unnecessary gew-gaws as displayed by a few of the speakers on the program do not reflect to the credit of a plain people. Oh how careful we should be not to deny our faith in the future. Perhaps right here is the point for the Program committee in 1898.

7. CHRISTIAN GIVING. This subject as treated by the brethren Brunk and Newcomer made more than one brother and sister feel that they had used some of the Lord's

money for their own selfish ends; make amends by doing better.

8. The Master's command, "Go." The brethren Kurtz and Steiner spoke with great earnestness and feeling upon the subject of Mission work. Bro. Steiner spoke from actual experience in Mission work. His remarks touched the hearts of some who had been trying to solve this great question before.

9. The joy and happiness of men can be full only when men are at peace with God and their fellows; when there is peace in the heart, peace in the family, peace in the neighborhood, peace in the land, peace everywhere. Peace is one of the characteristics of heaven, peace and good will to men was sung when the infant Savior was born; Jesus was proclaimed by the prophets as the Prince of peace, and many are looking forward to the time when the nations shall learn the arts of war no more, and all the kingdoms of the earth shall be at peace with each other, forgetting that this is the last time, and after the present dispensation there shall be no more time; and that this kingdom is truly in the hearts of all people, and that all true and faithful followers of the Lord Jesus Christ, when they are converted, beat their swords into plowshares, and their spears into pruning hooks, and learn the arts of war no more, and this kingdom of Jesus, which cometh not with observation but is within us, is now in this present age of the world in this the great millennium kingdom of our Lord.

10. When and how may we be instrumental in promoting life in the Sunday school? Now is the accepted time, the future is uncertain. *To give life we must have life* was very forcibly brought out by the speakers. The life work having in the Sunday school is from above, is brought down by earnest prayer and kept alive by earnest work.

11. PRIMARY CLASS WORK. Essay by Sister Lina Zook on child training under six years old. This was good paper, well read and well received. Without even a thought of flattery I would say Sister Lina was master of her subject. May God bless her all through life.

12. YOUNG PEOPLE THE HOPE OF THE CHURCH. The speakers on this subject realized the great importance of the work before them and did it well. The danger of the lambs straying away from the fold is so great that all should be interested and lend a helping hand.

How CAN WE MAINTAIN GOOD ORDER AND ATTENTION IN OUR YOUNG PEOPLE'S MEETINGS?—Bros. Eby and Gartner gave good advice on this topic, but it is one of those perplexing questions that is more easily asked than answered. Let all aim to do better, and good will follow.

CHRISTIAN ENJOYMENT AND WORLDLY AMUSEMENT. God and the prayers of His children were on the side of the speakers and Christian enjoyment and the victory was great.

USES AND ABUSES OF EDUCATION. I feel glad to note that this subject was admirably treated by the brethren having charge of it. Comment on my part would seem quite out of place. It was looked upon, by some, as the crowning effort of the Conference. The fact was beautifully brought out that education, like a building, needs a good foundation. Good Christian boys and girls are the only ones reasonably sure of making a success with an education. With the present opportunities and privileges it does seem that to neglect at least a good common school education for children savors strongly of sin.

The last session was of intense interest to all.

The open conference brought out many fine expressions which I trust made lasting impressions.

I must note an incident that is too good to pass by unnoticed.

At the close of the discussion, "The Young People the Hope of the Church," some brother yet in the vigor of life, arose in the audience and calmly and heroically declared his purpose *under God* to stand by the principles of the church. It would be difficult to put a just value on such an expression at such a time. May God in great mercy enable this young brother to fulfill his sacred vow.

See infidelity trying (but in vain) to invent some plan or theory whereby they may set aside the word of God (of which God emphatically says, "My

With a "God bless you" I bid you all a reluctant Farewell.

FOR THE HERALD OF TRUTH. THE KINGDOM OF PEACE.

BY J. F. FUNK.

Peace has a variety of applications. The Gospel teaches us that man in order to fulfill the grand design of his being must be at peace with God, and if possible, he must be at peace with all men. He is commanded to love even his enemies. The joy and happiness of men can be full only when men are at peace with God and their fellows; when there is peace in the heart, peace in the family, peace in the neighborhood, peace in the land, peace everywhere. Peace is one of the characteristics of heaven, peace and good will to men was sung when the infant Savior was born; Jesus was proclaimed by the prophets as the Prince of peace, and many are looking forward to the time when the nations shall learn the arts of war no more, and all the kingdoms of the earth shall be at peace with each other, forgetting that this is the last time, and after the present dispensation there shall be no more time; and that this kingdom is truly in the hearts of all people, and that all true and faithful followers of the Lord Jesus Christ, when they are converted, beat their swords into plowshares, and their spears into pruning hooks, and learn the arts of war no more, and this kingdom of Jesus, which cometh not with observation but is within us, is now in this present age of the world in this the great millennium kingdom of our Lord.

It is a very easy way to get rid of something we don't like to do, to refer and defer it to future generations; and this is what the Christian people of today are doing in reference to the peace kingdom of our Lord. In this way the Sermon on the Mount, and the 12th chapter to the Romans, and many other of the blessed precepts of our blessed Lord and Master are made to have no significance for us, and we get over them very easily by handing them over to coming generations, when the Lord shall bring about such a condition of things as shall enable, nay in a sense compel us, to fulfill these blessed predictions. I fear, however, that those who wait thus for the "Millennium Dawn" will all be sadly disappointed. "Now is the accepted time; now is the day of salvation, and when Jesus comes again, He will come to gather in the great harvest of God, the wheat into His garner, but the chaff to be burned with fire.

For the Herald of Truth
THUS SAITH THE LORD.

BY L. J. LEHMAN.

"Go," because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Rev. 3:15.

In this last day and age of the world, *Theory and Love* are fast supplementing *this earth the Lord*.

It is becoming quite popular in the social and religious world, to accept and advocate almost any theory advanced by prominent men, regardless of the plain teaching of the Gospel. The wise man has well said: "Lo this only have I found, that God hath made man *upright*; but they have sought out many inventions."

See infidelity trying (but in vain) to invent some plan or theory whereby they may set aside the word of God (of which God emphatically says, "My

Word shall never pass away"), hoping thereby to escape the judgments of a just God, in this life and the life to come. The word of the Lord to Paul was: "It is hard for thee to kick against the pricks."

Then there is the skeptic who doubts God; he also is trying to plan a way of escape; but in his planning he runs against the Word of God which says to him, "How shall you escape if you neglect so great salvation?"

Then again, we meet another class of inventors, "the moralists," who is trying to work his way to heaven by being upright, keeping the commandments, etc.; he also stumbles against the word of God, which says to him clearly and distinctly, "One thing thou lackest."

Then again, there are *isms* too numerous to mention; most of them originate from some principle contained in the Bible; in fact we may say that all of them; even infidelity goes to the Bible for its argument. Come-out-ism has lately sprung up, based upon one of the most emphatic sayings of God's word 2 Cor. 6:17. Come-out-ism is all right as taught in the word of God; but in the society which bears its name, selfishness has also entered it, and selfishness (as given by Paul) is certainly an abomination in the sight of God.

"This know also that in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, unthankful, unholy, *** heavy, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5.

The church runs no risk to-day, so great as that found in the unscriptural notion that the world is to be won for Christ by counting it; that the severe standard of godliness is to be let down a little lower, so that worldly souls may be more easily step over into the church. In this there has been alarm and silver, it would never have cured his lameness; why should he not praise God with a loud voice?

Then woe the sinner coming to God; his soul burdened with sin, no way of escape, he must meet God, either in this world or the next; realizing the promise of God, "though your sins be as scarlet I will make them white as snow," he accepts the blood shed on Calvary and is washed from all his guilt and stain. Why does he rejoice? The man who will not give praise and honor to God for giving him a clean heart is ungrateful, the grace of God has been bestowed in vain and he has not received the fulness of God who is love. "Let every thing that hath breath praise the Lord." Blessed be His holy name for giving us such a glorious plan of salvation whereby all may be saved.

Let us study God's word more carefully and more prayerfully than in the past, and see what is contained therein for us; when you find any command or promise, with "Thus saith the Lord" stamped upon it, you may rest assured it is not spurious, but genuine, and will stand though heaven and earth pass away.

Cultum, III.

THE ABSURDITY OF WAR.

War is the last remnant of the animal mode of deciding disputes in the animal or savage state, says E. L. Dickinson in the "Century." As soon as he started

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Judges or Courts to settle controversies. Before that, when two men differed about anything, they tore or mutilated each other's bodies, and it was tacitly agreed that the man who was most mutilated, if not killed, should give way. But he abode by the decisions of Courts very reluctantly. The hardest battle of the reformers of the race was to get him to submit to the Judges. He always preferred in his heart some kind of mutilation of his adversary's body, and in order to give a certain dignity to this mode of settling quarrels, he got up the theory that God presided over it, and always gave the victory to the man that was right. In England this notion lasted in the "trial by battle," or "wager of battle," almost down to our own time. It was held that the Deity was on the side of the man who gave most cuts and stabs.

When the wager of battle as the settlement of disputes of any kind became too absurd, the turbulent classes were driven into starting the duel. They felt that there must be some mode reserved of getting at an adversary's body with some weapon. So they established the rule that all offenses against what they called their "honor"—that is, their sense of personal dignity—must be avenged by cutting, stabbing, or shooting, and that each man must decide when his "honor" was injured, and when cutting, stabbing, or shooting was necessary. This was a very cunning arrangement; for if it were left to other people to say when your "honor" was injured, you might never, or very rarely, get a chance to cut or stab or shoot at all, because they might say your honor was not injured. But there was even a better device than this; for it was arranged that the man who you said had injured your honor could not deny it or apologize without disgrace. He was held bound, no matter how trifling the injury, to give you a chance to cut him or stab him, and to do his best to cut or stab you. In what manner this mended your honor was never explained. To all outward appearance, after the theory of the interest of the Deity in the matter had died out, your honor remained after the fight exactly what it was before the fight. The cutting and stabbing had neither proved nor disproved anything, it had simply gratified an animal instinct of the primeval time. Dussling however, has disappeared here and in England. It flourishes still in the old barbarous, absurd form, on the Continent.

Disputes between nations, for obvious reasons, have not come so rapidly under human methods of decision as disputes between individuals. Nations have never agreed to have Judges and arguments as individuals have. The result is that their mode of deciding differences of opinion has always remained the old animal one of doing as much material injury as possible to the other party. It is the same old story, the belief that God is on the side of the one which does the most injury; that He counts up the number of killed and wounded, and decides that the one which has most killed and wounded is in the wrong. During war He is prayed to see that the number of killed and wounded on the other side be the larger, and after which is called a "victory."

That is the killing and wounding of a larger number of your enemies than they have managed to kill and wound

on your side—people hurry to church and sing hymns of thanks. This belief is very strong still in our day, and the enemy's dead are counted joyfully. The human plan of deciding differences of opinion by Judges, proofs, and argumentative persuasion, as distinguished from the animal or feline plan of deciding by the tearing and rending of bodies, has in fact not made much progress, though it has begun to receive attention.—Selected.

HOW THE CHURCHES DRIVE OUT THE SAINTS.

In many of the popular churches there is a regular system of driving out their more deeply devoted and spiritually minded members. They do not publish that as their object; in fact, they sometimes do not wish their doings to repel their most faithful people. But they repeat what they sow. The sad increase of worldliness in the church drives away spiritual people. Among the main manifestations of the carnal world, are silly amusements of all sorts. Many churches are getting intoxicated upon Habel wine. Here is the statement of a faithful evangelist in England. In America the folly is worse, if possible:

"He who is the same yesterday, to-day, and forever, is still burning with quenchless zeal for the purging of His Father's house. In many places erected for the worship of the Almighty God we have 'Fancy Fairs,' 'Smoking Concerts,' 'Dramatic Performance' and 'Concerts,' 'Amusements,' 'Tableaux Vivants,' etc., which are boldly announced in large type on the doors of our places of worship, and fill in the major part of the week evenings. Instead of late, love and passion for amusements have led these public entertainers to trespass on the Lord's day also, so that we have now, in some, Sunday afternoons and evenings devoted to the worship of the goddess of pleasure.

"Let any kind reader should think I am exaggerating, let me say that in my evangelistic labors, traveling in many parts of the country, I have been amazed at the rapid advances this evil is making in our midst. It is a canker eating the very life out of the churches, and bringing in devastation and death. It is a great evil, and must be faced in no half hearted way. 'Try aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.' Isa. 58:1.

Does any thoughtful person suppose that all the most zealous Christ-like people are going to always keep quiet and remain in churches that so largely apostatize and shame the name of Jesus? Will they not faithfully oppose the incoming flood of worldliness, vanity and sin? Will they not sound out God's declaration of war: Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Jas. 4:4. And will not worldly churches strike back one word just as they did with Christ, Paul, Wesley and many others? With the great and growing majority on the side of carnal pleasure and parade, what can the few faithful ones do? They are generally only mites against hundreds. The result often follows as in Christ's time; 'they cast him out' of the synagogue.—The *Manna*.

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9. South Western Pennsylvania.
10. *Indiana Spring.
11. Indiana and Michigan District (Fall).
12. Illinois.
13. *Western District.
14. *Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. *Anish Mennonite.

Monthly Calendar for March, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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has a promise stored up in His Word for
you."

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THE needs of China can best be con-
sidered in all their magnitude when we
consider the enormous death rate of
that great nation. Twenty-two a min-
ute, or 1,300 an hour, die every day,
with their souls unsaved.

A NATION which is favored with the
word of God is not justified in framing
a constitution or establishing a govern-
ment which is at variance with that
word. It should not be necessary to re-
mind our government of its position
regarding recognition of God's power
and position as king of nations, but the
facts show that it is necessary.

SUNDAY SCHOOL LESSONS.

LESSON IX.—FEBRUARY 28.

THE DISCIPLES DISPERSED.—
Acts 8:1-17.

(Memory Verses, 5-8. Read Acts 8:1-
—25.)

GOLDEN TEXT.—They that were scat-
tered abroad went everywhere preaching the
word—Acts 8:4.

INTRODUCTION.

TIME.—Probably the early summer of
A. D. 37. This lesson closely follows the
last.

PLACE.—Some city in the district of
Samaria; either Samaria the capital or
the rising city of Sychar.

THE SAMARITANS.—These people
were a mixed race of Jews and Gentiles,
who accepted the five books of Moses
(Pentateuch) only as their sacred Scrip-
tures. Down to this century the Jews of
Palestine hate them more bitterly
than they hate either Christians or
Turks. Through the carrying away into
captivity of the Jews, and the bring-
ing in of heathen tribes, Samaria be-
came peopled with a mixed population.
They became worshippers of Jehovah,
but the Jews proper did not permit them
to help build the temple and worship
with them. So they built a temple for
themselves on Mount Gerizim. They
had nothing in common with the Jews.
Bitter prejudices must have been con-
quered before Philip or John or Peter
could consent to teach the Samaritans,
and before the Samaritans could con-
sent to learn from them.

DAILY READINGS.

M. (Feb. 22) The Disciples Dispersed.
Acts 8:1-17

T. Simon the Sorcerer. Acts 8:18-25.

W. Preaching in the wilderness. Matt. 3:1-12

T. Preaching at Nazareth. Luke 4:16-32

F. The preaching of Paul. Acts 16:6-15

S. Privileges of the Gospel. Luke 10:17-24

S. The heart of unbelief. 2 Tim. 3:1-17

LESSON X.—MARCH 7.

THE ETHIOPIAN CONVERT.—
Acts 8:26-40.

(Memory verses, 29-31.)

GOLDEN TEXT.—Then Philip opened his
mouth, and began at the same Scripture,
and preached unto him Jesus.—Acts 8:35.

INTRODUCTION.

TIME.—A. D. 37, toward the close of
the year, immediately following the
events of the last lesson.

PLACE.—The desert southwest of Pal-
estine, toward Gaza.

ETHIOPIA.—An ancient kingdom in-
cluding the modern territories of Aby-
ssinia, northern Nubia, Senaar, and Ro-
dofan. It had close commercial rela-
tions with Palestine and the far East.
Its inhabitants are dark in color, large
in stature, and beautifully developed.

AFRICANS.—The Africans who have
moulded the Church of Christ are many.
We notice Simon of Cyrene, the Eu-
nuch of Ethiopia, Apollos of Alexandria,
Cyrian and Augustine the first men,
and Katharina, Felicitas, and Perpetua,
the first women who died for Christ in
Africa. To these can be added a great

army of martyrs and evangelists of
later years.

DAILY READINGS.

M. (March 1) The Ethiopian Convert.
Acts 8:26-40

T. The means of salvation. Isa. 53:1-12

W. The way of salvation. John 3:1-21

T. The message of salvation. Mark 16:1-20

F. Mercy in salvation. Isa. 55:1-13

S. Confessing unto salvation. Rom. 10:1-12

S. Rejoicing in salvation. Rom. 5:1-21

LESSON XI.—MARCH 14.

SAUL THE PERSECUTOR CON-
VERTED.—Acts 9:1-12.

(Memory Verses 17-20. Read chapter
9:1-30.)

GOLDEN TEXT.—This is a faithful say-
ing, and worthy of all acceptance, that Christ
Jesus came into the world to save sinners.
1 Tim. 1:15.

INTRODUCTION.

TIME.—Most authorities place Paul's
conversion in the year A. D. 37. Prob-
ably about midsummer.

PLACE.—Near Damascus, about 140
miles north-east of Jerusalem.

PARALLEL SCRIPTURES.—Paul's ac-
count of his conversion, Acts 22:3-11;
26:12-19. His reference to it, Gal.
1:13-24.

SAUL.—The fiery young zealot who
led in the martyrdom of Stephen and
the persecution of the Jerusalem church.
He was a native of Tarsus, in Asia
Minor; descended from pure Jewish
stock, of the tribe of Benjamin; of a
family possessing the privilege of Ro-
man citizenship. He had been trained
in the law under Gamaliel, the greatest
rabbi of that age, and was evidently a
leading spirit among the young men of
Judaism.

DAMASCUS.—This is one of the oldest
cities in the world. It has been famous
in all ages for the beauty of its surround-
ings and for its wealth of trade and
manufacture. Its population is esti-
mated as between one hundred and fifty
thousand and two hundred thousand.

DAILY READINGS.

M. (March 8) Saul, the persecutor, con-
verted. Acts 9:1-20

T. The persecutor's story. Acts 26:1-18

W. Christ seen by Paul. 1 Cor. 15:1-11

T. From darkness to light. Isa. 29:10-24

F. Giving up all for Christ. Phil. 3:1-21

S. The new creation. Rom. 8:1-28

S. Revelation of the Gospel. Eph. 3:1-13

THE Old Testament saints form a
roster that cannot be duplicated by
any single nation, nor yet by a list
composed of the best examples of
all nations up to the time of the com-
ing of Jesus into the world. The char-
acteristics are a clear apprehension of
God, a recognition of the supremacy of
righteousness and an heroic loyalty.
Yet there was need of something bet-
ter, of a new sort of saints who should
be all that the old were, and, in ad-
dition, should show forth the new
truth Jesus himself came into the
world to reveal, and through his work-
ings establish the kingdom of God.

CORRESPONDENCE.

NORTH LAWRENCE, OHIO, DEC. 26,
1896.—Greeting: Time is still moving
on and with it events come and go. So
we have again some things to report.
Since our last report some dear brethren
from abroad have been with us. During
November the brethren C. B. Brenne-
man, of Elida, Ohio, and Lewis Shank,
of Va., visited us and filled a few ap-
pointments, and in December Bro. J.
N. Durr, of Woodside, Pa., was with us.
They all brought some of those good
things that are good for the soul, lasting
for time and eternity. May the Lord
richly bless them in their work and call-
ing. Our Sunday schools are all "ever-
green" again this winter. We have had
an increase in the average attendance
this year as well as in the enrollment.
It is only more could see what a blessing
it is to go to Sunday school, how much
better it would be for all. And we have
many opportunities connected with the
Sunday school work to do good. May
the Lord of us all help us to see more
the need of supporting the work to our
best ability.

RUDY SIKNER.

GARDEN CITY, MO, FEB. 18th 1897.—
We have reasons to be thankful to
our Heavenly Father for the feast of
refreshing we have enjoyed the past
week. Bro. Andrew Shenk of Jasper
Co., Mo., has been with us. Many grand
truths were presented and forcibly im-
pressed upon our minds. We feel very
much encouraged, and rejoice that one
soul became willing to accept Jesus as
her Savior, and join us on our way to
Zion. The meetings were not largely
attended on account of very bad roads.
COR.

CLEAR SPRING, MD, FEB. 4th 1897.—
The congregation at the Clear Spring
church was favored with a visit from
Bro. A. D. Wenger on January 21st and
22nd. He preached two sermons. Owing
to unpleasant weather the meeting was
not so largely attended. On Sunday fol-
lowing (Jan. 24th), Bro. George Keener,
of Cearfoss, Md., preached a very able
sermon. We are very thankful to the
dear brethren for their kind visits. We
are always glad to have our ministers
visit our little congregation, it encour-
ages us to press onward in the work.
We hope the brethren will visit us
again.

SISTER F.

FROM THE MOHRISON, ILL., CONG.,
FEB. 8th 1897.—Bro. Philip Nice, of
Sterling, was with us over Sunday Jan.
31st and preached two interesting ser-
mons to us. We are thankful to God
for such visits. This was formerly his
home, his parents having lived here.
Would that we had more such sons that
could come home and fill their father's
place in delivering the blessed gospel
truth.

COR.

HANOVER, PA, FEB. 13th 1897.—We
enjoyed a very pleasant visit during
the past week, by Bro. Gabriel Westwale,
of Harrisburg, Pa. We all feel encour-
aged and hope he may soon visit us
again. We have also been favored with
visits from some of the brethren from
the West during the winter—the breth-
ren M. S. Steiner, of Ohio, J. S. Coffman,
of Indiana and others. Although our
faithful home ministers are preaching
unto us the word in its purity, we are
nevertheless glad when we can hear
ministers from a distance and see that

we are of one mind. The Lord be with
our brethren in their labor of love.
MOLLIE J. REYNOLD.

MEXICO, PA., FEB. 8th 1897.—Our
little flocks throughout Juniata, Perry,
and Snyder counties have many reasons
to rejoice and to believe that it is the
Father's good pleasure to give them the
kingdom, for He has furnished us with
the much needed assistance to carry on
the work of bringing souls into the
kingdom. The following named minis-
tering brethren visited our congrega-
tions this winter: first, Bro. Nissley and
Wiltner, then Bro. Hertzler, all of Lan-
caster county, and Bro. Herr, of Cum-
berland county, and at present Bro. A.
D. Wenger is doing "the work of an
evangelist" among our people. There are
at present 17 converts that have become
willing to cast their lot with God's peo-
ple, and I trust by the time this appears
in print many more may have made the
wise choice. We ask an interest in the
prayers of the brotherhood that the
good work may go on unhindered, and
to the honor and glory of God.

J. K. HOOLEY.

ZURICH HURON CO., ONT., FEB. 16th
1897.—Our dear aged elder, Bro. Joseph
Ruby, of Zorra, Oxford Co., Ont., (has
gone to rest. (See HERALD of March
13, Ed.) Methinks I still hear him
faithfully admonishing me as he did
when he baptized me and his wise
words of counsel as my dear companion
and I were by him united in the holy
bonds of matrimony. On the 30th of
January Bro. Jacob M. Bender held a
meeting here in Hay Twp., and officiated
at the baptismal services, on which
occasion nine young persons were re-
ceived into church fellowship. In his
sermon he strongly impressed upon our
minds the necessity of experiencing the
new birth, true regeneration of heart
and mind in order to be fit subjects for
Christian baptism. May these dear
young souls also obtain the baptism of
the Holy Ghost. Bro. Michael Jantzi
was also present and assisted in the
services. On Monday morning prepara-
tion communion was observed. In the
afternoon communion was held, and in
the evening all to a safe end in Christ
Jesus, Amen. A sad accident occurred
to Bro. Daniel Brennenman, son-in-law
of Bro. John Oesch. A tree which he
was felling lodged in another tree, and
when he attempted to cut it down from
the stump it fell down, broke in two,
throwing the upper end backward. Bro.
Brennenman, in trying to run away,
slipped and fell with his left arm
over the stump just as the upper
part of the tree also fell on to above
the stump, crushing his arm up to above
the elbow, so that it merely hung by a
few tendons. He also received a four
inch scalp wound. One cannot be too
careful. Danger lurks everywhere, as
this sad accident again plainly shows.

JACOB O. GINGRICH.

According to previous arrangement
Bro. Geo. R. Brunk, of Canton, Kansas,
and myself started for a visit among
the little churches and scattered mem-
bers in Jasper Co., Mo., Cherokee, (Craw-
ford, and Sedgwick counties, Kansas.
Bro. Brunk started Dec. 24th 1896,
after which I followed on January 1st.
The first point for worship was White
Hall school-house near Oronogo, Mo.,
where Bro. Joseph Weaver of Virginia,
settled many years ago, and where Bro.
Andrew Shenk and family of Elida,
Ohio now reside. A number of families
that we have known in Kansas for
many years, have also settled here, viz.,
B. Bate, P. H. Shupe and D. W. Kilmer.
These families, in the past year or more,
have caused the membership here to in-
crease to fifty-five in number.

We were all sorry that a series of
meetings could not be held here on ac-
count of measles round about, as the
directors were afraid of their being
carried here and possibly stopping the
school.
Our people here feel the need of a
church house very much, and yet more
especially so because of the conference
to be held here in the fall of '97. Some
souls have been added to the church
here in the past year and others, with a
little help at present, we believe would
confess Christ as their Savior and join
the people of God.

During the few meetings held and the
daily visits that were made a general
good feeling prevailed. The neighbors
all seem to be in sympathy with our
people and if a church building can be
erected the prospects are very fine for
gathering in others with God's grace
upon faithful Christian labor.
Much rain and high waters were also
a hindrance to good attendance to the
few meetings held at this place. Bro.
Weaver could not attend on account of
having sprained his foot very seriously
having been thrown from a load of
lumber. Although he is improving
slowly he must nevertheless go upon
crutches.
The aged brother and sister, Noah
Good and wife, who were among the
first to settle with us in Marion, Kansas,
twenty-four years ago, are in seemingly
good health and are at present living in
the house with Bro. Shenk. As we went
abroad to visit brethren and sisters

SUNDAY SCHOOL ITEM.

BLOOMING GLEN, PA., FEBRUARY
10th 1897.—On January 24th our Sunday
school officers were elected for 1897 as
follows: Supt., Bro. Daniel M. Landis,
Asst., Bro. Wm. M. Rosenberger, Treas.,
Bro. L. F. Swartz. The school, which is
kept up the whole year with a good at-
tendance, is in prospering condition. The
brethren and sisters at this place seem

fifteen to twenty miles distant from this
neighborhood we could get a glimpse of
the work that there is for Bro. Weaver
and Bro. Shenk to do, and to have done,
and as we came over into Cherokee Co.,
Kansas, we saw still more and more of
it, where they may be co-laborers with
Bro. Kuhns who has at this place now
for many years borne the heat and hur-
den of the days of fiery trials that the
church for a long while was passing
through. We believe he may well take
courage and be of good cheer.

Three souls were received at Neutral
while Bro. Shenk and Bro. Brunk were
there together, and the prospects are
good for others also to be added to the
church in the near future.

We must not forget to say that at
White Hall school house there is a pros-
perous Sunday school. Bro. Ben.
Weaver is superintendent, and Bro.
Bertram Shupe assistant. At Neutral,
Kansas, a Sunday school is very much
desired and should be organized by all
means. There are twenty-two brethren
and sisters living here and a few others
that the Spirit is striving with, and with
some help might be induced to confess
Christ as their Savior.

Bro. Noah Shenk has held a singing
school at this place with good results to
the community.
There is a nice field of labour here as
these two communities at Neutral,
Kansas and Oronogo, Mo., are only
about twenty-five miles apart and for
twenty-five cents one can get back and
forth on the electric cars that run
through Webb City, Joplin and Galena.

The soil about Neutral is especially
adapted for berry-growing and the
Quaker Association near by send out
berries by the car load in the berry
season.

Bro. Emanuel Nice and brother, of
Neutral, ship quite extensively also.

Brother and sister, Henry Nice and
wife live in Columbus, Kansas, about
eight miles from Neutral. Four breth-
ren and sisters live here ten miles
north of Columbus, (El Miller and
family).

Two services were held in a school-
house near them, good interest was
manifested and hearts were touched.
May they not resist the wooings of the
Spirit.

From Columbus we went to Bro.
Gehman's, four miles S. E. of Walnut,
in Crawford Co., Kansas. We were
much encouraged by them and they
said they were encouraged too in our
having a few seasons of exhortation
and devotion together.

Bro. Gehman was superintending a
little Sunday school during the summer,
and the young sister Mary is teaching
school in a neighboring school house
and has also a little Bible school on
Sundays. Bro. Benjamin who was with
us once last year is now at home and
makes it count four of our faith here
who desire to hold the communion, as
soon as Bro. Shenk can come and visit
them.

The most opportune time for this and
for preaching to others here might be
in early spring time when the Sunday
school starts up again. There is about
six inches of snow here at this writing
(Jan. 20).

Bro. Gehman will remain here yet
another year at least.

January 22nd we were over night with
Bro. Peter Bally and family, near
Andover on the "Frisco" line. He feels
glad to have our people visit him. He

is the only one of our church here, but he says he expects to remain faithful unto death.

R. J. HEATWOLE.

N. B. We reached home about on Saturday January 23rd, 1897 after an absence of about four weeks.

We have cause to bless God for what we enjoyed while away and hope that our humble efforts to do good may be entirely without fruit. On Monday morning January 25th Bro. R. J. Heatwole met with the sad accident account of which has been given before, and which cast a shadow over us. We can not tell what the result will be, but we hope for his recovery, but are persuaded that if the will of God be so he is ready to depart. May the will of the Lord be done.

GEO. R. BUECK.

TRACT FUND.

FIVECITY OFFERINGS RECEIVED FROM
MAY 1896 TO FEBRUARY 1897.

Waverland S. S., Lancaster Co., Pa., 85.77
J. S. Shoemaker, 25.25
Lucy Roth, 25
J. D. Rank, 1.00
Abr. Metzler, Jr., 1.00
Elisha Martin, 1.00
Waverland S. S., Lancaster Co., Pa., 7.06

Dividend, 2 shares M. P. Co. Stock, 3.00
Noah Hoover and Wife, 1.00

822.08

It will be seen that but very little has been donated to this branch of gospel work during the last nine months. Perhaps because no effort has been made by the Society, for very little was said about this work the past year. The work of distributing tracts has been quietly going on, and we have every reason to believe that much good has been done, a number of conversions, through the reading of certain of our tracts, have been reported to us by the persons themselves and those persons are now active and earnest workers in the church, and are bringing others to Christ. May not each tract be an "Andrew" going to his brother "Peter" and bringing him to Christ? While we have nothing special of Andrew after wards, still in his silent way he brought Peter, who afterwards became the noted apostle and successful worker in the spreading of the gospel. A lady in Philadelphia handed a certain talented man a tract. This tract led to his conversion. He afterwards became a powerful man in the hands of God in saving souls. Some poor widow's mite may have paid for the printing of this tract. We are gratified to know that our people are supporting our Mission and be benevolent cause more than ever before, as can readily be seen by the contributions to the different branches of mission work. There are still many who as yet have not given anything, and a number of congregations that have heretofore favored us with their offerings, sent us nothing during the last year. Will you not kindly remember the Tract Fund? The Society is still in debt \$32.16 which partly accounts for not having done more in the way of printing new tracts. There also was no one to do the work as it is done gratuitously. The undersigned is now in a position that he can give part of his time to tilling orders for tracts and replying to all inquiries about the tract work, and solicits correspondence. We have thirty-three tracts on the list, but some of them are all distributed and

should be printed again. We have frequent calls for doctrinal tracts. We should by all means have a complete line of doctrinal tracts, setting forth our principles as taught in the Bible.

We also have copy for a number of good tracts for general distribution, but have no means to pay for the printing. Most of the tracts are given away and those that are sold are sold at cost of printing. Will not our brethren and sisters and congregations assist in reviving this work, and thus help to make it a success by giving some of their means? John D. Rockefeller has consented to give \$250,000 towards paying the debt of \$186,000 of the Baptist Missionary Societies if the church will make up the balance till July 1st 1897. Is there some one who will kindly consent to pay our small debt?

We want to push the tract work and make it a success. Will you help? All correspondence in connection with the tract work will be cheerfully answered.

Fraternally,

MENNONITE BOOK AND TRACT SOCIETY.
G. L. BENDER, TREAS.

ADDRESSES DELIVERED AT THE
MINISTERS' CONFERENCE AT
ELIDA, OHIO.

THE EVANGELIZING WORK.

Evangelize is derived from the word "evangel," meaning "good news," or, "glad tidings." As here used, it means the Gospel of Jesus Christ, and the evangelizing work relates to proclaiming or spreading the Gospel. An evangelist is one engaged in this work. The first evangelist was the angel who proclaimed to the shepherds that a Savior was born.

The extent of this work is world-wide. The "good news" is to be proclaimed to every nation and kindred and people and tongue; to "every creature," without regard to color, race or class.

The work is of infinite and inestimable importance, as much greater than any earthly work as the sun in the heavens is greater than the light of a candle. It is the nature and spirit of the Gospel to spread, even as water or fire, and the more we receive of the Gospel spirit, the spirit of Christ, the more we are moved to tell the good news to others. No doubt one reason why so many are doing so little in this direction is, they have received such a small measure of this grace in their own hearts.

All may and should assist in this work; laity, ministers and bishops. Far too little of this work is being done by our people. Notice the places in the U. S.—say nothing of foreign nations at present—where evangelizing work is being done, and compare with the rest of the territory of the U. S. and we have to blush with shame for the insignificance of our work.

CHRISTIAN GIVING.

There is a rule laid down in Scripture which, if it were carried out, we would get what is needed.

Whenever the people give what the Lord requires in His Word, there will be as much and the giver will be blessed. We do not advocate our system of giving without Scripture authority. There are many passages to show that the Lord requires one tenth.

So often when something is needed we do not happen to have anything, but

the Lord gives us a way by which we may always have something. We hear so often: "If I knew how much to give I would give it." Well, if you would give the Lord His share, you would know what to give.

Many of us are slack in talking on this subject because some are ready to accuse us of begging, or that we want to be paid.

Formerly we were opposed to giving tithes. We thought it belonged to the Jewish law, but we understand now it is proper under the Christian dispensation. Abraham paid tithes to Melchisedec, and as Jesus is a priest forever "after the order of Melchisedec," it seems proper to give tithes to Him, or for His cause. Many seem to think it is all right to give in certain cases, but that it is not right to give for the support of the Gospel. But Paul plainly teaches differently. He shows that the minister has power to be supported but not hired by the church, but he also shows that he did not always use these things and so we need not.

It is further shown by the Scripture that those who give liberally will themselves also be cared for. The Lord will open the windows of heaven and pour them out a blessing. "There is that which giveth and it maketh rich, and there is that withholdeth and it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall himself be watered."

Some may say, "We are in debt, and have nothing to spare." Let us just save what we spend foolishly and give that. We frequently spend more for our tables, or for dress than necessary, and also what is spent for the taking of likenesses might be given to the Lord. We believe we spend fully one tenth for things we could do without. But this matter will adjust itself if we get stirred up on the mission and evangelizing questions as we ought. The giving of our means for this purpose means the saving of souls.

THE MISSION WORK.

Mission and evangelistic work are closely connected. The brother or sister who is void of the missionary spirit is in a great measure void of the spirit of Christ. Christ Himself was a missionary, the greatest missionary that ever was in the world. He wandered up and down the land for years in His mission and finally gave Himself up to death for the work. Every one who is converted to Christ has received to some extent the missionary spirit. Referring to Anna of old and the woman of Samaria, the sisters are also admonished to become missionaries and testify for Jesus. As the little torch lights the great light that lights the great ship on the ocean, so can the sisters be torch-lights to light others to do the work.

We should all be stirred up to the urgent need of the work when we consider the deplorable condition of things in the world, especially in our large cities, the multitudes of boys of tender age but of stunted growth and old in sin, the great numbers of men and women who have souls as precious as ours.

Many think when the missionary goes out into the work he is having a good time, but his experience is generally the same as that given in 2 Cor. 4:8, 9. "We are troubled on every side, but not distressed; we are perplexed, but not in

despair; persecuted, but not forsaken; cast down, but not destroyed," etc.

Some think that if every brother and sister in the church could go out as missionaries, the places where such work is needed would still be far more than could be supplied.

Will we now leave the matter without setting? Every brother and sister who has been admonished and stirred up to this work and does not act will stand guilty before God.

UNIVERSAL LOVE.

This is the most important subject in the Bible. It is the subject on which all subjects centre.

Universal means unlimited, all-reaching, including all. Hence universal love is a love that is unlimited, reaching out and extending to all. Such a love God extends to man, loving all His creatures and bestowing His blessings upon all. Some may say: "God can love thus, but man cannot." But what does Jesus say? In Luke 6:27, 28 we read, "I say unto you which hear, love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you," etc., and in verse 35, "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." Thus, we should not only love those who love us but every one, friend or foe.

There is a parental love which cares for one's own children, but has little care or concern for other children. There is also a society love, and a national love, which cares only, and looks only to the well-being of its own society or nation. This is not universal love, but a selfish, partial, earthly love.

When we talk about universal love we talk about God; for God is love—universal, unselfish, reaching out to all mankind. If we love only our own companions, near relatives, friends and neighbors close around us, we have not this love. On the other hand, if our love goes out to all, even to those that hate us, we have this universal love, to some extent at least, and we may take it as one of the surest evidences that we are Christians.

We may not know how high this love is, but we can know how deep it is when it reaches us. Jesus loved us to that extent that He became a curse for us. To get this love into our own hearts we must get into close touch with God. We want just as much of this love as we can use.

What may we do to stimulate this love? Exercise what we have already received, and by exercising love, love will grow.

Love in loving finds enjoyment. In obedience all her joy. Ever new that joy will be. Loving Him who first loved me.

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on his face as he thought of some good business venture that day. But, a square away, his reflections were cut short by a slip, a slide and a tumble. With a feeling of anger he got up and brushed off his coat with his hand, saying: "Why don't these people clean up their side-walk? If I was a police justice I'd have them arrested and teach them the lesson they deserve!"

How common it is for people to mind number two instead of mending number one. Not only charity but reformation should begin at home, and there's nothing like sweeping the snow from your own sidewalk before you growl at your neighbor for being careless and slovenly. Every bucket ought to keep its own handle on. If we want people to mend their manners, let us set the example by a good job of cobbling for themselves.

"Should every man defend his house. Then all would be defended; If every woman would mend a man, Then all mankind were mended."

Those men or women who are mousing around to find a hole in a neighbor's coat would be better employed in patching the rent in their own cloaks. Plenty of people are so busy abroad that they have no time to attend to their own do-yards. We have in mind a woman who is actively engaged in evangelistic work as a preacher of the gospel, in temperance and good citizenship work, who is widely known as an advocate of foreign missions, who discharges heavy responsibilities in connection with important denominational interests, who weekly writes for a dozen periodicals, is corresponding secretary for several societies, is gifted in telling mothers how to train their children, (though she never had one of her own to train) whose home is always a place where guests are welcomed, who devotes much time to conventions in all the regions round about, conducts a considerable correspondence, employs no help in the home, adds many family and neighborhood duties, who, in the intervals of her busy life finds time to read all the magazines and scores of standard works in history, biography, and art, and has, in addition to all this, written nearly a score of books, besides being the manager of the church society, and editor of the local paper. What she does not know is not worth knowing. She belongs to that class of people whose wisdom would put Solomon to shame—in their own estimation. They poke their noses into other people's affairs and houses, where they are as welcome as a tack in a shoe, but never imagine that they are nuisances of the first water, and everybody is glad when they shut the door—after them.

Not a great while ago, A woman we know, Had a neighbor come in through the gate; Said she, "Did you hear How bad and how queer Mrs. Snips is acting of late?"

"Please excuse me I pray," Said the woman that day, "I've something more useful to do Than to lend you my ear. Mrs. Snips was just here, And she asked the same thing about you."

And that's the way to treat these poky-ones. Send them about their own business, if they keep any of that useful article on hand. He who refuses to listen to scandal will never be found peddling it. Boli your own potatoes if

you like, but let your neighbor roast his if he so prefers. Clean your own sidewalk, and nobody will have reason to complain of you. "Every man to his tent" was the old cry in Israel. "Let every man attend to his own business," is a good rendering of it for this day and generation.

A BUDDHIST PRIEST.

A Buddhist Priest derives his name from the religion he represents which is called Buddhism.

Buddha was a false god worshiped by the people of India, but now also by many people of China, and other parts of Asia, and by people of Africa. It is their belief that he descended from heaven in the form of a white elephant and entered (Queen May-adei, wife of King Sudhodana. Afterwards she gave birth to a boy under a pipal tree, who received the name Gautama. This Gautama, who lived about 583 years before Christ, is the founder of the Buddhist religion.

Five hundred millions of people adhere to-day to the religion of Buddha, of the imaginary white elephant. These people are all nothing but poor deluded heathens.

Here is plenty of room for missionary work. They know nothing about Jesus who suffered and died for them. O how can the church members of our enlightened country, who know what Jesus has done for their souls, sit in their comfortable homes and apparently look on with indifference and allow millions of souls to go to destruction annually? How can the rich people ever answer to God for the great sin they are committing in hoarding up thousands upon thousands of dollars which would have sent many a missionary to rescue the deluded Buddhist from eternal ruin? These people gather by the thousands around and worship a dumb idol, who sits with his limbs coiled underneath him like a great serpent, one hand resting upon his lap and the other hand in front of his coiled limbs, has a hideous face and a great dunce cap resting upon his shapeless head.

"Think of five hundred millions of people worshipping such a hideous looking object. If I were an artist I would draw the picture of this repulsive-looking object right here, for I believe it would move all who read this to pity those poor, deluded millions."

The Buddhists' ceremony of worship consists in offerings of flowers and perfumes, with music and the repeating of hymns and prayers.

Formulas of prayer have actually come into use, although the idea of answering prayer is foreign to the system. The people assemble for prayer three times a day, morning, noon, and evening. They are indeed more devoted to their dumb idol than many so-called Christians to the true and living God.

Reader, are you perhaps among the number whom the deluded Buddhist puts to shame? It is too much at the present time for many church members to go to the house of God once a week, they think they must have every other Sunday for visiting or resting, and many go to church, but soon fall into a deep sleep and hear little or nothing of the word of God. How many professed Christians to-day even think it too much to read a chapter every morning or evening from the Bible.

Before all such I would hold up the devotion of the misguided Buddhist who assembles with his brethren three times every day for sacrifice and prayer.

The Priests too are a self-denying and devoted class of people. They observe 250 ordinances. It will perhaps be of interest to mention just a few of them: They dare not kill, steal, lie, get drunk, eat in the after-noon, sing or dance. They must be chaste, abstain from ornamental dress, not use a large hat nor receive precious metals. They must shave their heads and beards at every new and full moon, they dare not be property holders, and must live entirely on alms. They dare not marry. They are forbidden to eat meat and even vegetables as long as they retain the power of germinating. Sins are confessed twice a month to a company of not less than four priests. The penalties are not cruel, and consist in repentance in the sense of the Buddhist religion, reprimand, suspension or expulsion according to the character of the sins. Nuns must observe as rigid rules as the priests. They must also shave their heads, dress in white and go about begging. All this could well be done without any detriment if it were not that it is all done out of devotion to an idol of whom the Bible says, "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." Psal. 115: 5-7. All who trust in them will be lost.

O that people that have the light of the Gospel of Christ would see the great necessity of bringing the world to the deluded millions.—*See, by Lucy A. Vander Smiltville, Ohio.*

NO CITY HERE.

"For here have we no counting city, but we seek one to come." Heb. 13:14.

Swiftly fly the fleeting seasons, Swiftly roll the months and years, Bearing us through various changes, Till the last great change appears.

Ever changing,— Till the final change appears.

Men may dream of earthly pleasures, They may seek possessions here,— Houses, lands, and, often treasure, And all things to mortals dear.

But they'll vanish,— For there's nothing certain here.

Titles, honors, empty bubbles,— Pleasures fleeting in an hour,— How they lure the unsuspecting, Lulled by their deceitful power.

But what are they? Only bubbles of an hour.

Here we're to continue till,— No abiding home to win; But the longest life of mortal is like stopping at an inn:— With the morning dawning.

The day's journey to begin.

But, as to our daily travel, We an object have in view,— So, this journey of a life-time, What comes next? When "Thou through?"

Ah! the ending,— Teach us, Lord, the end to view.

Let our eyes, no longer blinded, Seek a city yet to come; Seek a home that hath foundations,— Of our aims be this the sum.

Saviour, lead us, Till we reach the heavenly home.

Let our eye of Faith, unclouded, See the heavenly gates unfold, That the blood-washed heart may enter, There to walk the streets of gold.

Next pleasure?— That those gates for us unfold.

—*Effner Bond.*

COUNTERFEIT CHRISTIANS.

Another of the commonest snares which retard approach to Christ is the perception that the members of Christ's church are not always exceptionally good men. Many so-called Christians are found to slip in pecuniary transactions, greedy of gain, full of spite, and all uncharitableness. They act as a kind of deterrent on those who would, but for them, seek to live as Christians. Many who have had the misfortune in their early years to become acquainted with this spurious kind of Christian, and have never been brought into close contact with genuine Christians, have their minds so prejudiced against the Christian religion that they never can free themselves of these prepossessions. This is unreasonable, but it does, notwithstanding, delay many who, if they were day by day in contact with incontestably good results of Christian faith, might themselves be Christians. Few men independently inquire into things for themselves; they are too much inclined to be made upon them by what they meet in life.

But as soon as a man does look at the matter with an unprejudiced intelligence, he perceives that in order to judge of the efficacy of Christ's salvation he must examine those who use it, not those who merely say they do or even think they do. Many who bear the name of Christ have as little resemblance to Him as the men who parade the streets with loaves resemble the picture they advertise. The mere name of Christian or profession of faith in Christ works no charm. We can measure his influence only by observing the lives of those who faithfully put themselves under it. You do not judge of the efficacy of a foreign climate in curing disease by the dying man who has spoken much of going abroad, and professed great faith in the virtues of certain climates, but has never tried them. You do not condemn a system of education because the truants, dunces, and idlers are not turned out admirable scholars. It is quite as senseless to judge the religion of Christ by the conduct of men who have nothing Christian in, and who yet claim the religion of Christ is, and who yet claim have never put themselves under His influence.

But we may go further and assert that the very existence of these counterfeit Christians is evidence that there are genuine Christians somewhere, and that they are valuable and esteemed. In countries where there is no genuine coin, where money is not the medium of exchange, of course there is no counterfeit. The presence of what is counterfeit in religion or anything else should only have the effect of making us careful that we ourselves receive the real and not the spurious thing. But a man might as well refuse his week's wage because a fellow-workman had received a bad shilling as refuse to have anything to do with religion because he has seen some cases seem to be cause for his being so.

He who has seen some cases seem to be cause for his being so. He who has seen some cases seem to be cause for his being so. He who has seen some cases seem to be cause for his being so.

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It will be a thousand pities if the fully-fledged Christian should reveal to prevent or delay any of us from attaching ourselves to Christ. To accept such persons as the representatives of Christ is to pay them a tribute they little deserve. Fairness of mind and a regard to our own best interests should save us from accepting them as such. As we are dependent of mind should be enough to lead us to sweep them out of our path and consider Christ for ourselves, and make a trial of His influence in our own life. It is of ourselves we must at last give an account, not of others, not of the church at large. We are individually as much bound to consider and to accept Christ as if His offers came to us only. Other men are no more obliged to do justice to these offers than you are. Though the love of Christ had never yet been appreciated, it is your part now to appreciate it. Though the grace and fulness of Christ had never yet been used, it is your part to use His grace to the full. The man who has hindered you by his superficial profession and inconsistent life is no more bound to be a Christian than you yourself are. And if you say in yourself, "But I make no profession," and think you thus sufficiently excuse yourself from all Christian living, you practice on yourself a very shallow and unworthy deception. You escape the guilt of an unworthy profession by the guilt of making none. And really because the soldier who refuses to go into this great battle, and him who goes into the battle but runs away, there is not so very much to choose. *Nel.*

THE COMFORTERS.

The gods of this world, of whatsoever name or kind, are no comforters. They have no power to bring light out of darkness, or to give peace to a troubled soul. Their promises are false, their efforts are vain; they have not the power or desire to fulfill them. They that trust in them are doomed to disappointment and sorrow; but the Comforter has come; take him in, let Him control, and surely "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." He is a personal indweller, and is with every true believer, helping, teaching, comforting, sanctifying, healing, abiding, and guiding into all truth. He is as the sunshine and the air, ever ready to enter when not kept out. He is the heritage of every child of God, of every sinner who will open the heart to receive Him. He is the Comforter.

Jesus came from the Father's glory to earth's sorrows, to take upon Himself our weakness, so He could know how to provide strength. He was tempted in all points as we are, bore our sins, sicknesses and sorrows, was boue of our bone, flesh of our flesh, died, was buried, arose and ascended for us, that our sin might be turned into His righteousness, our weakness into His strength, our nothingness into His almightiness. They loved us. The Father had so loved us that He gave His only begotten Son. The Son so loved us that He gave Himself, and together they so loved us as to give us the Comforter. Jesus assured us we should receive power after that He had come upon us. If we would receive Him, the opposite of what we naturally possessed, our weakness would depart and His strength be imparted. But first we would be made conscious

of our weakness, and would learn, to know, and realize our perfect insufficiency of ourselves to do any good thing. (How long some of us take to learn this lesson!) Then we must give up our weakness, as we give up our sin; He will employ us of ourselves, we will come to an end of our resources, our services, our professions, our work, and zeal, and faith, and will thus emptied He will come in to be our strength, and we receive Him and with Him power.

Our weakness touches the great dynamo of His power, and our engine moves with power from above. There is now no trouble. Power from on high has been applied; not human power, nor oratorical, or intellectual, or logical, or persuading power; not personal magnetism, nor sympathetic influence, or eloquent capacity to stir the people. Not moral or social power, or tactfulness to move in the awakening and arousing of men and masses. This is not the power. All this may be natural, but the afflatus of which we write is spiritual, the opposite of natural or acquired. It comes only by contact with the Holy Ghost. "It is the power of God. It brings men to feel the presence and the fear of God. It leads men to know God, to love God, to obey God, to be like God, to receive God. It is God in man leading man to God." It is entirely opposite to a selfish seeking of self-importance in any way. Humble, meek, simple and lowly must they be who receive this altering gift of power, and they must not seek it to consume on their lusts; to be useful, or to be wise, or strong, or holy. Self must give out. Self is weakness, and must be placed to the Holy Ghost who is strength. Power after He comes. Power to glorify Him. Power to be simple witnesses of Him. That is the Swedish, 23. Latin, 24. Lett, 25. Lithuanian, 24. Magyar or Hungarian, 27. Norwegian or Danish, 28. Polish, 29. Portuguese, 30 and 31. Rumanian (2 dialects), 32. Rumanian, 33. Russian, 34. Slavonic, 35. Spanish, 36. Judeo-Spanish, 37 and 38. Wend (Upper and Lower), 39. Turkish, 40. Swedish.

II. ASIA (11).—1. Arabic, 42. 44. Armenian (3 dialects), 45. Azerbajan Turkish, 46. Hebrew, 47 and 48. Syriac (Ancient and Modern), 49. Persian, 50. Assam, 51. Bengali, 52. Burmese, 53. Canarese, 54. Gujarati, 55. Hindi, 56. Hindustani or Urdu, 57 and 58. Karen (Sgaw and P'wo), 59. Khasshi, 60. Malayalam, 61. Marathi, 62. Pushtu, 63. Sanskrit, 64. Shan, 65. Sinhalese, 66. Tamil, 67. Telugu, 68. Urdu, 69. Siam, 70. Malay, 71. Batta Toba, 72. Dyak, 73. Java, 74. Sundra, 75. Amoy, 76. Canton, 77. Foochow, 78. Mandarin, 79. Wenchow, 80. Mongol, 81. Japan.

III. AFRICA (13).—82. Accra or Ga, 83. Ashanti or Ojig, 84. Yoruba, 85. Elik, 86. Dualla, 87. Kafir, 88. Chuanu, 89. Suto, 90. Zulu, 91. Wahili, 92. Ganda, 93. Amharic, 94. Malagasy.

IV. AUSTRALASIA AND OCEANIA (10).—95. Anetyni, 96. Fiji, 97. Gilbert, 98. Hawaii, 99. Lifu, 100. Maori, 101. Rotomonga, 102. Samoa, 103. Tahiti, 104. Tonga.

V. AMERICA (3).—105. Cree, 106. Dakota, 107. Esquimaux.

The number of complete Bibles in these various languages which appear to have been circulated by the British and Foreign Bible Society is as follows: English, 29,578,678; Welsh, 1,069,241; Gaelic, 76,117; Irish, 15,966; Manx, 5,000; Bohemian, 193,732; Bulgarian, 27,000; Dutch, 935,508; Estonian, 6,477;

THE BIBLES OF THE WORLD.

J. G. Waad, of the British and Foreign Bible Society, contributes an article to *The Bible Society Monthly Reporter* in answer to a very common question, "Into how many languages and dialects has the whole Bible been translated?" He takes for a unit a distinct and permanent form of speech, and versions by different authors and in different characters are counted as one only. In connection with his list, which is given below, he makes the following comments:

More than one hundred languages or dialects are now honored with complete versions of the Bible. Every one is the outcome of patient scholarship and heroic faith. Every one has a high place in the history of the Church. The number of complete versions for Asia is remarkable, and as almost all have been made within this century, they are a fine testimony to the activity of modern Christian missions. Already they are more than thirty in European languages. The number of which must now have nearly reached its extreme limit, and they will probably soon be much increased.

The thirteen versions of Africa and the ten of the South Seas are also all of this century. Of Africa, at least, it is probable we have seen only the first fruits. It is busy throughout with translators, and makes every year some addition to the list of new versions.

1. EGYPTIAN.—1. English, 2. Welsh, 3. Gaelic, 4. Irish, 5. Manx, 6. Bohemian, 7. Breton, 8. Bulgarian, 9. Dutch, 10. Estonian, 11. Finn, 12. Flemish, 13. French, 14. Georgian, 15. German, 16 and 17. Greek (Ancient and Modern), 18. Icelandic, 19. Italian, 20. Croat or Serbian, 21 and 22. Lapp (Norwegian and Swedish), 23. Latin, 24. Lett, 25. Lithuanian, 26. Magyar or Hungarian, 27. Norwegian or Danish, 28. Polish, 29. Portuguese, 30 and 31. Rumanian (2 dialects), 32. Rumanian, 33. Russian, 34. Slavonic, 35. Spanish, 36. Judeo-Spanish, 37 and 38. Wend (Upper and Lower), 39. Turkish, 40. Swedish.

II. ASIA (11).—1. Arabic, 42. 44. Armenian (3 dialects), 45. Azerbajan Turkish, 46. Hebrew, 47 and 48. Syriac (Ancient and Modern), 49. Persian, 50. Assam, 51. Bengali, 52. Burmese, 53. Canarese, 54. Gujarati, 55. Hindi, 56. Hindustani or Urdu, 57 and 58. Karen (Sgaw and P'wo), 59. Khasshi, 60. Malayalam, 61. Marathi, 62. Pushtu, 63. Sanskrit, 64. Shan, 65. Sinhalese, 66. Tamil, 67. Telugu, 68. Urdu, 69. Siam, 70. Malay, 71. Batta Toba, 72. Dyak, 73. Java, 74. Sundra, 75. Amoy, 76. Canton, 77. Foochow, 78. Mandarin, 79. Wenchow, 80. Mongol, 81. Japan.

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THE FOUNTAIN OF BENEVOLENCE.

According to Christ no religion is acceptable to God which does not serve to light with heavenly comfort the path of human sorrow. The test of character is in its fruits.

And in this world of misery the character that bears no fruits of practical benevolence is not fit for the kingdom of God. Men who talk loudly about the love of God, and yet love not their neighbors, are either self-deceived or arrogant hypocrites. "We unto you, hypocrites," said Jesus to the Pharisees who made long prayers for pretense, but devoted widows' houses to satisfy their greed. "Therefore ye shall receive the greater damnation." There is hope for the publicans. The mercy of God is so broad that even penitent harlots may be pardoned. But for the Pharisee who oppresses the widow and the orphan there is no hope. "If a man say, I love God and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." How different is this religion from that which the infidel tries to palm off on the world as Christianity!

No one claims that practical benevolence is the whole of the Christian religion. In His picture of the last judgment Jesus says nothing at all about faith as a condition of salvation. The love of God is not mentioned as a requisite element of the character of a saint. Not one word is said about conversion, regeneration, or repentance, and yet he would be a thoughtless or unfair man who would claim that these things are ignored or repudiated by our Lord because they are not mentioned here. Yet some have been so rash as to set up this claim. They say, "This is our idea of religion. Christ teaches that practical charity is the only essential qualification for heaven. Doing good and showing mercy comprise the whole duty of man." This reasoning is not sound. When James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," he does not say that the whole of religion is comprehended in these two things. This is a sample of the stock of articles which compose the great system. There are other elements in religion also, but there is no genuine religion without these.

But where these fruits exist the root and seed of faith and Christian love will most surely be found. Men talk about a religion of upright and benevolent practices without faith, but where can it be found? What one of the many boasting infidels who deny Christianity has ever been seen at the side of the afflicted, ministering consolation and material aid? What one has founded and supported a charitable institution for the blind, the deaf, the lame, or the feeble-minded? There are in the United States thousands of such institutions. Many of them have been founded by States, but many also by societies and benevolent individuals; many of them by churches and Christians. But what love for the aged, or refuge for the needy, or asylum for the unfortunate, or school for orphans has been founded and supported by atheists or infidels? In the death of our brother, how many trials and many of them by churches and Christians. 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pack and the many other things that came up to think of and arrange on taking a trip, will certainly give me during to understand that time to me reader those three hours was precious.

But God prospered me. The will was written, signed, sealed and delivered; all the necessary arrangements were made and promptly at 11.55, noon, I was aboard, and the train, according to the usual American slang phrase, "pulled out," and instead of going to Michigan on Friday morning, to attend to my church services there, I was now (Wednesday evening) on a C. & N. W. train, on my way to the North-west.

On my way to Chicago, I stepped forward into the next car. In that car what did I see? Something I had never seen before. I looked over the car and saw only two full grown persons, a gentleman and a lady, and then a young girl of some twelve or thirteen years old. The rest of the passengers were all little folks of from four to six years old. I had seen carloads of children before, but not all so young and small as these were. They were children who had been gathered from the slums and the homes of poverty and wretchedness in New York city, by the faithful mission workers whose hearts go out in love toward the sorrowing and suffering ones. They had been trained, and fed, and clothed and taken care of; and now places or homes had been provided for all of them, 39 in number, in south-western Missouri, and these faithful three had them in charge and were taking them to their destination.

They were nearly all bright, happy-looking faces; the boys being a little bolder, and more forward than the girls, made advances, and offered to shake hands, and were especially cheerful. Among the girls I saw a number of fine features and really handsome faces. One of the fairest and best featured had her handsome face appear all the handsomer by a luxuriant head of the brightest red hair I had ever seen; and her hair was not marred either by the barber's shears or curling irons or crimping pins.

It was a pretty sight, when the train had reached Chicago, and the little ones were handed out of the car, one by one; the girls with somewhat uniform dresses and all in white bonnets or hoods, on the lead, and the boys, all in wide-brimmed dark colored straw hats, all marched down the platform to the waiting-room. Many strangers, and even railroad men had to stop and look at the little waifs going to their far-away homes in the West.

Even these little ones have their trials and their sorrows, and though leaving their homes of sorrow, where we, who have been used to better things, could see nothing to regret, or to feel sorry for after being taken from them, yet they have left on the minds of these children impressions which they live to cherish; and one of these little boys, one of the smallest, sat in his seat with woe-begone countenance and wept, and lamented as only a child can, sobbing "I want to go home." Ah, the old saying is true and comes with touching force to the homesick boy or girl, or even to older people, in a way that cannot be resisted:

He it ever so homely,
Or ever so unhome-like,
Looking over these children, my mind was stirred up afresh with reference to mission work in the cities—a subject on

which many of our own dear people are much interested.

It seems that experience has proved that the best that can be done to help these lost, forsaken ones in the cities, is to take them out into other society and put them under better influences. And what other societies have learned in their work, our Mennonite people will also have to learn; that in order to accomplish that which will be for the permanent benefit of those that are deep down in the slums of vice, is to take, at least the children, and bring them out into pure air, and clean homes, and surround them with a good moral and religious atmosphere, and they will generally become good and useful members of the church and of society.

A good children's home on a large farm, in the writer's opinion, is the best means of doing effective mission work, that will be a blessing both to the children and to the church.

This article may be long enough for our readers this time; so for the present farewell.

Elkhart, Ind.

FOR the Herald of Truth. PRAYER.

III.

BY AARON LOCKER.

The effectual, fervent prayer of a righteous man availeth much. James 5:16.

The availing prayer, or the kind of person whose prayer avails.

Another rendering of the text is, The effectual fervent prayer of a righteous man accomplishes much in its availing.

1. *MUST BE A RIGHTEOUS MAN.*

(a) *Not in the absolute sense.*—It is mockery for the wicked man to pray as the righteous. God has not promised to hear him who continues on in sin, *i. e.*, makes a habitual practice of sinning. Yet He does not require absolute perfection, *i. e.*, that we be so pure and holy that God could not behold any evil in us.

Elijah was not a perfect man in that sense. He became discouraged at the threat of a wicked woman, and asked God to let him die at once, just after the mighty victory on Mt. Carmel, where Elijah's God answered by fire—he being the only representative there of the true God; and so signally vindicated His wrath on His enemies, the false prophets.

Elijah was a man of like passions as we are, yet, when he prayed earnestly that it might not rain, it rained not for the space of three years and six months. He prayed again and the heavens gave rain and the earth brought forth her fruit.

Peter was not perfect in his conduct at Antioch, Paul says he walked not uprightly according to the truth of the Gospel.

Peter prayed in the death chamber of a Dorcas. He called to her and told her to arise. She opened her eyes and sat up, and Peter presented her to her friends alive.

Suffice this to illustrate how the prayer of men of God, who were not righteous in the absolute sense, yet availed with God.

(b) *In a legal sense.*—Impiety.

Abraham was not righteous in the absolute sense. He believed God. He did not stagger at His word. He was fully persuaded that what He had promised He was able also to perform.

Therefore it was imputed to him for righteousness. Obedience to God is the highest law. He who strives to walk according to God's law of righteousness, holiness and truth, though he makes mistakes, yet is he counted righteous in God's sight, because he makes confession of all that he sees in him that is impure and unholy.

"Ye shall do my judgments and keep mine ordinances; to walk therein: I am the Lord your God."

"Ye shall therefore keep my statutes, and my judgments; which, if a man do, he shall live in them: I am the Lord." Lev. 18:4, 5.

He who transgressed the law became a sinner, and must obey the law by offering a sacrifice for sin. Offering the sacrifice did not undo the wrong, yet God imputed him righteous who obeyed.

David describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, whose sins are covered up, blessed is the man to whom the Lord will not impute sin. Rom. 4:6-8.

(c) *In a gospel sense.*—Impaired.

A man is righteous in God's sight, because he accepts Christ as his righteousness.

All our righteousness is as filthy rags. Isa. 64:6.

For Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4.

Paul says a man is justified by the faith of Christ. Gal. 2:16.

Our righteousness counts nothing in the sight of God, outside of Christ. As His righteousness is imparted to us through faith, we are righteous before God.

By grace are ye saved through faith and that not of yourselves, it is the gift of God. Eph. 2:8.

Saved from sin by free grace. Saved to a righteous life by free grace.

Not of works lest any man should boast. Eph. 2:9.

Paul knew his own righteousness would prove insufficient for him, and says, I count all things to be lost for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith. Phil. 3:8, 9 (I.V.).

God has given to man this means of grace by which we can live in communion and fellowship with Him, and that we may bring heaven to earth; the means by which we move the arm that rules the universe. So much is to be learned in order that we may be efficient in its use. Would that we all would do as the disciples did who came to the Master and said, "Lord, teach us to pray." Luke 11:1. Much is being lost because we do not meet the conditions in which it is possible for our prayers to avail. On every side we hear the cry, "Come over and help us" and we wonder why the Lord does not send forth more laborers into His vineyard, Christ behead the multitudes scattered as sheep having no shepherd, and said, The harvest truly is plenteous, but the laborers are few. I pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9:38, 39.

Why did not He pray? who was always successful, would not one of His prayers avail more than all theirs? And would not He, whose the harvest was, send forth laborers in due time without their prayers?

The answer to such questions as these shows us how much depends on our prayers.

God has bestowed on us the high honor of proclaiming to all the world the glad tidings of salvation. He has supplied us with every necessary means to carry forward the work successfully. Our failure to use the means provided will bring disaster to many souls. How great is the responsibility that rests with us as disciples of Christ, to whom God hath given the ministry of reconciliation, and who are ambassadors for Christ, praying in Christ's stead, that lost ones might be reconciled to God. For he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. 2 Cor. 5:21. LORD, TEACH US TO PRAY.

Siddlote, Pa.

SERMON.

DELIVERED AT BERLIN, ONT., FEB. 3, 1897, BY DAVID GABER, OF ORRVILLE, OHIO.

SCRIPTURE LESSON, ACTS 2:41, 42.

Go ye therefore, and teach all nations, etc., Matt. 28:19, 20.

Last evening we tried to tell you of the necessity of repentance and a true conversion, and we tried to show you what true repentance is, how it consists of a godly sorrow for sin, a willingness to make restitution, and how all the necessary fruits must follow after. By this we show that we mean to live for God, and no more for the world.

This evening we will talk on the subject naturally following that, and I fear some people do not come so far. They repent of their sins, but they stop there, they go no farther. Others again go so far as to be baptized, but they stop there. We want to go on in this work; and obey the commands of God. Therefore I think it is proper to talk on this subject to-night. It is one of great importance to everyone of us.

I want to speak especially on verses 19 and 20 of the 18th chapter of St. Matthew. Jesus says, "Go ye therefore, and teach all nations, etc." This was Christ's last command. Before He ascended up on high, He gave this command to His apostles, saying, "Go ye therefore, and teach all nations." By this we see that God is no respecter of persons; He loves all people, and loves nothing, that feareth Him, and loves righteousness, is accepted of Him. We have an all-wise and merciful God ruling over us, and you to-night, if you wish to hear and receive His message, will be accepted of Him: He is always willing to receive those that come to Him, and now the message comes, "Go." They that are called should "go." They should not tarry long, but "go." When Jesus had ascended His disciples stood there gazing up toward heaven watching Him; two men in white apparel appeared to them and told them to stay at Jerusalem, until they were endued with power from on high, and not to stand there gazing toward heaven.

After receiving that power they could speak, and the people "gladly received the word," etc., they were "instant in season and out of season." This is what some of us, even ministers, are lacking

We have not the courage and the boldness to preach the word of God. I know there are many preachers in the world who hold up Christ and say He "came to seek and save the lost," but I tell you, many preachers make a great mistake in this. They hold up Christ so far, but fail to teach people about keeping His commands. Christ says, "Teach them to observe all things whatsoever I have commanded you." There are plenty of preachers that go out into the mission field that fail to do so, and I would say they had better wait until they are willing to do this, no matter how good they may preach, otherwise.

But when God sends us to preach and teach we are to "Go." Now, He tells them to "Go and teach all nations." When Christ was here upon earth He gave the apostles power to do wonderful miracles, before sending them on their mission. We sometimes seem to lack that power. And what does Jesus say in the Word? "Go ye apart into a desert place, etc." They had done a great work for the Lord, and perhaps were weary and worn, and needed rest. Perhaps we should take a rest like that, too, sometimes. It seems to me the Master would rather see us come to Him a little worn and tired by trying to do His will, than to be at "ease in Zion," too many are "at ease in Zion," now.

Now then, the commission to us is to "Go, and teach all nations," etc. Now, "teaching" here means, in my mind, to tell the people God's will; to make plain to them all His commands, that they are to be observed. We must know the plan of salvation, if we would do the will of Christ, and knowing this we will want to observe all His commands; it is necessary that we do so.

I want to teach only that which the Word requires, even as Paul says: "I am determined not to know anything among you, save Christ and Him crucified." In this we are to choose. Salvation is a free gift. Christ has come to redeem and save us, and He says we may accept Him, "without money and without price." He asks of us no price but to "sell that we have" and accept salvation.

There are some people who will have to sell more than others, because they have a little more *self-righteousness*. They have too much of this world, and too much of some other things that must be sold out entirely if they want Jesus Christ. But if we are earnest we will do this for joy. I know how it is now-a-days with many people. They do not receive this joy, somehow or other, and they do not want to sacrifice anything. "Well," they say, "these things are so dear to me!" (This is carnal nature.) "I cannot give them up."

But I say everything that stands between you and your God, *sell it, sell it, and do it through joy.*

How is it, brother and sister, here to-night with your services that you give Jesus? Do you do it because you have to, or because you feel that you must? Do you do these things because it is the rule of the church? There is such a thing as having a form of godliness, without having Christ in the heart. We may have the form, but deny the power thereof. Now He says, "Go and teach all nations," go to those who have ears to hear, and "hearts to understand." Make the words of salvation plain to them. I fear we do not always make these things as plain as we should.

Do you know that you are a sinner, and that you are condemned, and have displeased God?

Do you know that Jesus Christ came to save that which was lost? "Yes," but I am not willing to accept these teachings, to come down so low," Christ says, "Teach all nations." Now to-night we have many people before us, and I trust with "ears to hear and hearts to understand," and we want to "teach" to-night. We have here held up to us Christ. Now He says, "Teach all nations," etc., baptizing them in the name of the Father, etc. Believing comes before baptism. Here I may remark, that some people baptize infants before they can believe. I would like to have their strong reasons for doing so. *Believing* comes first, in my estimation. He says, "They that believe and are baptized shall be saved. This is what the Bible says. Arguments are brought up like this: 'The Apostle Paul says at one place, Rom. 6:3-4, "Know ye not, even so, other places we read of whole households being baptized. But if you read on you will find out also that all that belonged to the household heard the word, and believed, and were baptized. Only those who believed were baptized. In my estimation this teaching of infant baptism is doing a great deal of harm. People say, 'I am baptized, I am a Christian; I am all right; I was baptized long ago, they tell me so.' The Bible says, 'Baptism is not a washing away of the filth of the flesh,' etc. Maybe some of you think I ought to teach a form of baptism. But I do not see so much in the *Form*; though a great many people do, and many even quarrel and dispute about this same thing. A certain man once spoke to one of our sisters in Indiana and said: 'You are too good a sister to be lost.' I guess I won't need to tell you why. 'Because you are not immersed.' Why, friend, I do not hold up baptism to be your and my Savior. I am satisfied with my baptism. I was baptized in the water, with water. And I won't say that that is the only right way; and I am not here today that those who are immersed are not all right, too, and they have done so with a good conscience toward God. Some do not see anything at all in baptism, and yet it is a command. Jesus Himself was baptized. He said, 'Suffer it to be so now,' etc., and He also says, 'Go, and teach all nations,' baptizing them, etc. Now in my estimation the soul that comes out on the Lord's side, and is not willing to go farther, and does not intend to do these things, cannot go on without it. God knows the 'thoughts and intents of the heart.' He knows who desires to obey His commands, and do His will at any cost. This is what caused many to suffer as martyrs in the 15th and 16th centuries. Some are too proud to be baptized. But I think when people are really filled with God's love, they do desire and permit this rite to be performed. Let scoffers come and say, 'It is not necessary.' A great many say, 'I want to observe the right way. I want to be baptized just like Jesus was.' Some say it is immersion, some say sprinkling. Some pouring, some once immersion, and now, having all these preached, how shall I decide? Let me in doubt about this question. I am very much to be fully persuaded in his own mind, etc. Where do they get immersion from? 'Like as Christ was raised

up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

I believe we are baptized into Jesus Christ by the spirit, and not by water baptism. *Never!* He says, "By one Spirit we are all baptized into one body," etc. And our text says: "Baptize them in the name of the Father, and the Son, and the Holy Ghost." Now we will look at the children of Israel as they passed through the Red Sea. You say there was water on both sides, and the Lord over head? Yes, but they went through dry *shad*, did they not? It seems to me this ought to be sufficient for this. I have failed to find any argument to make me believe my baptism was not right. I have found none. You may say, "They were all baptized unto Moses in the cloud," etc. We read in Psa. 106, when Moses and Aaron were sent out, they obeyed God's command, and wonderful results followed this obedience. And they were all baptized unto Moses in the cloud, etc. 1 Cor. 10:2.

It seems to me it is plain that baptism means a pouring out and I don't care what you may say about the word used meaning this and that. I am not a Greek scholar, but did not John say to those whom he baptized, "I indeed baptize you with water," but He shall baptize you with the Holy Ghost." I believe water is applied. I cannot make anything else out of it. "I baptize you with water." He shall baptize you with the Holy Ghost and with fire." What is that? The prophet Joel says, "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy." This water baptism is to be a type of that spiritual baptism. There is not so much in the form. I do not say that my way is the only way. I do not say that your way is wrong if you were immersed, and feel fully persuaded in your own mind that it is right for you. But do not try to make people believe that immersion is the only true mode, that there is no other Christian mode of baptism but that, because you are not able to prove it.

Now, He says, "Go ye therefore, and teach all nations, etc. Lo! I am with you always, even to the end." Here then, there is a promise following. *He will be with us always.* In Acts 2:41, 42, we read: "They that gladly received the word were baptized, etc. We have been holding up to you the Word of Life. Christ has risen from the dead, and ascended on high, waiting until His enemies be made His foot stool, etc. Now, sinner, what are you going to do? Are you going to accept Christ, obey His teachings, be baptized, and go on in the work? The commands of God will not be hard, His service will be easy if you trust Him fully. Jesus Christ helps us to bear up under all the trials and troubles of life. His commands are not hard.

"How gentle God's commands, how kind His precepts are." O, yes, they will be a protection to us. "He shall cover us with His feathers." In my estimation all God's commands are a protection to us. We must take the Bible, and read, and claim all its precious promises as ours, and find there all that we must do, and remember He has promised to be with us, to the end."

But now, while we are baptized in the name of the Father, Son, and Holy Ghost: is that sufficient? No. We should be baptized with the *Holy Ghost*

and with fire. It takes the Holy Spirit to lead and direct us into all truth. If we are baptized with fire we are willing to be led into all truth. And if not, we are not obeying that portion of scripture. Some do obey it, and are church members. But that is not enough. It takes a true heart conversion, a heart filled with the love of God in order to reach at last that haven of rest. And when we are endued with that Holy Spirit, we have power, and we must have it to do God's will.

There are four baptisms: The water baptism, the Holy Ghost baptism, the fire baptism, and the baptism of suffering. We want to receive all these baptisms if we wish to do the whole will of Christ. And He says, "Lo! I am with you always," etc. But God promises us. We want two oars on our boat. We must still trust in His blood, and abide in His Spirit, then we can row up stream. We do not need any oars to go down stream, but to go up stream we must have the two oars of Faith and Works. Now, what is the baptism of suffering? You will know how Christ Himself often suffered. Follow Him! He goes into the Garden of Gethsemane; praying in an intensity of agony that is inexpressible. Oh! how He suffered! And many of us pass through much suffering, but Christ has promised to be with us. Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," etc. Now then, we are crucified with Christ unto death, that like as Christ was raised up from the dead, even so, we also should walk in newness of life. "He died unto sin once," etc. If you suffer in the flesh cease from sin. If you cease from sin you come into that condition, as the Prophet Isaiah says, "O, Lord, I will praise Thee," etc. Isa. 12:1.

Even if there be those who point the finger of scorn at you, just "go on," do not try to make people believe that immersion is the only true mode, that there is no other Christian mode of baptism but that, because you are not able to prove it.

Now, He says, "Go ye therefore, and teach all nations, etc. Lo! I am with you always, even to the end." Here then, there is a promise following. *He will be with us always.* In Acts 2:41, 42, we read: "They that gladly received the word were baptized, etc. We have been holding up to you the Word of Life. Christ has risen from the dead, and ascended on high, waiting until His enemies be made His foot stool, etc. Now, sinner, what are you going to do? Are you going to accept Christ, obey His teachings, be baptized, and go on in the work? The commands of God will not be hard, His service will be easy if you trust Him fully. Jesus Christ helps us to bear up under all the trials and troubles of life. His commands are not hard.

Now, about going to law. Love your neighbor as yourself. Live peacefully with all men. Brother, do you observe this? I believe Christ wants us to do this. Some think I mean only such things as foot-washing and plain dressing, but not so. I hope I am not so mean and narrow-minded as all that; to have a form of religion, and deny the power thereof. It includes other things, too. Search the Scriptures, and see what they say about these things. Read where it speaks about the prayer head covering. Some say it is not necessary. A hat does just as well. But most of these hats here do not look much like a prayer head covering. They come to come and pray, "Lord Jesus, I am Thine," etc. It seems to me you cannot do it. I believe that which is wear for cold and heat does not signify, this covering. It is to be a covering, a sign to show what we are.

Some see that it is right to do this, but they are too proud. Pride will bear us down into the dust, sometimes, but when we come to God with sincere hearts, our pride is done away with. These things are not our commands. They are the commands of God, and He wants them to be observed, and when the heart is filled with love they will be observed. To be a Christian means to be observed.

100

Enterprise, Va.

Hymns she requested us to have prayer with her. Such visits, we believe, are helpful. We realize God's blessing in such work more perhaps than any other, for these poor souls do not go to church and consequently have no one who is interested in their souls, and very seldom hear the voice of praise or prayer.

Recently one of our S. S. girls was sick. We went to visit her. Her mamma is dead, and she, a girl of ten, with her sister, two years older, are keeping house for their papa and little brother. We found Tressa sick in bed, patient and smiling, regretting only that she could not help the sister who was busy with the work.

These girls are doing quite well with their housekeeping, and when well, manage to go to school; they come to Sunday school regularly and are of our brightest pupils. How we pray that they may early accept Jesus and live for Him.

With best wishes to all our readers, and another plea for special remembrance at the throne, that we may be "strong in the Lord and the power of His might" we remain your mission workers in Chicago.

L.
March 5, 1897.

FINANCIAL REPORT

Of the Menomonee Evangelizing and Benevolent Board for the month of February 1897.

RECEIPTS.

Evangelizing.

Chapel Cong., Hancock Co., Ohio,	6.25
Mattie Burkholder,	3.00
H. Welly returned,	1.90
Osbourn Co., Kan. Cong.,	8.15
A Friend, Eastern Pa.,	25.00
Bowne Cong., Kent Co., Mich.,	12.85
A. B. Eshleman,	1.00
Annie Kratz,	1.95
"Canada,"	15.00
Mount Zion Cong., Morgan Co., Mo.,	6.00
J. Metzler,	1.00
Total,	82.80

Chicago Mission.

J. S. Augspurger,	5.00
Messant Hill Y. P. M., Wayne Co., O.,	3.00
Mattie Burkholder,	6.00
Mary Gehman,	3.00
A Friend, Allensville Pa.,	2.00
McVeetown Bible Class,	6.05
J. D. Showalter, Ladd, Va.,	1.00
Chapel Cong., Hancock Co., Ohio,	5.00
Yoder Mission Box, Elkhardt,	7.40
Friends, Elkhardt,	2.00
A Friend, Gordonville, Pa.,	1.00
Total,	40.15

Orphans' Home.

A. B. Eshleman,	1.00
J. D. Showalter,	1.25
Lizzie Iwoner,	2.00
Total,	4.25

Armenian Sufferers.

Mattie Burkholder,	3.00
A Friend, Elkhardt, Ind.,	3.50
Blooming Glen S. S., Bucks Co., Pa.,	15.00
Total,	21.50

Foreign Missions.

J. S. Augspurger,	5.00
Mattie Burkholder,	6.00
East Zora Almer Memmonite Cong.,	
Perth and Oxford Co.'s, Ont.	50.45
Total,	61.45

Armenian Orphans' Home.

J. B. Reist,	2.50
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India Relief Fund.

J. B. Reist,	2.50
SUMMARY.	
Evangelizing,	82.80
Chicago Mission,	40.15
Orphans' Home,	4.25
Armenian Sufferers,	21.50
Foreign Missions,	51.45
Armenian Orphans' Home,	2.50
India Relief Fund,	2.50
Total,	235.15

DISBURSEMENTS.

J. K. Brubaker, balance Ind. work,	18.00
Daniel Burkhard, for workers in Neb.,	8.15
Philip Nice, to Keokuk Co., Ia.,	5.50
Noah Metzler, Kent Co., Mich.,	5.00
H. Welly, for different workers in Ind.,	2.40
Samuel Yoder, to Branch Co., Mich.,	40.35

Chicago Mission.

Rent,	28.00
Living,	12.15
S. S. Supplies,	.02
Postage and Stationery,	1.28
Street Car Fare,	.90
Coal,	7.00
Drayage,	2.25
Window Lights,	1.90
Incidentals,	1.25
Total,	55.05

Armenian Sufferers.

Brown Bros., New York,	34.25
SUMMARY.	
Evangelizing,	40.35
Chicago Mission,	55.05
Armenian Sufferers,	34.25
Total,	129.05

The mission workers kindly acknowledge \$4.00 from Sarah Bare for workers personal, and a number of boxes and barrels with provisions from the following places: Eldia, Ohio, New Stark, Ohio; Ligonier, Ind., and Gordonville, Pa. Gratefully acknowledged.

Exec. Com. { A. B. KOLB, Pres.
G. L. HENDER, Secy.
C. K. HOSTETLER, Treas.

For the Herald of Truth.

SOME TESTIMONY FOR SIMPLICITY FROM THE EPISCOPALIAN SIDE.

By JOSEPH W. LEEDS.

Reading an account of the mission tour of George C. Grubb, a minister, Edward C. Millard and wife, and several others from Great Britain, in Australia, Tasmania and New Zealand (1891-'92), I was interested to note the faithfulness with which they enjoined simplicity in the daily walk, and non-conformity with the world's entangling amusements. The company were perhaps all of the religious denomination of Episcopalians, but seem to have come away in considerable measure from the mere letter and form of the Establishment into the liberty of God's Holy Spirit.

At East Kew, in Australia, a fine lady was met with, who had been brought up in the full round of world-serving pleasures, the theatres, races, gambling, novel-reading, etc. She had been used to wearing a great show of feathers on her hat, and although she came under heart-felt conviction that this was "pride of personal appearance," the fear of what other people would say if she turned back her fringe and took out the feathers made her resist this conviction for several days. "The Lord gave her no peace, however, and at last she obeyed her conscience, and the joy

and peace that filled her soul spread through her whole house. She took the feathers and went into the garden to bury them, but changing her purpose, returned into the house and burned them. The servant girls who saw her go to the garden with them, and who were at the time unconverted, told their mistress some days later: "We were watching to see where you buried those feathers, so that we might dig them up afterwards."

At Geelong, where two appointed meetings for women were held, a concern was brought out as to how to find time in the midst of household duties for the daily reading of the Holy Scriptures. The wife of E. C. Millard pointed out the likelihood of backsliding when this was neglected, that "notwithstanding the multitude of home duties, our spiritual food is as necessary as our ordinary meals. One lady was greatly convicted because she said that here had been the great difficulty in her way. The Lord had shown her that if she did her hair in simple style she would then have time to read the Bible. In the morning, for she had been spending one hour and a half daily at this one thing. May the Lord deliver our mothers and sisters from such waste of time."

At the close of one of the evening services at this place, a quite remarkable incident occurred, as happening in a house of worship of the established church of England. E. C. Millard, the compiler of the book from which I quote, says that his wife "took her stand by the lectern, and was blessedly guided in what she said. She pointed out that it was the fear of 'what men think or say' that had kept her silent for so many years, and that she wished to testify that the Lord had completely delivered her from this bondage of fear, and that Christ had satisfied her heart with Himself; but that the Lord only blesses us according to our willingness to obey in the future. One lady just going into the mission field said she had never before that night 'yielded her lips.' * * * The lay reader of this district, up to the time of the mission, was one of those who think that to seek to influence the world by joining in its 'harmless amusements' was the best thing to do. Now with a broken and a contrite heart he sought to be delivered from the love of the applause of men, and received from the Lord the cleansing he needed." An interval of "silent prayer" is spoken of as occurring at this meeting, as also on various other occasions.

At Bainsdale in Gippsland (Victoria), an invitation to take tea extended by one of the townspeople was accepted, partly because of light being desired upon a difficulty in the family as to "how far one ought to go against public opinion. In this case it was a question of one of the girls in the family having promised to act in a *tableau vivant*. This she did before the mission began, but now, hating the whole thing, wanted to get out of it, while her mother kept her to it by saying, 'You know you promised to act, and you must not break your promise, my dear.' There seemed to be considerable exercise of united prayer upon this matter, and in a few days the announcement was made that as all of the girls who had expected to act in the *tableau* had been convicted of its wrongfulness and did not want to go, it had fallen through."

The following circumstance is narrated as happening at North Fitzroy: "A lady from a distance came up to Mrs. Millard at the close of one of her after-meetings, and said, in great distress, that the real hindrance to her definitely receiving the blessings brought forward so prominently in the mission was, that the clergyman in the parish where she lived had told her that every blessing was received in baptism and confirmation—viz., regeneration at baptism, and the power of the Spirit at confirmation. The lady told him that Mr. Grubb preached quite differently, and she had heard him say that many needed forgiveness of sins and the power of the Spirit, although they had been both baptized and confirmed. 'Oh,' said the clergyman, 'that is easily accounted for by the fact that Mr. Grubb belongs to the church of Ireland, and their prayer-book is totally different to the church of England.' Nevertheless, the note is made, 'there is no material difference.'"

G. C. Grubb and E. C. Millard give outspoken testimony against the numbing of a "service" in monotone, which high churchism has in many quarters copied from the ceremonialism of Rome. Quoting 1 Cor. 11 concerning speaking words with the understanding and not in an unknown tongue, Millard's account says that G. C. Grubb's clear pronunciation made it possible for all to hear. "He certainly practices what he preached one day at a ministers' meeting, when he said, 'Oh, that all preachers of the gospel would open their mouths so that the congregation might hear the words of the prayers and the sermon!' pointing out that it had more than once been remarked to him of different churches that no one could possibly understand what the clergy were doing in the chancel, there being only a monotone sound, and the service so elaborate that although every good churchman had a prayer-book, it was necessary to have a special education to be able to follow over five minutes."

At Sydney, "we passed about 1,500 to 2,000 children marching to a Roman Catholic confirmation service; and we are sorry to find that the Christian people here seem to see no reason why they should take any steps to enlighten these 'blind led by the blind,' before they 'fall into the ditch.' But when it is a known fact, that to gain their purpose these priests and nuns *alter* Scripture, the matter is serious beyond question. For instance, children have cards 'given' to them with a picture of the Virgin Mary, and underneath the words, 'Suffer the little children to come unto me,' etc. the Virgin, and signed by the priest. Then again, they also misquote John 3: 16, and say, 'Mary so loved the world, that she gave her only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

At Paramatta, a young man who was remarked to be one of those who professed to be wholly the Lord's, was noticed near the church building smoking a cigarette. He was asked if he had made the habit a subject of prayer. He said he had not, but was willing to do so forthwith. Two days afterwards he came to the faithful questioner and said that although he had laid the matter before the Lord, he was afraid that at first he still wanted to stick the habit and had not fully surrendered his own will, yet had he strength to ask the Lord to deal plainly with him. "The next

morning," he continued, "while I was dressing, I smelt smoke, and wondered where it came from. Opening my door I went to my young brothers' room, where I found both of them smoking cigarettes, and, as the elder is under eleven, I felt it must be wrong for them. So I said if they would never do it again I would join with them; and I do so thank you for speaking about it, as since I have given it up the Lord has given me a peace and ease of conscience that I never had before."

At Sydney's suburb of Balmain on the westerly side of Darling harbor, a newspaper reporter, whose wife and family had suffered for many years from his intemperate habits, "was completely broken down by the Spirit of God, and after a long time of misery and agony of soul, was led to receive Christ as his Savior and Sanctifier." In an after letter of thanksgiving this man wrote concerning his redemption from the tobacco enslavement: "The morning after my conversion when I awoke, according to habit I took my pipe; but before lighting it I felt, 'This is not of the Father, but of the world.' So I put it in the fire, and the desire for it went away instantly; although I have been such an inveterate smoker that I almost lived upon it." His little boy of five years being told by the mother of his father's surrender of habit, replied, "Dere mudder, I told 'em so. Didn't I ask Jesus to make him good?"

At Hobart, Tasmania, a young woman who had experienced a change of heart during the mission came up to E. C. Millard and said: "I have had a difficulty to face and it is just this: Before I was converted I accepted an invitation to the ball to be given on board Her Majesty's ship—now you think it would be very wicked to go?" It was asked her, "would you enjoy yourself if you went, now that you are converted?" She admitted that she would not, and that she would be quite unwilling to speak to her partner about her newly found Savior. Then it was shown to her how those who knew of her profession would naturally say: "If that girl is really what she says and believes, the ball-room is no place for her"—for it will sometimes be found that worldly people are well able to give one an idea of what a Christian ought to be. The young woman was well convinced by this practical view of the subject, and exclaimed—"I've been to my last dance."

No less than one hundred refusals were sent to the invitation to the ball on shipboard. It should be added that in parting with the young convert it was very properly said to her: "The best thing is for you always to go to the Lord, and He will distinctly tell you what to do." He, the Physician of value, is a safer guide, if diligently inquired of, than moralist, minister, or priest.

At Wanganui, New Zealand, authority not having been given the church of England clergyman to open the church building for the mission, a satisfactory meeting was held in that of the Presbyterians. An instance is here given of an instructive change which came over an Episcopal missionary to the Maoris. Impressed by the simplicity of the visiting brethren, and the blessing which seemed to rest upon their labors, he silently waited before the Lord, "who so cleansed and filled his heart that he became a changed man. He laid aside his old manuscripts and trusted the Lord to give him a message that would

come straight from the heart." Eight months later, writing to G. C. Grubb, he says, in the beginning of an extended letter: "Over and over again I have prayed to the Lord not to give me any more joy because flesh and blood could not endure it; but He taught me to pray for a bigger heart, and now there is room for all. I used to sing, 'I've reached the land of corn and wine,' etc, but I did not know anything about it then; and now the Lord has stationed me on the highest mount of Babelah Land, and it is all glory. 'Praise the Lord, O my soul!' 'My soul doth magnify the Lord.'"

Send, Pa.

For the Herald of Truth. CHRISTIAN LIBERTY.

By D. G. SCHROCK.

To many people outside of the church it seems strange to hear of the *liberty* of Christ. It seems to them that Christians are bound by so many laws, and rules, and regulations, that the *liberty* they enjoy must be of a strange kind. Indeed, to them the church seems to wear a halo of gloom. Of course such a way of looking at Christianity is all wrong. The secret agents of Satan are very active, and make use of every point possible to make Christianity appear unpleasant. But, if we are faithful to our leader, we will not permit our religion to be shown in false colors—on the contrary, we will defend it and show its truth.

One great trouble is with Christian professors themselves. Many have a wrong notion of their relation to God and the service they are expected to render Him. They seem to regard it as a service for wages, and their concern seems to be to get safely within the "pearly gate" themselves, regardless of what becomes of others.

By such, Christianity is regarded as a law—a system of rewards and punishments to be dealt out according to deeds done regardless of motive.

The law of Moses was a perfect system, why, then, did it fail and make a new dispensation necessary? One reason it failed was because it entailed bondage. The human mind is so constituted that it cannot exercise its highest powers under restraint. Religion is a growth as well as a revelation. We must "grow in grace" and growth cannot take place except where is the element of *freedom*. The law of Moses gave no room for growth. Its decrees were rigid and merciless.

Some one has beautifully contrasted the *law* and the *gospel* in the following: Law says, this do and thou shalt live; gospel says, live and then thou shalt do; law says, pay me that thou owest; gospel says, I frankly forgive thee all. Law says, make you a new heart and a new spirit; gospel says, a new heart I will give you. Law says, the wages of sin is death; gospel says, the gift of God is eternal life through Jesus Christ our Lord. The law demands holiness, *gospel gives holiness*. The law says *do*; *gospel says don't*. The law makes blessings the result of obedience; *gospel makes obedience the result of blessings*. Law places the day of rest at the end of the week's work; *gospel places it at its beginning*. The law says *if*; *gospel says therefore*. Under the law salvation was wages, under the *gospel*, salvation is a gift. The law was given for the re-

straint of the old man; the *gospel* was given to bring *liberty* to the new man. We thus see the advantages of the *gospel* over the law; yet, the law also had its place. It was to train the minds of the people for the reception of Christ. Yes, certainly, laws have their places in civil life—their place is to restrain evil-doers and to protect those who desire to do well. It has been found necessary to keep upon our statute books a law against stealing. But how many refrain from stealing simply because our laws forbid it and punishment follows its violation. We refrain from it because it is *wrong* to steal and we *desire* to do right.

Laws have their place in the church. Rules are necessary, but *not* for the punishment of evil-doers. When the church, or what goes by that name, assumes the employment of the criminal court it is woefully out of place. Rules in the church are to interpret the law of Christ to the needs of the present time and of the community in which the church exists. They are to point Christians on their way; *not* to confine them to it. Like the "guide" board, and to fences along our highways, they are to show so much to prevent trespass as to show the way. The Christian traveler never feels the "guide-board" a restraint; but rather rejoices that the way is made plain.

The law of Christ is a universal law. It is applicable alike to the naked savage of Africa and to the inhabitant of Alaska; to the prince in his palace and to the maid behind the mill. It is the law of *love*. "Love is the fulfilling of the law," to *obey such a law* is no bondage. It is no longer a service rendered in the hope of reward; but a labor performed gladly in the spirit of him who said, "Though he lay me yet will I trust in him." Sin drags and sin enslaves; all through the Bible chains and bonds are associated with sin, but with Christ came freedom. "If the Son, therefore, shall make you free, ye shall be free indeed. The letter killeth, but the Spirit giveth life."

Compare our sweet religion with the rules of Mohammed. Mohammedism imposes the strictest rules of daily conduct. It minutely describes the times, places and manner of prayer. It imposes a fast to be kept at certain seasons for a whole month from early dawn till sunset. At such times all nourishment is taken at night. Christ gave no such rules. The Christian's time of prayer is always. His place of prayer is every where. Every act he performs is done with the consciousness that he labors for a loving Master whom he loves better than all else besides. Christ gave us what is far better than all the law and the prophets—the new commandment of *love*; and with it He gave that grand gift, *liberty*.

Let us thank Him for it and pray for wisdom to use it rightly.

Goshen, Ind.

For the Herald of Truth.

AWAKE! AWAKE!

By BARBARA SHERR.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression," etc. Isa. 58-1.

Thoughtful and observant Christians need not be told that unbelief and skepticism are rampant among the people. "While men slept the enemy sowed tares," and while so-called Christians

have been busy with their denominational issues, and middle walls of partition, the enemy has been storming the out-works and comes in like a flood on every hand, and in every way, shape or form. Once the question was, "How shall men worship God?" Now with many it is—"Is there a God to worship?" True, we find tokens of progress in good on every hand, but we also find a most alarming progress in evil.

We find throngs of people hanging upon the words that fall from the lips of an eloquent blaspheer who so misrepresents and perverts the word of God that it warps their judgment and wrecks on their lives. They become indifferent as to the future, and the hereafter gives them no serious thought.

Is there not a vast amount of unbelief at the bottom of this indifference, and the opinion fostered that Christianity is simply cant and a fraud, the Bible a myth, the Church an incumbrance, ministers and members fools or knaves, dopes or hypocrites, such assertions are freely made. Is it strange then if they believe this, and many more stand in doubt, especially in view of the character of many who profess to be followers of the meek and lowly Jesus, but who in works and deeds deny and dishonor Him? Does not this vast amount of sham religion and indifference and sectarian strife of professing Christians tend to strengthen inidelity and unbelief?

There is no denying this fact, and to one who is observant it is quite apparent, and its influence is seen and felt on every side, and in every vocation in life, and what are Christians doing to counteract these influences or refute the teachings of unbelievers? It is not enough that they should be safe themselves, but they must also consider what must be done for others who are in danger, and who know nothing of the gospel of Christ and are misled and swept on to ruin. Some one may say, "But what can be done?" Great things can be accomplished when Christians get *ready to do it*. The trouble is that so many who are taking their ease, who like to sit under their own vine and fig tree, and heed not the bugle call of their Captain. And because of this and the timidity of so many Christians, infidels are waxing bold. Goliath struts about because Israel hides in the tents, but let every Christian, like David, get his sling and his smooth stones from the brook and help to slay this giant and he will be overcome, for the battle is the Lord's. The conflict with the prince of darkness and his emissaries is not to be carried on by soft arguments, or still softer words, but with acts and words that burn. The champion of the faith must not only preach the word, but he must be instant in season and out of season, reprove, rebuke, exhort, and all manner of wisdom, for it is a right for the very life of society, and, above all, the never-dying souls of men, and sceptics must be made to feel that their theories are in the grip of men who are in earnest and who know what they are about. Let us lay human traditions aside and take up the line of defence originally laid out by the Captain of our salvation. Let all Christians stand firm, put on the whole armor of God, gird their loins with truth, having on the breast plate of righteousness, and with the gospel of peace, above all have the shield of faith, the helmet of salvation and the

sword of the Spirit, for we have to wrestle not only with flesh and blood, but with principalities and the powers of darkness, but if we are equipped in the full armor of our Captain and go forth as David did, in the name of the Lord of Hosts, we shall conquer.

do forth, ye soldiers of the cross,
The battle here is nigh;
For we have girded the armor on
And sworn to do or die.
Our battle never shall sound retreat,
While Jesus leads us on;
We will not wear our weapons by
Till we wear the crown.
Yon Buren, Ind.

FOR THE HERALD OF TRUTH KEEP YOUR TOOLS BRIGHT.

BY L. J. LEHMAN.
The rust of time shall be a witness
against you.

In the material world rust is something very detrimental. Rust and decay are written upon the face of every article that bears its mark. The practical man is the one who takes every precaution against it. The practical farmer takes the utmost care of his plows; the mechanic, his tools; the surgeon, his instruments, etc. To illustrate: Fancy a mechanic going to build a house; he has an old rusty hatchet, a chiselled plane, a knicked saw, a few dull chisels, what would be your first impression? "Well, he is not a practical mechanic."

Suppose, in case of an accident, you call in a surgeon to amputate a limb, and when he comes he displays a set of rusty, hard-looking instruments, what would you say? "I guess we had better get another man." I agree with you; for how can you trust a man with your affairs that does not take any interest in his own? The rust of them shall be a witness against you.

My brother, if you are so exacting with your mechanic, surgeon, etc., how about the instruments we as Christians use in our work and warfare? Are they bright and ready for use; or are they thrown around in confusion? Let us hunt them up. Where is that *Breast-plate of Righteousness*? "Well, I don't know. I had it on several weeks ago when we were holding a series of meetings down at C., and I really don't know where to find it now—oh, here it is, but it is rather rusty." "Well, where is your foot gear?" "They hurt my feet, so I threw them aside." "Where is that *Shield of Faith*?" "Here it is!" "What is wrong with it, it is so badly used up?" "Well, the *wicked one* began to shoot his fiery darts at me, and I was afraid it wouldn't stand the strain; the truth is, it became rusty, and was so badly ruined that wherever it was struck it gave way." "Where was the *Helmet of Salvation* and the *Sword of the Spirit*?" "Well, I had them along, but my sword was rusty, and I didn't know how to use it, so I just gave it up."

Here I give us this armor to lay aside every Sunday evening as we do our best clothes? We may as well try to do cabinet work with a saw and broad-axe as to expect success in our labor for the Master when we are using only part of the tools with which He has provided us.

Paul tells us to "put on the whole armor of God that ye may be able to stand against the wiles of the devil." Further on he enumerates the different sections of this armor (Eph. 6). "Having your loins girded about with truth," This truth is the gospel of our Lord Je-

sus; and unless this be known and conscientiously believed, no man can successfully enter into this spiritual warfare.

Put on the "*Breast-plate of Righteousness*." As a breast-plate defends the heart and lungs, and all the vital organs of the thorax, even so righteousness—the life of God in the soul—defends all upon which the spiritual existence depends.

"Your feet shod with the preparation of the gospel of peace." The Israelites were commanded to eat the pottage with their feet shod, to show that they were ready to go. We as Christians should also be in readiness, not only for the conflicts with the enemy, but that we may be ready to go wherever Jesus may lead, and to make actual progress toward our home; "For the Lord will finish his work and cut it short in righteousness."

"Taking the *Shield of Faith*," Faith is the confidence of things hoped for, the evidence of things not seen." The evidence that God through Christ has forgiven our sins, and "has given us the power to become the sons of God," will, as a shield, quench all the fiery darts (or the impure thoughts and desires that would otherwise inflame the soul) which the wicked one (the devil) may hurl at us.

"The *Helmet of Salvation*," (or for a helmet "the hope of salvation" 1 Thess. 5:8). As the helmet protects the head from injury, so the hope of salvation will protect our minds, which God has given us to store wisdom and knowledge in, from being turned into a garbage box, wherein is dumped all the vile error and sweepings of the world's state of mind. "The book of the law shall not depart out of your mouth; but thou shalt meditate therein day and night."

"The *Sword of the Spirit* which is the word of God." "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joint and marrow, and is a discerner of the thoughts and intents of the heart."

With such an outfit as God has provided us with, is there any reason why we cannot successfully resist the devil? Let us fortify against the enemy by carefully studying the nature and art of using these spiritual weapons, and when this is thoroughly understood we may turn our battery loose upon the ranks of sin successfully; for we have the promise: "Heist the devil and he will flee from you."

Jesus taught us an object lesson in Matt. 4, when He refused the devil in every temptation by using the sword of the Spirit upon him; let it also be noticed that Jesus did not reason with Satan when he said, "command that these stones be made bread," but He answered him, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When a man begins to reason with Satan, there is something wrong; and he had better examine his armor, his girdle may be too loose, or the breast-plate out of place, or the shield needs to be polished up, and the sword sharpened.

There is great danger of our armor getting rusty, unless used continually. Rust does not make its appearance when a tool is in constant use.

When we speak of rust in this sense, we do not mean the kind that troubles the farmer or mechanic, but the rust

spots of sin which is everywhere attacking the Christian's armor, and will gain a hold unless the preventive is applied which Paul suggests, "*Pray always*," and it constantly applied it will prevent sin from tarnishing our armor. Jesus suggested the only absolute remedy, Matt. 6:20. He also gives us an infallible moth remedy. If it is necessary for the mechanic to have good tools, much more so the Christian who is building for eternity.

Then our armor needs to be bright that it may cast its reflections far into the darkness of sin, that some poor benighted soul may see the ray of light and thereby save his soul from everlasting perdition.

And our sword needs to be sharp that we may be able to cut asunder the cords that threaten to entangle us again into the bondage of sin. Let none be satisfied till they have on the whole armor of God, as Satan always makes his attack at the weakest point, and unless we are fortified against him on every side, he may overcome us and lead us to everlasting destruction.

Let us keep our armors bright and ready for use, that we may all stand for the truth, against the *verony*.
Cullum, Ill.

FOR THE HERALD OF TRUTH. SOME OF THE CONDITIONS OF ACCEPTABLE PRAYER.

BY A. K. KIRBY.

A great deal is written on the subject of prayer, and much more could be written. It seems sometimes that the prayer that "availeth much" is not so common among us as it should be. We are not in the proper state of mind to offer the effectual fervent prayer of which the apostle speaks. And it may be the conditions are not so laid down in God's word. These conditions are not studied as they should be or we would see different results. Faith of course is the first and most important of these conditions, but there are others coupled with this that must be complied with. In the Lord's prayer we read, "Thy will be done." This means a full surrender of our will, a humble submission to the will of God, a will that is in perfect harmony with and subject to the Divine will, and which recognizes the Word as the revealed will of God, for it is herein we find the many promises and encouragements to prayer and of course the spiritual mind will be led to pray in conformity with the Word. Now the Word expressly teaches us that God has no pleasure in the death of the wicked, but He has provided for the salvation of all men through the death of His Son. From this we learn that God has willed that all men be saved. Then in pleading with God for the salvation of souls, we pray agreeably to His will, and need not use the word if or an other affix at the end of our prayer as if we were in doubt as to God's sincerity in the declaration of His word. This is in place where we have not the will of God so plainly revealed to us.

Any sin is an abomination in the sight of God, and cannot enter heaven, therefore we can boldly come to God and ask Him for wisdom in dealing with sin so far as our duty requires us as soldiers of the cross to act. In the Lord's prayer we also find these words, "Forgive us our trespasses as we forgive those that trespass against us."

Also in Matt. 5:23-26 we find a rule laid down in reference to being reconciled to our brother, teaching us explicitly that we must be right with our fellowmen as well as with God in order to prevail in prayer. The patriarch Jacob had to come to this and so must all that would move the mighty arm of God in prayer.

Love is another very essential condition. It is impossible to pray without love, yet we pray with more fervency sometimes than at others.

We must love the being or the cause we pray for and do all in our power to bring to pass that which we pray for. If we have offended some brother or have an enemy and have not love enough in our souls to first try and be reconciled, we must not expect God to reconcile them for us. We had better first ask God to give us grace to do our part.

God has given us so many precious promises in His Word as an incentive to come to Him and ask Him for such of them as we need; but the conditions must always be met in order to receive anything. David says, (Psa. 65:18), "If I regard iniquity in my heart, the Lord will not consider me." Heard here means, "to bear me of some importance." "To look upon with some degree of attention," etc. The three Hebrew children did not regard the king's decree to worship the image he had erected. We therefore can regard iniquity or sin by giving it our support or attention. And this can be done in many ways; we may consent to something sinful to please our fellowmen; or, rather than have a controversy with anyone, admit a wrong, or for popularity's sake, neglect some duty we owe to God. The professing Christian of today does not think that he regards iniquity when he uses his right of franchise to perpetrate one of the most iniquitous dens of vice and infamy that can exist—the American saloon—and this, when there is the same opportunity to protest against as there is to sanction its existence. We cannot pray a bridge (so to speak) over a chasm or stream and then push our fellowmen off when half way across. Such prayers avail nothing because the conditions are not met.

Prayer, to be acceptable, must be supported by all available means in our power to accomplish any desired end. Suppose we say a burning building full of human beings in danger of being burned to death and we pray mightily to God in behalf of the perishing and when it comes to a vote for death, but are not willing to help rescue them, by going right to work and trying to save them, even a child knows that such praying would be an abomination in the sight of God, yet they are offered every day.

It seems that some of us would be willing to do the easy work. Naturally, when there is a "soft" job there are always plenty of applicants, and this is about the way in the spiritual work. We are willing to leave the hardest and most unpopular work for some one that is not so refined in manners, that has no reputation at stake, as if God were not able to take care of that too. But in order to offer acceptable prayer we must be ready to be or to do anything that God calls us to do. This is a most important condition. This is giving our body a living sacrifice.

Wellerstein, Ohio.

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God has given us so many precious promises in His Word as an incentive to come to Him and ask Him for such of them as we need; but the conditions must always be met in order to receive anything. David says, (Psa. 65:18), "If I regard iniquity in my heart, the Lord will not consider me." Heard here means, "to bear me of some importance." "To look upon with some degree of attention," etc. The three Hebrew children did not regard the king's decree to worship the image he had erected. We therefore can regard iniquity or sin by giving it our support or attention. And this can be done in many ways; we may consent to something sinful to please our fellowmen; or, rather than have a controversy with anyone, admit a wrong, or for popularity's sake, neglect some duty we owe to God. The professing Christian of today does not think that he regards iniquity when he uses his right of franchise to perpetrate one of the most iniquitous dens of vice and infamy that can exist—the American saloon—and this, when there is the same opportunity to protest against as there is to sanction its existence. We cannot pray a bridge (so to speak) over a chasm or stream and then push our fellowmen off when half way across. Such prayers avail nothing because the conditions are not met.

Prayer, to be acceptable, must be supported by all available means in our power to accomplish any desired end. Suppose we say a burning building full of human beings in danger of being burned to death and we pray mightily to God in behalf of the perishing and when it comes to a vote for death, but are not willing to help rescue them, by going right to work and trying to save them, even a child knows that such praying would be an abomination in the sight of God, yet they are offered every day.

It seems that some of us would be willing to do the easy work. Naturally, when there is a "soft" job there are always plenty of applicants, and this is about the way in the spiritual work. We are willing to leave the hardest and most unpopular work for some one that is not so refined in manners, that has no reputation at stake, as if God were not able to take care of that too. But in order to offer acceptable prayer we must be ready to be or to do anything that God calls us to do. This is a most important condition. This is giving our body a living sacrifice.

Wellerstein, Ohio.

A PLEA FOR INDIA.

Elkhart, Ind., March 3d, 1897.

To all who have sympathy for the suffering and distressed. Greeting:—Our object in appealing to you is to arouse to action your sympathy toward Famine and Plague stricken India.

The details of its sufferings are too familiar to your minds to need any rehearsal on our part. Tens of thousands have died and tens of thousands more will die, of sheer starvation before we will see the next crop of rice ripen in July, unless we carry to them at once some of the abundance which God has given us.

In the famine district very nearly one-fourth of the people have died of hunger. It is literally as the prophet describes, Lam. 4:4, "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young child asketh bread, and no man breaketh it unto them." Misery and want, such as baffle description, seem everywhere to reign.

The bountiful Giver has blessed us with rich and various plenty, hence the means to relieve these distressed people lie in our hands awaiting our disposal. Therefore we believe that it need but be known that active, systematic measures have been adopted for relief, in order to ensure a prompt and vigorous and general response.

The people of India are our neighbors (Luke 10:29-37), they are the children of our God and Father (Jer. 32:37), and are therefore our brethren, and the love of Christ which prompts to every effort to assuage the sufferings of humanity should lead us to hasten to their relief.

The enormity of the misery and the pressing need of prompt action make it necessary to act as promptly as possible. The urgent need, as in the example of the Good Samaritan, impels the Christian heart to rise above sectional lines into the broad liberty of co-operative Christian helpfulness.

Many missionaries in India give harrowing descriptions of the suffering which prevails in their respective fields of labor, and these will gladly receive and see to a proper and speedy distribution of the funds sent to them.

Contributions should be made at once if at all, and forwarded to Bro. G. L. Bender, Treasurer of the Home and Foreign Relief Commission. The funds will be promptly forwarded to the proper places.

For further information apply to the Secretary of the Home and Foreign Relief Commission.

Elkhart, Ind. GEORGE L. BENDER.

The mother shapes the boy's character, her face the first sight, her arms the first refuge, her life the first example. But for Rachel and her training the history of Joseph and of the Jewish nation would have been entirely different. The hand that rocks the cradle rocks the world. The time for seed planting of true greatness is in the early years of a boy's life. This is the mother's opportunity. The spirit of God from heaven, the influence of men on earth and the temptation of Satan surround the boys of to-day. Mothers, guard the boys before it is too late. Plant your seed. Take interest in everything your boy does. Let him have games at home, or he will go where there is no home. Plant the seed of greatness, kindness and purity while the ground is soft, although you do not live to see the fruitage.

MARRIAGES.

BURKHOLDER-GOLDSMITH.—On the 9th of Feb., 1897, near Beaver Dam, Allen Co., Ohio, by Bro. C. F. Steiner, Bro. Samuel Burkholder of the Zion congregation, to Sister (widow) Mary Goldsmith of the Amish congregation, near Archbold, Fulton Co., Ohio. A happy and blessed life be their lot.

KIENER-AMSTUTZ.—On the 14th of March, 1897, at the home of the bride's parents, John J. Amstutz, by Bish. J. Nussbaum, Bro. Frederick Kiener to Sister Elizabeth J. Amstutz, all of Sonnenberg, Wayne Co., Ohio.

STEINER-AMSTUTZ.—On the 4th of March, 1897, at the home of the bride's parents, John J. Amstutz, by Bish. J. Nussbaum, Bro. Caleb C. Steiner of Orrville, Ohio, to Sister Fanny J. Amstutz of Sonnenberg, Wayne Co., Ohio.

BURKHOLDER-BRENNEMAN.—At the home of the bride's parents, by J. J. Buchwalter, Bro. Martin Burkholder and Sister Barbara Brenneman, both of Orrville, Ohio.

CONRAD-NEBEL.—On Jan. 11th, 1897, at the residence of the bride's mother, near Noble, Iowa, by Sebastian Gerig, John K. Conrad to Mary Nebel, both of Washington Co., Iowa.

KAUFFMAN-NEBEL.—On Feb. 18, '97, at the residence of Bish. S. Gerig and by him, John Kauffman of Iowa, to Lena Nebel of Washington Co., Iowa.

GERIG-MILLER.—On Feb. 18th, 1897, at the residence of the bride's mother, by Sebastian Gerig, Joseph Gerig of Wayland, to Nettie Miller, both of Henry Co., Iowa.

DEATHS.

THOMAS.—On the 18th of Feb., 1897, in Somerset Co., Pa., Hubert, infant son of David and Alice Thomas, aged 2 months and 10 days. Funeral on the 19th at the Fry (Dunkard) M. H. of which church the parents are members. Funeral services were conducted by Samuel Zimmerman and Emanuel Blough.

SCALP.—On the 8th of Feb., 1897, at Scalp Level, Cambria Co., Pa., Alonzo Elsworth Ream, aged 25 yrs., 3 mos., 14 days. This young man was in his prime, with the prospect of a long life before him. Several weeks ago he took pneumonia, but he appeared to be on a fair way to recovery. As he was seated at the dinner table taking a hearty dinner he began bleeding at the lungs. He became anxious about his soul's salvation, and ministers were sent for, but before they arrived his soul had fled. A loud cry went up for the souls of the living.

We hope he may in his last hour have made peace with God, but delays are dangerous. May all who read this incident, who are yet out of Christ, accept Christ at once and give up for death. His funeral services were conducted at the Dunkard church at Scalp Level, by J. N. Burr, L. A. Blough and Hiram Musselman.

HERSHEY.—In Lancaster City, Pa., January 23d, 1897, a lingering illness, of almost one year, Sister Susan M. Hershey, daughter of John D. and Anna Hershey, aged 31 years, 8 months and 14 days. She was converted when 14 years old and lived a devoted life to God and found great pleasure in His service. She was deeply concerned about the salvation of others, and when opportunities were presented would invite others to come to the Saviour. Her name was also not silent but frequently wrote instructive articles for the HERALD OF TRUTH. May the good counsel she so freely gave be helpful to many in life's journey. She was resigned to the will of God, yet at times longed to depart and give up her life. Her funeral services were held on Feb. 23d, at 12:30, at the home of her father, near Lancaster, Pa. Her remains were laid to rest in the Stauffer cemetery and services were held in the church near by, conducted by Martin Hutt and John Eberle, Text, Rev. 7:16, 17.

STAUFFER.—On Feb. 20th, 1897, of pneumonia, Mary, wife of Aaron Stauffer, at her residence near Spring Grove, Lancaster County, Pa. Mother was born Oct. 25th, 1835, and was therefore aged 61 years, 4 months, 1 day. Her beloved husband preceded her to the spirit world 14 years ago. Mother leaves a bereft family of four sons and two daughters, the writer being the youngest of the children. Also two brothers and four grandchildren survive her. We mourn not for those who have no know her, whom she always met with a kind and pleasant greeting. She lived the life of a devoted Christian mother. It is a consolation to our souls that she is not lost, but gone before. With this hope in view we went to meet her on the other shore. She was conveyed to the Weaverfield cemetery where her body was laid to rest. Services were conducted by John L. Landis and John Isaac Miller, both of the 2nd Psalm. "The Lord is my Shepherd, I shall not want."

KAUFFMAN.—On the 23rd of Jan., 1897, in Logan County, Ohio, Mary, daughter of Jacob and Leah Kauffman, aged 21 years, 3 months and 19 days. She was a member of the Amish Mennonite church and had so lived that when death came in the early summer of 1896, she was prepared. She had been confined to her bed for nearly two weeks, suffering with lung trouble which caused her death. Medical skill and careful nursing failed to bring to her wonted health; she patiently waited, and without murmuring, peacefully passed away. Those standing around her bed saw she was earnestly engaged in prayer. By her death, father, mother, 14 brothers and 4 sisters mourn the loss of a dutiful daughter, a kind and loving sister, but we need not mourn as those who have no hope. We have the blessed hope that she is now enjoying the glory of the saved. The funeral was held on Sunday, Jan. 24th, at the South Union meeting house. Services were conducted by David Plank and M. S. Steiner. Text, Psa. 39:4, "Lord, make me not to mine end, and the measure of my days, what it is, that I may know how frail I am."

O, Mary, you thought it could not be As round the bed we stood, And when the clock eleven struck You had passed away and all was good. O, parents do not weep for me I'm over the river, safe and free Just try to live in Christ, I say, And He will help you on the way. O, brothers and sisters I have gone the way And all of you had here to stay; But I hope to meet you in this bright land And then we'll join in a happy band.

MISHLER.—On the 21st of February, 1897, near Honeyville, La Grange Co., Ind., Andrew Mishler, aged 65 years, 10 months and 19 days. He leaves a wife, six children, five step-children, two grand children, one father and three sisters to mourn his death. Bro. Mishler was sick four weeks, beginning with lagrippe. He bore all his sickness in patience. His desire was to leave this world. Funeral services on the 23rd in the home of his wife. Line meeting house to a large congregation. Services were conducted by Jonathan J. Troyer, John Hochstetler and Amos Cripe. Text, Psa. 32:30.

KING.—Clara B., daughter of Barbara and Simon B., King of Flanagan, Ill., born Nov. 18th, 1831, died Feb. 21st, 1897; funeral services conducted by Pre. J. B. Zehr, from 2 Sam. 12:23, as cited by Pre. D. Smith, from Psalm 12:23. J. W. B.

LEHMAN.—On the 9th of February, 1897, near Gainsburg, Danphin Co., Pa., Fannie Lehman, wife of deacon Peter Lehman, aged 66 years, 1 month and 21 days. She was a member of the Mennonite church and will be greatly missed. Her remains were laid to rest in the Stauffer cemetery and services were held in the church near by, conducted by Martin Hutt and John Eberle, Text, Rev. 7:16, 17.

On Feb. 11th, 1897, at Roanoke, Lancaster Co., Pa., Mary, wife of Christian Forry, aged 10 years, 9 months, and 17 days. She was a member of the Mennonite church and a bright shining light to those around her. She was much needed in her family, but God saw fit to call her hence. She was a mother to all who were as aged father, brothers and sisters to mourn the loss of a beloved one. Funeral services were held in Bassler's M. H. and her remains laid to rest in the cemetery adjoining. Services conducted by Gabriel Heatwele of Virginia. Abraham Wiltmer and Martin Hutt. Text, Matt. 21:42, "This is the Lord's doings and it is marvelous in our eyes."

"A light is from our household gone, A voice we loved is stilled, A place is vacant in our home, That never will be filled. A Bro.

BUCKWALTER.—On the 27th of September, 1896, in Lancaster Co., Pa., a kidney trouble, after an illness of three weeks, Milton J., only son of Milton and — Buckwalter, in the seventh year, aged 7 years, 6 months and 9 days. He was a consistent and faithful member of the Mennonite church for many years; his last meeting was held on the 19th of Sept. He was permitted. He was sick little over two weeks, and though he suffered intense pain at times yet he bore it with Christian fortitude with a bright hope of entering into that life where there is no more pain or death. By his death, his father and mother feel the loss of a kind friend and neighbor, ever ready to lend a helping hand to those in need, always ready to assist the sick. May all who follow his example, especially in trying to lead such Christian life, always cheerful and happy, trying especially to make those happy around us, as was his desire. He leaves three brothers and three sisters to mourn his death, yet they need not mourn as they feel the loss of one that was so attached to them as a dear husband, and a kind and loving father. He leaves two sons, one daughter, and five grandchildren to mourn his death. Yet not our will, but Thy will O Lord be done. Funeral services were held at the Lower Mennonite church by Isaac Gerd in German and in English, in the home of his father, in English. Text, Rev. 11:12, 13. This was our departed friend's selection before his death. A very large concourse of friends and neighbors gathered to pay last tribute of respect to one so near and dear. Peace to his ashes.

"Fairwells to you, my children dear, Since I must go and leave you here: For ye to come to me is vain, In heaven we hope to meet again."

Cheered by faith we follow thee, Gazing on thy pallid face; Thon with Jesus now shalt be, Crowned with heavenly love and grace.

All my friends, my life is past, My love you had and I could last, Mourn not for me, or sorrow take; But live for Christ, while you may.

Yet again we hope to meet you, When this day of life is fled, When in heaven with joy to greet you, Where no farewell tears are shed.

A FRIEND.

BYLER.—On the 21st of January, 1897, at the home of his mother, Mrs. S. M. Cripe, near Plymouth, Marshall Co., Ind., of heart disease, Christian Byler, aged 38 years, 1 month and 17 days. He was a member of the Mennonite church and will be greatly missed. His remains were laid to rest in the Stauffer cemetery and services were held in the church near by, conducted by Martin Hutt and John Eberle, Text, Rev. 7:16, 17.

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8:00 a.m.	8:00 a.m.	8:00 a.m.
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12:00 a.m.	12:00 a.m.	12:00 a.m.

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HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 1, 1897.

VOL. XXXIV. No. 7.

ABRAM B. KOLB, EDITOR.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

The Lord loveth a cheerful giver.

Jesus satisfies the deepest longings of the soul.

A hypocrite works hard, but gets very poor pay.

The wheels of an engine are not turned by the steam in the whistle.

Some give according to their means; and some give according to their meanness.

Hard times alone do not cause many men (perhaps none) to quit using tobacco.

If God were spelled Gold, there would be found far more devoted worshippers.

The respect of those who will not respect us for doing right, is not worth the having.

The "bread of life" is sometimes spoiled by the butter which some ministers put on it.

The purity of the principles of Christianity is one of the best proofs that they are from God.

We have received an order for Touching Incidents and Remarkable Answers to Prayer from Haifa, Palestine. This book is becoming very popular and its circulation reaches to all parts of the world.

The millionaire is poor indeed who has no treasure laid up "where thieves do not break through nor steal."

God has not promised to keep us from being tempted, but He does promise to provide a way of escape when temptation comes.

Christ teaches His followers to love their enemies, yet no Christian should ever think that he must willfully offend some friend in order to have an enemy to love.

The Post-office at Rico, Mo., was discontinued on March 15th. Our people who have been receiving their mail there will probably receive it at Versailles in the future.

Huge was the tower which builders vain

Presumptuously piled on Shinar's plain;
But greater far in folly they
Who without Christ would live to-day.

Enclosed in this issue will be found a circular describing the condition of affairs in famine stricken India, and asking for help. We trust the appeals made will find a hearty response everywhere. In answer to the first appeal money came very promptly, and we hope to be able to send relief speedily. Money should be sent by draft or P. O. Money Order.

The issue of the HERALD of March 15th is exhausted. We will consider it a special kindness if those of our readers who do not preserve the HERALD will return us their HERALD of March 15.

We will need nearly 200 copies to supply the demand, and we shall be very thankful if that number can be spared from among our readers.

Do not send us cash, bills or coin in envelopes. It is not safe. A number of letters sent to us recently with cash enclosed have been lost in the mails. Experts can easily detect money in an envelope, and mail clerks are experts at it, and this way of sending money is a continual temptation to some to steal money out of the mails, for it is almost impossible to trace up the theft to the culprit. Send large amounts by draft and small amounts by Post-office Money Order, as they cost but a few cents. Either way is

safe. Even letters with stamps enclosed have been lost in the mails recently, and hence we would ask our friends to kindly comply with the above suggestions in order to insure safe delivery of money sent to us.

Bro. J. S. Lehman, manager of the Mennonite Publishing Co., of Elkhart, Ind., will remain in Lancaster over the first of April, where all who are interested in Mennonite Publishing Company stock will be able to see him, while transacting their 1st-of-April business in the city. Those looking for an investment should by all means call and see him. He can be found, as before announced, with Bro. J. L. Miller, 107 West King St.

A competent authority on the subject places the number of slaves at present in Africa at fifty millions. Of these about 500,000 are annually barbarously put to death. The average life of a slave in Zanzibar is only seven years. What horrible cruelties, what suffering this means may be far more easily imagined than described. The work of evangelizing is going slowly, but surely, and it is to be hoped that the end of human slavery is not far off.

Walter Scott, the well-known poet, whose domestic life, in strong contrast to the times in which he lived, was of the purest, beautifully says,—

"Some feelings are to mortals given
With less of earth in them than heaven;
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek,
It would not stain an angel's cheek.
'Tis that which pious fathers shed
Upon a duteous daughter's head."

The Lesson Helps for the Second Quarter are ready for delivery, and orders are being filled as rapidly as possible. One of our agents sends an order for 2500 Helps, and others are not far behind in the number ordered. Every year the number of schools increases, most of the schools already existing have an increased attendance, and there is therefore a corresponding increase in the number of Lesson Helps used aside from the new fields into which the Helps are continually finding their way.

We hope they may indeed be everywhere a help to deeper Bible study in connection with the Sunday school lessons. The fourteenth Annual Conference of the Mennonite Brethren in Christ in Pennsylvania was held at Latschaw's Hall, Royersford, Pa., Feb. 19-22, with good attendance. Their total number of members in this conference district is now 714. The total amount collected for religious work during the year is \$9859.46, which is truly a creditable showing, as it testifies to a readiness to sacrifice for the sake of their religious work. During the year, 98 were received into church fellowship in the district, 80 withdrew from the church, 15 were expelled and 7 died. We failed to notice a report of the submission to this conference of their Constitution and changed discipline for ratification by this body, as requested by their last general conference. Their interest in foreign mission work is shown by the fact that there are two candidates for mission work in South America and one in China.

The world is full of irreligious religion to-day. It seems to be an idea with many people that because a preacher said that a Christian is never long faced and that the long-faced professor is a hypocrite, therefore the genuine Christianity means the other extreme—hilarity and that any amusement "innocent amusement" they call it, which makes people laugh and talk is an aid and a necessary adjunct to Christian work. No teaching is so susceptible to misinterpretation as this. The indwelling of Christ's Spirit makes men happy, but that Spirit is not obtained by the means so often employed to make people momentarily happy, or even gay; nor will the indwelling Spirit manifest itself in the boisterous, hilarious manner that characterizes and pervades many of the social gatherings of professedly religious people. The apostle shows us, and the experience of the true follower of Christ testifies to it, that the joys of Christians in social gatherings are, edifying conversation, exhortation, spiritual songs, giving of thanks, etc., not in rioting and drunkenness, nor even foolish talking nor jesting. Were the apostolic injunction followed out in the arrangement of the program for many a church social many of the members would consider it an exceedingly dry entertainment, as indeed it is to those who walk after the flesh but not after the Spirit.

MEANS OF DISSEMINATING GOSPEL TRUTHS.

BY JOHN F. FUNK.

The prophets were teachers of the people, and the prophecies were written for the instruction, warning, encouragement and comfort of the people, then living, and likewise for the benefit of succeeding generations. Their writings in the Bible are indeed to-day an invaluable treasure to God's people and will be until the end of time.

John the Baptist was a preacher of repentance, and as such he faithfully performed his duty, preaching repentance, and baptizing the people for the remission of sins. Jesus was a teacher sent from God to show us and declare to us the way of salvation. He said to John, the evangelist, "I am Alpha and Omega, the first and the last. What thou seest write in a book, and send it unto the seven churches that are in Asia." And again he says, "Write these things which thou hast seen, and the things which are, and the things which shall be hereafter," and to each of the seven churches in Asia was written a special message.

The apostles likewise wrote the Gospels, the Acts of the Apostles, the epistles to the several churches; they also wrote letters to encourage and comfort the brethren, to warn and reprove them, to correct errors, to stir up their minds, and to tell them more perfectly the will of the Lord.

The disciples (Christians) at a very early day, began to write a great deal, of which we have the proofs in the numerous volumes that have been handed down to us from those early days of Christian devotion and suffering for the name of Christ. These writings have been given to us through the instrumentality of the church fathers.

Peter Waldo had the Bible translated, and circulated in manuscript among the common people that the word of the Lord might be made more fully known, and the poor erring people be brought to Christ.

Martin Luther in his day was brought to see the perversions of the church of Rome, and the extreme need of the Bible being circulated among the common people; he therefore translated it into the German language, and thousands to-day are made to rejoice because of the blessings, he by the grace of God, brought to the world by this great work.

Memo Simon not only preached but also wrote. He not only used his pen but also established a printing press, and had his works printed and circulated, and copies of some of his works printed as early as 1539 are still extant.

By means of the art of printing and the printing press, we have to-day the privilege of reading the writings of Memo Simon, Dietrich Philip, the writings of T. J. Van Braht, in his great book of martyrs, and many others, which afford us so much comfort and encouragement in our pilgrimage through this world.

Through the instrumentality of the printing press we are enabled, to-day, to purchase a testament for five cents and a bible for 25 cents, and should some one be too poor to pay this small sum, provisions are made that he can be supplied with one without cost.

Through the instrumentality of the printing press the word of God is

printed in many different languages. The Indian, the African, the Chinaman, the Arab, the Egyptian and hundreds of others of different nationalities, have the word of God in their hands, in large measure, is fulfilled the commission of Jesus: "Go teach all nations."

In our day the printing press has become a mighty power and does more in forming opinions and moulding the character of the people than all other influences or moral forces combined, whether in science or art, in politics or religion, the printing press yields a power which no human calculation can compute. A man in preaching addresses a congregation, if it is a large one, of one thousand people. A paper, in which an article or a sermon is published, if the paper should have a circulation of only 1000 copies, would probably be read by not less than 3000 people, and if it should have a circulation of 5000, not less than 15000 people would read it. The religious paper or tract may be read, not only once or twice, but many times, and thus, in a large measure, it has a much greater influence over the minds of the people than even the ministry and the church. For this reason the church should not be slow to make use of the means to teach the people and spread abroad her doctrines among all classes of people.

THE HERALD OF TRUTH has now been before the public for over 33 years, and during all this time has made its regular visits into a large number of our Mennonite families, as well as others, bringing to them words of life and encouragement, teaching the doctrines of the church, warning and reproving sinners, comforting the saints, and thus building up and strengthening the church and preaching the word in season and out of season, as the apostle exhorts.

Shall we say, it is wrong? No. It is just fulfilling our duty. Shall we say, Cease from it and do it no more? This we could not do with a good conscience toward God, for we feel we would be doing the opposite of that which God commands us.

We have espoused this cause when we were but a child, and when God opened the way and led us into this work we did not hesitate, and as an obedient servant in His hand we followed the way that opened up before us. God showed us the way, supplied the means and we went on as life directed. It cost us money, it cost us time, it cost a sacrifice of self—often of comfort and enjoyment, and peace of mind, which only he who experienced them can know and understand. We often had to suffer severe trials, even abuse, persecution and defamation, but for the sake of the truth and the church we loved, we bore it without a murmur, and now after 33 years of earnest devotion, standing firmly against prejudice, against opposition from friends and foes, against false doctrines, against misrepresentations, abuse (public and private), we feel that we have reason to rejoice and thank God for it all, and to-day, if it were not for the infirmities that are slowly, with the flow of years, creeping over us, we would have no mind to lay down the pen or cease from speaking. As God gives us strength we shall still cry aloud and spare not. As long as God gives us a mind to

think, and a voice to speak, a hand to write, and means to work with, we shall not be idle—we shall work on.

Brethren, will you help us? Will you give us your support, your encouragement, your talents, your prayers? Will you come with all your strength to the help of the Lord against the mighty. Will you help us to stand up and contend against error, ignorance, prejudice, self-righteousness and opposition of every kind, against the work of the Lord?

Will you lend your aid and your prayers and your efforts to bring the HERALD OF TRUTH into every Mennonite family in the land, and to lead every soul to embrace Jesus as its Savior?

INDIA'S SCAPE.

Essay read at a Y. P. M., at Clinton (Brick) M. H.

BY W. B. PAGE, M. D.

The most earnest wish of every Hindu's heart, is that he may have a son to perform his funeral rites. If instead of a son his wife gives birth to a daughter, he is disappointed and angry, and his displeasure is wreaked alike on the wife and unfortunate babe. Another reason for the dislike he shows his daughter, is in the expense which must be incurred on her behalf. She must be married—there is no escape from it; and that marriage means the expenditure of large sums of money among the well-to-do, and the utter impoverishing of those who are poor, for they must mortgage all they own, and borrow money at a high rate of interest, often leaving debts for their sons and even grandsons to pay.

It is not common for a Hindu to manifest any regard for his daughter. She must keep out of the way. For the first few years of her life she has scanty food and scanty raiment. She has no toys, and almost no idea of play. If she goes to school she is carried there in a closely covered conveyance borne on the shoulders of men who earn their living in that way. When she is five or six years of age—and in families of rank, much earlier than that—she is formally engaged, and this betrothal is as binding as the marriage ceremony itself. Neither of the contracting parties, as a rule, have any voice in the matter.

The overtures of marriage come from the bride's father and are made through the agency of the barber. This may seem a singular matrimonial agent; but no other would do so well, the father cannot leave his work, but the barber who visits his customers frequently in their own homes, for the purpose of shaving the heads of the families, becomes intimately acquainted with the circumstances of these families. He shaves only those of the same caste. Caste means the religious position a man holds. A Brahmin's son is, like his father, a Brahmin, and in his position of hereditary priesthood he is considered superior to all others.

Should a prince meet a Brahmin he would get down from his conveyance, and make the most humble salutation before the priest, unless the latter may be a beggar.

After the priest next in caste comes the soldier, third the merchant, fourth the mechanic, farmer and others still lower. None of these may intermarry. They dare not eat or smoke together, and each caste despises those beneath them, or those of lower caste.

The barber, then, is sent out on his mission. He has traveled many miles, often visiting distant towns before he finds a husband for the little girl.

The husband may be a lad of tender years or a man old enough to be her grandfather. She may be the first and only wife, or she may be the third or fourth. However, in any case, her opinion is never asked, and she dare not rebel.

If the search proves satisfactory, the betrothal ceremonies are performed, and the little girl now makes visits, at stated times, to the home of her husband. All boys bring their wives home to their father's house. If the father is not living, the home is made with the elder brother or uncle as the case may be. These homes are termed zenanas, the meaning of which is harem, so that in one of these zenanas are often found from twelve to fifteen women.

This little girl is not at any time, before the actual marriage, seen by her husband. During the day, while the men and boys are away she mingles freely with the women of the house, but as soon as the men return she draws her little veil closely about her and keeps out of their sight. When she is twelve years old the marriage takes place. At this time a great feast is made in which all the Brahmins or priests prepare the food, so that all the guests who are bidden may eat thereof without fear of contamination, which would be the case were the food prepared by a regular cook.

The feast lasts from seven to fourteen days. Relatives and friends are called in, the house is swept and garnished. At night the building is outlined in lighted lamps from cornice to floor. Sometimes English guests are also invited to these feasts.

Dancing girls and jugglers entertain the company to whom costly presents are sometimes given. Outside the house are seated crowds of beggars, although unbidden they nevertheless claim their portion of food. Oftentimes fifty and even more of these men and women will haunt a house during the entire period of the festivities, receiving twice each day a liberal supply of food. On the 14th day the bridegroom comes. It is not considered proper for him to walk to his wedding so he goes mounted on an elephant or camel or he may be carried in a sedan chair. The conveyance is usually elaborately ornamented with green wreath and gold chains. The bridegroom is usually adorned with a white cap heavily embroidered with gold and perched jauntily on one side of a head which positively glistens with a liberal anointing of coconut oil. In front of him march native musicians dressed in cast-off English regimentals, playing on broken and shabby brass instruments, all playing the treble and making the most startling noises that ever saluted mortal ear. Behind him are male friends, followed in turn by servants bearing on their heads trays of fruits, sweet meats, jewelry and dresses, all of which must be paid for by the father of the bride.

This party does not approach the bride's home until night fall, then the women of the house go forth to meet the bridegroom and lead him into the women's apartment where the bride is seated on a little raised platform. He seats himself beside her, after which the priest enters with a small portion of

cooked rice which they eat, sitting together, which is the first and only time in their lives when the wife is allowed to eat with her husband. A prayer is recited by the priest, after which the shawl which the bridegroom wears about his shoulders, is knotted to the veil which the bride wears. The ceremony is now over, and the little girl takes leave of her parental home never to return to it unless she should become a widow. She is conducted to her future home in a covered conveyance. Here there has been no attempt made at beautifying. It is only one little room 6 feet square and as many feet high, with clay floor and walls and thatched roof. The only furniture is a rude cot without mattress, pillows or sheets, a small wooden box in which her clothing is kept and a rude clay vessel filled with oil, and in this a twisted cotton wick. A few brass dishes, an earthen fireplace in one corner, and a very crude mill are all that the room contains.

The 4th side of the room is entirely open to the courtyard which is common to all the inmates of the zenana. A bamboo screen hangs in this opening, but it is of very little protection from heat, cold, wind or rain. The little child wife comes in to be a sort of general servant to the other women, and especially to her mother-in-law. She must also take upon her little shoulders all the burden of preparing her husband's food. In order to do this she rises very early in the morning and grinds the wheat and rice from which the bread is made, this is done every day. The mills are two flat stones one above the other, similar to those spoken of in the Scriptures. (Matt. 24:41).

Two women grind together till all is done, then each takes her own portion, kneads it, flattens it out between her hands and bakes it on an iron saucer which is turned upside down over the fire. She also prepares vegetables with spices and mustard oil. When she has baked a sufficient number of cakes she calls her husband, who may by this time be on the bussetto smoking his pipe and exchanging greetings with his neighbors in the streets below. This, the only cool place to be found, is reserved for the men. No woman is allowed to mount the stairs that ascend to the roof; the wife calls her husband, but not by his name, that is too good for her to use. He is to her only a despotic master, and as master she addresses him. Should they have sons, the husband is then called by the name of the eldest. He now comes down, washes his head, face, mouth, hands and feet, takes his seat on a mat which is kept for him, and eats his food. While the meal is in progress the wife retires to a corner of the room or yard, turns her face to the wall and sits in absolute silence. It would be the height of rudeness for her to watch her husband while he eats. If he finds himself very warm he calls her and she stands behind him and fans him till he is ready to go. After he is gone, she gathers up the cold, uninviting fragments and eats them. When the meal is over she washes the dishes with water and a little sand from the court yard,—soap is unknown to these people. Her work is now practically over until the time comes to prepare the evening meal. However, there are thousands to whom only one meal a day is possible.

The day is passed in making offerings of rice and flowers to the household gods. If the season is unhealthy she prays to

the goddess of small pox or cholera, that her home may be spared. She also prays that she may not become a widow; for to become a widow is the greatest misfortune that a Hindu woman can realize.

Her position in the house is inferior to that of the cow or dog. She is a soulless chattel and her husband has all authority over her, beating her if dissatisfied with her, often for little or no cause, and she is taught to rejoice even in his displeasure, to be meek and quiet at all times; when he is sad, to be in the depth of despair; when he is happy, to be in ecstasy; and in everything to be subject to his will. The husband has no idea of rational conversation with his wife. If he wishes to talk he seeks the society of his masculine friends.

The wife is never treated with any respect or consideration. If she fails to give birth to a son, she may be divorced, and there is no appeal from the decision of her cruel master but she is at once put out into the streets to care for herself.

As mothers, these women are extremely unhappy. Their daughters are a source of sadness, a reason for brutal and contemptuous treatment on the part of the husband. Their sons are taught to despise them, and when a boy is old enough to use vile and abusive terms the father is delighted with the ability of the son and speaks of it to his friends. When disease comes to these women it finds them all unprepared. They are at once cut off from all medical help. She might die in untold suffering and no one near to assist or care for her. A sick woman is regarded with suspicion as having sinned and incurred the wrath of her gods. Naturally the women of the house are timid about approaching her, and so it happens that the poor sufferer is uncared for. If from fever she is burning with thirst, she must herself procure the refreshing water. If faint from hunger, she must prepare her own food, and many women die for want of the commonest attention.

When widowhood overtakes these women they feel that now indeed they are forsaken, cursed by the gods and left forlorn. In this case the wife of the barber is the chosen agent in the initial act of cruelty to a widow. When the sick man or boy is about to die there are in waiting from four to six of these women. As he expires they rush in upon the widow and tear from her ears and nose her jewels; the bangles and bracelets which cover the arms, are violently broken off, and she is thrust into a dark room where she remains till the body of the dead is ready to be burned. None of the women of the family dare come near lest they too partake of the curse and become widows; but from them all are heard words of hatred and earnings instead of sympathy. She must not speak or weep, but must bear in silence all the bitter reviling of the relatives of the dead. When all is ready the dead body is borne out by hired bearers on a rude bier covered with cloth; close following comes the professional mourning women, who wail and beat their breasts as they go. Behind these walk the male relatives, followed by the women of the family, all closely veiled, while 20 ft. in the rear comes the poor little widow, sometimes such a mere child that she does not know why she is thus brutally

treated; for should a boy or man die immediately after the betrothal ceremonies she is held responsible and is a lifelong widow. The barbers' wives surround her and keep up a continuous cry of, "Beware of this accursed widow! Keep away lest evil befall you!" and so, regarded by all with scorn, she goes wearily on until they reach the place of burning which is always near the water either river or large tank. She is pushed into the water there to remain until the relatives have bathed and worshipped and washed and dried their clothes. The dead body is placed on the wood which has been in readiness for several days, and is often composed of the costliest kinds, such as ebony and sandal-woods. The son or brother of the dead who has previously had his head and face shaven lights the wood and watches the burning body, when the body is about half consumed he breaks the bones with a huge stick to facilitate the burning. When completely burned the ashes are gathered and moulded into a little image which must be kept with the utmost care. The widow is now taken out of the water; if dead, they praise her, and say that she has gone to wait upon her husband; if living, she is dragged home in her wet and dripping garments and again pushed into the dark room where she must stay for 14 days and nights in utter silence and alone.

The children of the family are allowed to bring food and fling it in to her, but the women are afraid and only speak to her in cursing. While in this imprisonment widows oftentimes starve to death in the midst of plenty because their relatives are afraid to go near them.

On the fourteenth day the male relatives take the image of ashes to the river side and there it is set up and worshipped. Offerings of food and money are also placed before it. Only after this ceremony is the soul supposed to find a new home and to be born again in the form of some animal, bird, or reptile. Should any accident prevent the performance of these services, the soul would then travel on through all eternity a relentless demon persecuting everyone with whom it comes in contact.

Every care is taken by the Hindus not to destroy life, and so to prevent the soul from working its way up and out, finally to be absorbed into the great Brahman, who sits in the highest heavens wrapped in the contemplation of his own greatness.

When the ceremonies are quite finished the mourners return to the house, the widow is brought forth from her cell and is clothed in the mourning robe, which is usually of dark blue cotton, her hair is all shaved off and is never allowed to grow again. She has to pay all the expenses connected with the burning and ceremonies, often a large amount.

She cannot inherit anything from her husband, but she must live on alms. Her male relatives pass before her, when one casting at her feet a little money, and with every gift a curse. If in this way a large sum is given and she has no son, she may adopt one and become his servant for life. She can not live alone without loss of character; if she has but little given her she must spin for her living, toiling hard and making from 8 to 9 cents per week.

Dark and loveless as was her life before, it is absolutely hopeless now, for

she may never more be one of a family, but must be a servant, standing always unless bidden to be seated; never speaking unless first spoken to; never taking part in any festivity, or joining the other women in holiday ceremonies. She may eat only once in 24 hours, and then only of the coarsest food.

These women sometimes laugh and seem merry, but their sad eyes never brighten and there is no rest or comfort for them until taught that through a dead and risen Savior they may be happy both for time and eternity.

"Go ye therefore and teach all nations," was the Savior's last command and yet in heathen lands to-day there is but one Christian worker to every 165,000 souls, one minister to every 320,000, while in the United States there is one Christian worker to every 8 persons, one church member to every 5 persons, and one ordained minister to every 800 of the entire population. There are 250 million women who are looking and depending on the women of this America of ours for the light of the gospel.

It costs, in India, about \$30 each year to support a native preacher and about \$150 will support a foreign missionary in this field for one year.

The Moravian church has one missionary to every 60 of its members, how many have we? How do we consider these millions who are sitting in darkness and know not that light has dawned? When in that great day they will say, "Nobody ever has told it to me," have we obeyed our Savior's command, and will we hear from His lips the "well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Middlebury, Ind.

DUTIES OF CHRISTIAN WOMEN.

BY MISS SHILEY.

PART I.

This is a far larger subject than many suppose, one that touches us more closely than we are willing to admit; our interdependence, as women, meets us right here. "Until we have washed our hands a little, I know not how we dare set them to other work. How can we call upon our brethren to stay themselves in what is their Intemperance, their besetting sin, while we ourselves are given over to just as much self-indulgence in another direction, the effects of which are upon the whole as much as theirs."

But I want to answer this question somewhat as the Word of God does. We shall find an answer in the 3rd chapter of 1st Peter: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner the holy women also who trusted in God adorned themselves." That truly adorned them, and they were more winning, more attractive, and far more likely, upon the whole, to have the right influence over their hus-

bands than though they had all their outward adorning.

Another passage, 1 Tim. 2:9: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

Why do we not see our whole country getting together, the clergy all assembling in terror at this fearful violation of God's word? Why do we not see them all turn into one vast assembly while they consider how Christian women are breaking this Christian command? "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array." How is it that we manage to overlook one portion of God's Word and bring down such dreadful emphasis upon the part that follows?

I turn now to Isaiah 3, and read what the old prophet had to say upon this subject: "In that day the Lord shall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers. The bonnets and the ornaments of the legs, and the headbands, and the tablets, and the earrings. The rings and nose jewels. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins. The glasses, and the fine linen, and the hoods and the veils." This is what Isaiah says of them. "And it shall come to pass that instead of a sweet smell there shall be a stink; and instead of a garland, a rent; and instead of a well set hair, baldness; and instead of a stomacher, girdling of sack cloth; and burning for beauty." All that shall be changed; the Lord shall take it all away.

Now that is a very short list which Isaiah gives there. I have often wondered if he were writing in our day how long a list he would have to make if he undertook the compass, the whole range of some of our fashion plates. It seems to me it would at least fill two or three chapters of Isaiah, and instead of this beautiful book, we might have the whole of Isaiah filled with an enumeration of these wonderful fashions. Virtually it does come to that, for very many Christian sisters know much more about those fashion plates and these dreadful words, words which can hardly pronounce here, than they do about these precious truths which fill the book of Isaiah. In this sense Christian women outdo the very heathen. I don't think there ever was a nation that came to the extravagance that we have come to.

A dear friend of mine was spending some time in Paris last summer, and happened to be in a room adjoining a Christian gentleman and lady, and one very unwillingly overheard a conversation. There was a door between the two rooms, and as they raised their voices she could not but hear the lady say, "I tell you my dear, I must have \$8000 next year. It is absolutely impossible with this \$5000 that you allow me, to make any respectable appearance. I can not do it. She began to speak angrily, when her husband remonstrated, "My dear, I have given you all I can. I have taken all I dare from

my business without crippling it." "I tell you sir," she said with increased vehemence, "I tell you that I really must have \$8000 for my dress. I cannot dress as others do unless you give me this." And this was a Christian woman from America. I hope she did not live in Cincinnati, I don't know where she came from.

Now what are some of our reasons, as far as we can examine them, for taking the stand in this matter of extravagance? In the first place it absorbs so much of our time, so many of our thoughts. It brings so much care and worry into our lives. I know, my dear sisters, there is not one of you that will not agree with me on that point, however you may differ from me practically, in the way that you take. I know how very largely those things fill up your time; you lament it many of you, but still there it is as a fact.

"Well, now have we any right to complain of life being so full, so short and so overcrowded for even Christian duties when we ourselves are making it so crowded, so worried?"

Some years ago I visited a near neighbor of mine in rather humble life. She complained sadly that she had no time to do anything; the cares of her family filled her time from morning to night, and she had a very sad face as she went on to enumerate all these things. As I sat by her she took a little flannel skirt she was making for her child, who full of health was out playing in the dirt, and upon that skirt she was expending a labor in embroidering it that must occupy her for weeks! And yet she lamented this story of life being so full and hurried and worried.

God has given us time enough for every duty, and if we are worried, the fault is ours, and we may be absolutely sure that we are doing something we ought not to do.

Another question which I have before somewhat touched upon is the fearful expense. It seems to me, my dear sisters, that we cannot deny that we are somewhat responsible for these financial failures that have existed in our land. It is the extravagance of women upon the whole that has led to these. You are laying a heavy burden on your husbands. You are literally, in many cases, making them your slaves, and helping them all the time to rear calamity.

Again we ought to consider our example. This is a thoroughly Scriptural position. We have no right to go indulging ourselves in such things as will lead others to such extravagance. Wherever we go, into the most miserable islands, the most wretched corners of our lands, there we see the most excessive love of finery. I shall never forget how fearful it seemed to me in the Shetland Islands, where the women living in little wretched homes with nothing but those peat fires in the middle of the floor, and the smoke filling all the room, so that one had to cry, and escaping by a hole in the roof, and no comforts of life, yet those women were about as fashionably dressed as any persons we meet in our cities. They secured fine dresses at any cost, and did not care for the other comforts.

And as we come down among the poor we find that it is one fearful trouble, one cause of their poverty; they want to ape the rich and follow in their examples they set.

DRESS HINDERS CHURCH ATTENDANCE.

Another consideration which ought to press very strongly upon us is this: This line of finery tends very much to lessen the attendance upon the worship of God. Every rainy Sunday, ministers of the Gospel have told me, and they are very frequent in the course of the year, there is a wonderful diminution in the attendance; not because of the weather, for in these days of umbrellas and water-proofs, most persons could attend, but because of a fear lest the fine clothes should be injured and a dislike to dress more plainly than in favorable weather. Many are kept away from the house of God because they can not compete with the extravagance of others. They do not like to come in a simple garb.

If at least in the house of God Christians would set up a standard of absolute simplicity, and out of their abundance spare something to help others to make a fitting appearance in the house of God, would it not be a service most acceptable to God? And while we are doing that, would it not carry out the injunction the apostle James has given us to show all possible courtesy to them to make them feel that at least in the house of God they are our brothers and sisters; that we are all of one family, and that there no respect is paid to gay clothing.

I am perfectly confident from all observation that to a far greater extent than most people imagine character is influenced by dress. Where that light and trifling there is a vast amount of frippery and therefrom comes a light and trifling superficial character that accords with it, and the character never deepens and becomes enriched as it does when mere simplicity is followed.

A great many ladies set up a standard that is somewhat true and Christian for themselves, but then they indulge their children and especially their daughters in all these things, and where they would at once check anything like pride or vanity in the hearts of themselves as utterly inconsistent with a Christian profession and their love of Jesus, they do foster this pride and vanity in the hearts of their children, indulging them to a fearful extent, and training them up to what will prove their sorrow in too many cases hereafter.

There is one other view that I can but glance at, and that is this: We do know, sisters, that there is no greater encouragement given to vice in our land than this line of dress, and that when we once come to a true simplicity we shall have been doing very much to preserve *my* and many a poor sister of ours from the ways of ruin.

BONDAGE OF CUSTOM.

A great many of you, dear sisters, I think, feel all that I have been saying, and admit the truth of all of it, and yet you say you are in a sort of bondage; you cannot break away from those chains. The custom is so exacting that you must conform or else go out of the world altogether. You think that your husbands, your brothers, your friends whom you meet in society would never endure it if you were to change your dress at all, and yet you are different standard, I think you are mistaken.

A great many of our dear English sisters have done so. The wife of the Hon. Cowper Temple, the mistress of

Bradlands, one of the most beautiful estates in England, wears a bonnet just like mine. She sent to America to get it, and her husband was delighted with it. Other titled ladies followed her example, and the thing spread, and then they began to see that some other things were not in exact harmony, and they changed these things to correspond. And I am told that to a very large extent the earnest Christian women of England are taking a stand on this subject.

Now will you not hear the voice that comes to you saying: "Loose thyself from the bonds of thy neck, oh captive daughter of Zion! You have no idea of the true liberty that would come to you if you were set loose from some of these chains. I don't know what in the world would induce me to put myself into such a bondage; it seems to me I should rob myself of half of my precious liberty, of half the leisure that I have to give to the study of God's Word, if I were to be fettered in this way, and let any such chains as this come around my neck. God calls upon you to-day. If you felt as you ought the importance of this subject I think you would get together in little companies and earnestly discuss this, and see how you might carry it out practically, because unless you carry it out in that way it all amounts to nothing. One of the saddest thoughts to me is that possibly out of every hundred who hear me now and admit the force of it theoretically, there will not be perhaps one who will make the least change practically."

For the Herald of Truth.

THE STUDY OF THE BIBLE.

This subject seems to be agitating the minds of the Christian people, in general, at present. We have come to an age in which the people are not satisfied with a meagre knowledge of the Scriptures. Especially is this noticeable among the younger people. The young, and energetic, mind seeks knowledge, and with the knowledge of history and science comes a desire to be better acquainted with the Bible, which is the inspired Word of God. The more they read and study, the greater the desire to seek for the hidden parts, to find out their meaning and to learn the meaning of the prophecies and through them test the historical part of the Bible.

To some minds however these things are not so clear and they are apt to mistake the motive,—no matter how pure it is,—for a desire, on the part of the younger individual, to be more learned than their forefathers and in this try to reflect on the teaching of their elders. We must be careful that we are not rash in our judgment; one mind cannot place itself in the position of another, and the zealous young student should be treated with charity, and if he is in error, and is filled with the Holy Ghost, he will be ready to take advice, and the older may also apply the saying, "Never too old to learn."

For the benefit of those to whom it may be a question as to whether it is according to Scripture, we will examine a few texts. For the first let us take 2 Tim. 2:15. "Study to shew thyself approved unto God, . . . rightly dividing the word of truth." Here study is plainly commanded by the inspired apostle Paul. We will ask the question,

Where, in what, shall we study to show ourselves approved unto God? In magazines and newspapers? In the writings of learned men of bygone ages? In the history of our forefathers, to learn of them the way of life? I say emphatically, no! Go right to the inspired word of God and there learn the way in which to become approved unto God.

"If any lack wisdom let him ask of God," James 1:5, 6. This truly is the source of all our knowledge, but God has already revealed many things to us through the pens of inspired writers, both in the Old Testament and New Testament Scriptures, which we must search for, and if in searching, as commanded in John 5:39, we still lack wisdom, then will God give liberally, but He will not do the searching for us. We are not all gifted with ready minds, but those who have not so many talents in this line, can learn a lesson from the servant who had but one talent, not to bury that one, but put it into use, and as we use our talents they will be increased.

The Lord in speaking to Joshua, commanding him to cross the Jordan and take possession of Canaan, tells him (Josh. 1:8), to meditate in His law day and night that they may observe to do according to all that is written therein and then assures him of success. In this case their success, as a nation, depended on their knowledge of the law, and their obedience thereto.

The people of Berea were called more noble than those of Thessalonica for their searching into the Scriptures daily, to see whether the preaching of Paul and Silas was true, and the result was that many of them believed. Acts 17:10, 11. The Jews of old hardened their hearts and would not receive the word, and on account of their unbelief were broken off. Now this veil which was upon the hearts of the Jews has been taken away and "we with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Let us call the glass the Scriptures and look at the blessed results. Paul in 1 Cor. 15:34, censures some of the Corinthian church for not having the knowledge of God, and tells them he speaks this to their shame. We would not have this said of us in these times of enlightenment and yet, if we will not acquaint ourselves with the word of God, how shall we know God? It is not only to shew ourselves approved unto God, but also to rightly divide the word of truth. To bring out the practical applications and learn when to use them. We must also learn not to wrest with those Scriptures that are hard to be understood and thus fall from our steadfastness. 2 Pet. 3:16.

We can in no way excuse ourselves from learning the lessons laid before us in the Bible, but the method of study, the subject in which there seems to be the widest difference of opinion. One says you can read and ponder over your Bible at home and by yourself, that is the best way. Another says it is best for a company to gather at some house of worship or in some home and study the word of God. We will examine these propositions. It is very true we can do the best thinking and hold the sweetest communion with God when we are alone, away from the tumult of the outside world. When persons enjoy these sweet communions, many precious thoughts are given to them which they should gather and treasure in their hearts and then they will be fitted to encourage some cast down sinner into the fold of Christ. God does not give the same thoughts to all, and that is where the benefit comes in of a company meeting together to study the Word. The studying is not done at the meeting, or at least not all of it. Each individual should have studied the subject taken up before going to the meeting. At the meeting each person gives what he has received and thus many beautiful thoughts and practical lessons are brought out and you part with a better knowledge of the Scriptures and oftentimes much encouraged on your pilgrimage. So by using the two together we have this beautiful result.

It would seem very selfish for the Bible student who receives precious thoughts to keep them all to himself, would it not? You might say, we can give them out without having a meeting for that purpose. True, you can, but your opportunities may not be as good. You do not assemble in the house of worship for that purpose, for the house of God is not used as a place to go to have a friendly talk with our brethren and sisters, but said to say it is often mistaken for a place to converse on topics that are not edifying. It is not very likely that you will give out your pearls when you have a business meeting, and very often when your friend comes to visit you, the current topics of the day are so interesting that the spiritual is very often entirely forgotten or gets but a small part of the time. I do not wish to be understood that this is *always* the case, but it is too often such.

Those who have never attended a meeting of this kind do not know what showers of blessings are often experienced by those who go there desiring the sincere milk of the word, and trusting in the Holy Spirit for guidance. We hope the time is not far distant when all believers will unite in this great work and the result will be the growth of the church in Spirit and power. As the outside world advances so must the Christian church and that is why closer study is needed. The times demand it, and if we want our work to be successful we must be ready to give good Scriptural reasons for what we do. We do not wish to judge; we simply wish to give some of the reasons for closer study of the Bible, and show that we are not seeking fame or honor, but wish thereby to better equip ourselves for the great work which is before us, giving God all the honor and using our knowledge to glorify His name, and trusting in the Holy Spirit for guidance and instruction.

K.

For the Herald of Truth.

OUR VISIT TO SOUTH EASTERN VIRGINIA.

With the impression that I must "Go view the land," I left home March 2nd 1897 and joined the excursion at Lina, Ohio, for Williamsburg, Va. The next day, very agreeable to my wishes, my youngest brother, A. P. Shenk, of Lockington Co., Virginia, joined our excursion at Staunton, Va., and together we proceeded toward Williamsburg. We had expected to get through the same evening, but on account of a bad washout east of Cincinnati our train was delayed several hours, on ac-

count of which we missed connection at Richmond and did not get through till about 10 o'clock next morning.

We found Williamsburg a much more agreeable and attractive looking place than we expected from the reports we had heard, many of the buildings having been recently built or repaired and neatly painted. Of course, being about the oldest town in the U. S., many of the houses are yet of the quaint old style, with huge brick chimneys on the outside, and roofs much covered, but this only made it rather the more attractive and interesting to us than otherwise. The sun was shining bright and warm and the spring-like appearance of things, and the kindness and courtesy of the people we met with soon made us feel comfortable and at home. There is considerable here that is of interest to lovers of antiquity.

The house of Mr. John Dahn, where we staid much of the time, is said to have been General Lafayette's headquarters during the Revolutionary war. William and Mary College, founded more than two hundred years ago, is located here. There are also a number of old churches. One of them, the Episcopal, is said to be the oldest church in use in the U. S. It was first built in 1683 but only the original tower is yet standing, the remainder having been rebuilt. In the churchyard are many old graves of distinguished persons, some of them dating back considerably more than two centuries. On the marble of one of these graves is a beautiful design, though hoary with age, and somewhat marred, which was explained to us to represent, Time, Death, Eternity, The Resurrection, The Judgment, The Book, in which man's works are recorded, and The Book of Life. Inside the church were shown what is said to be the identical stone front, brought here from Jamestown, at which Pocahontas, the daughter of the Indian chief Powhatan, was baptized.

We remained in the vicinity of Williamsburg about six days during which time we went out in different directions to see the country, first to the Kingsmill colony land, a tract of several thousand acres, lying along the James river. It is now being colonized with people mostly from the north and west. The soil is very fertile, and adapted to the raising of all kinds of farm crops, fruit, and vegetables. A good river wharf has been built here, to the left of which a town has been laid out on a beautiful site overlooking the river, which is here from 5 to 7 miles wide. Manufacturing plants are locating here and things look promising for a considerable town and flourishing business places in the near future. One of the principal streets extends from the river to the Chesapeake and Ohio R. R., where they expect a depot to be built soon.

Will mention here while I think of it that they have peculiar advantages here on the peninsula in the way of marketing their produce, being within easy reach, by rail or water, of Richmond, Washington, Baltimore and other large cities and competition will make low freight rates. Prices of Kingsmill land \$10 to \$40 per acre according to location and improvements, and will be sold in blocks of from one acre up to suit the purchaser. Land outside of Kingsmill from \$5 to \$10 per acre. Land here on the peninsula is mostly rolling, though much of it is nearly level; but along the ravines it is somewhat broken. Wild

fruits such as blackberries, plums and grapes grow here in abundance and to perfection.

On Saturday Mar. 6 we saw two tracts a short distance east of Williamsburg. A good chance here it seemed to us. On Sunday we attended an interesting Sunday school and church services at the M. E. Church in Williamsburg. On Monday we went out to the Green Springs tract on the James river 2 miles above the old historic Jamestown and about 8 miles from Williamsburg.

There are 3000 acres or upward in this tract, upward of 400 acres being cleared. The farm has a fine young pear orchard of upward of 250 trees in bearing. Also a good sized house built several years ago, barn and other out buildings, and one of the finest springs of water we ever saw. The soil is good out much of it needs underdraining. The tract has a vast amount of valuable timber suitable for railroad ties, lumber, shingles, etc., and only needs a wharf on the river to bring it within easy reach of market. We have thought a good deal of this tract for a colony for our people. It is large enough for 30 to 50 families. The price is something less than \$10 per acre and the timber it is claimed—and we believe it to be true—would pay for the land.

The following day, Tuesday, we went north of Williamsburg near the York river to see two tracts of land of about 1000 acres each. We had arranged to leave in the evening about 5 o'clock and as the time was rather short, after viewing the first tract we concluded to return to Williamsburg, the other tract being quite a distance farther. Both these tracts contain salt water marshes from which good hay is made and they also afford very good pasture. There is also a considerable per cent of the land cleared and under cultivation, also good timber on each tract and good buildings. Price about \$8 per acre.

Now, we came here with a view to determine whether this would be a desirable place for our people to locate and the readers of the HERALD may desire to know what our conclusion is. We had heard a good many reports, both good and bad, regarding this place, and now, after satisfying ourselves as to the truth or untruth of these reports we have come to the honest conclusion that we could do well here.

There is a variety of soil here, but it is generally of a rather dark, sandy loam with a clay subsoil and was originally very fertile and productive but much of it has been farmed ever since the war even without any manure, fertilizer or clover, with only an occasional "rest" for a year or two, allowing it to grow up to weeds. The farming has also been poorly done in most cases. Such plowing as we saw done there we would not call plowing here in the north. "Ticking," as an old colored man called it, would be a better term. As a result of such treatment the land does not produce heavy crops but we think it is an evidence of the strength and lasting qualities of the soil that it produces anything worth harvesting after such treatment, and we were assured by both northerners and natives that the soil yields very kindly and promptly to manure and good treatment. We also saw this to be true where tried.

They have a good, all-the-year-round climate here, the winters being a good deal milder and shorter than here in the

north and the summers not so oppressively hot. 'Contrary to some reports we had heard, it is evidently quite healthy here, especially for those afflicted with catarrh or lung trouble, and dangerous fevers are seldom known.

We had a very pleasant interview with Dr. Leonard Henley, aged 76, practitioner of medicine in this vicinity 42 years, and an elder of the Presbyterian church, and he informed us that he had known but two genuine cases of typhoid fever here and that was before the war. He also informed us he never had known a case of yellow or spotted fever here, seldom any pneumonia, but that they had some malaria, biliousness, and remittent fever occasionally. Also have had some grippe the past winter. The venerable doctor "spoke as one having authority," and we felt impressed that what he told us was strictly true. His statements also corresponded well with what others had told us.

I fear my article is getting too long; will just briefly notice yet, the country seems well adapted to the raising of nearly all kinds of fruit, also trucking and poultry raising, and dairying, and we were informed that before the war good crops of the different grains and grasses were grown, and could be grown again with proper management as have been proven of late years. There are also some disadvantages and difficulties to be met with here, some of which have already been noticed. I am willing to give further information by private correspondence if desired.

As before stated, we had arranged to leave here Tuesday evening; my brother intending to go home, and I to Fauquier Co., Va., but a disappointment awaited me. Mr. C. H. Bove, the excursion agent, had left Sunday morning and taken my ticket with him to Richmond to get it fixed up for a stop-off at Gordonsville, to be returned to me at Williamsburg. Instead of this it was returned to Williamsburg addressed to Mr. Bove and was then promptly forwarded to Mr. Bove at his home at Coldwater, Mich. Tuesday evening came and my brother boarded the train alone for home and I was left back. I did not learn why my ticket did not return to me or what the trouble was till Wednesday afternoon. By advice of the ticket agent I then took train in the evening and went up to Richmond and laid the matter before the general agent who kindly provided me with another ticket for home and by 11 o'clock I was again on my way. All went well till next morning about 8 o'clock, when near Covington, W. Va., suddenly we were startled by a heavy rumbling rattling noise and a quivering and tottering of the train which pretty soon slackened up and came to a stand still. On going outside we found the hind track of the car just in front of us crosswise under the car, part of it extending outside of the track and in this position it had been dragging and plowing along about 250 yards, crossing a bridge over a wagon road and breaking several ties. A broken rail at a switch caused the accident. It was a wonder to us how we escaped having a general wreck. The road here was on a high embankment. Some of the women nearly fainted, and most of the passengers were completely sobered up to see what a narrow escape we had from an ugly wreck and of being launched into eternity. A few of them however only took it as an occasion over which to joke and laugh even

with profane language. There seemed to be "no fear of death before their eyes." While reflecting over the accident I was impressed with the fact that it is a light matter with God to save even amidst the greatest seeming danger, or to destroy, as we frequently see it, where little danger is seen. My mind also reverted to the 91st Psalm and it was made glad that David's God is our God, and that the promises of God's protecting care in which David rejoiced are ours also. I arrived home safe next morning and found my family all well. Those desiring to go south will do well to visit the peninsula around Williamsburg before locating elsewhere. Excursion rates can be had on April 6th and 20th, and May 4th and 18th, at one fare for round trip plus \$2.00. Rates from Lima, Ohio, \$16.00 plus \$2.00.

Lima, Ohio, DANIEL SHENK.

For the Herald of Truth. "ALL SPEAK THE SAME THING." BY JNO. O. SMITH.

The plan of salvation has suffered most from extreme views. Some teach that we cannot expect to be made free from sin, while others would set us free forever by one touch of a second work of grace. Both may be taking an extreme view. Can we not find some middle ground where we can all unite? If the plan is so simple that a fool need not err therein, why then is there so much division? Wrong doctrines always lead to an extreme, hobby, or pet idol. Seeing this, it will cause some to run to the other extreme, and that will cause others to cast away the whole. That the plan of salvation is a two-fold work will not be disputed when rightly understood. Eph. 1:7 you find the forgiveness of sins, in verse 13 "the sealing with that Holy Spirit of promise." We have, then, the forgiveness of sins and the gift of the Holy Ghost, both part of the work of salvation. It seems to me in this all Christians must agree, and until we hear differently we will not stop to prove this point any further. The gift of the Holy Ghost is the work of grace completed on God's part, and if man were able to grasp it in its infinite capacity it would be on our part, but this is not possible with all at once. In some, with quick and deep discernment, it goes rapidly into development; others equally good at heart are more dull in comprehension, make slower progress. The Galatians soon became bewitched, that is switched off. Did Paul tell them that they needed a second work? No! he reminded them of how they had received the Spirit and how it led them, and admonished them to go on as they had received Him (Gal. 3). "That the plan of salvation is a two-fold work, also walk in the Spirit," Gal. 5:25, "and ye shall not fulfill the lust of the flesh" 5:16. Here is the secret. Receive Him, then walk in Him; but how? In love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law," Gal. 5:22. This settles the whole matter and no one can dispute it. Do this and no more, and thou shalt live forever, for "against such there is no law," no charges, no condemnation; whatsoever is added brings confusion, for in Christ Jesus nothing availeth but a new creature, Gal. 6:15. "From henceforth let no man trouble me," This would we gladly end this epistle.

But were not the Corinthians carnal? (1 Cor. 3), "For ye are yet carnal," I say, no! "but as unto carnal, even as unto babes (3:1). They had, like the Galatians, switched off to carnal things, one after Peter, another after Paul, etc., just as it is today; even as our second grace theory teachers do. It seems the second work has not cured them of committing the same blunder over. Surely with such examples as the early believers furnish us we are less excusable. But they were not carnal, "For ye are washed, ye are sanctified..." by the Spirit of our God," (6:11) not by a second work, "but by the Spirit of God."

Our second work teachers, to prove their pet second work theory, have taken undue advantage of the word "carnal" as applied here. Paul tells them of many faults into which they had fallen, such as fornication, going to law, etc. Does that belong to a justified life? Does Paul say, "you need a second touch?" No! but he does show a "more excellent way." See 1 Cor. 13 where we have a sure cure prescribed. The theory of a second work of grace blessing is misleading, and every one that trusts in it is deceived. Instead of finishing the work, the second blessing is only the sign of the progress of the work of grace. It may take a thousand such blessings to finish the work of God in the perfecting of holiness in us. The Holy Ghost alone is our sanctifier, the altar represents consecration which under the law meant sanctification or a setting apart. This work we as sinners must do, i.e., so far "sanctify ourselves." Then the Holy Ghost comes as a purifier or gospel sanctifier and we are delivered from the bondage of sin, from the "old man," the carnal nature, and become "newborn in Christ." This is the "fruit unto holiness" and eternal life. O what a pity that the Christian church has almost lost this greatest of all blessings, a life sanctified or separate from the world. But what of the passage "the blood cleanses" (1) It means that Jesus opened the way into the holiest or Holy Ghost dispensation. If we fail to receive Him we have missed the way, and have nothing above the Jew. The hope of the church is the Holy Ghost. Give us the Bible and the Holy Ghost, and Christ would soon subdue the world.

Let the reader now stop a moment and ask the question, have I received the Holy Ghost? You say, I don't know, but I have received great blessings. Be thankful for that but was it the Holy Ghost? Every one that receives Him knows it. They knew it at Pentecost; and as this is of vital importance God makes it the clearest point in all our Christian experiences. You might as well doubt your existence as this. You can have Him now.

Then "according to your faith it will be unto you." It is His will that we should be holy. If we make His will our will there is nothing to hinder a holy life. The heart is now clean, you now baste all sin, you loathe every impure motion of sin, your daily cry is to be made free from all the effects of sin and depravity, and when such do appear do not charge it to a wrong state of the heart. It does not come from the heart, for you hate it with all your heart, soul and spirit; every fibre of your being now loathes the very appearance of sin. You hate it as God hates it. Then why these motions that need so much watching and praying? They

spring from bodily weakness and wrong habits. One given to hilarity and joking will in an unguarded moment fall into that, but as quickly the Spirit says, I missed it, it was not really a sin. So also in all debased appetites, yet all can be overcome. It may be not much suffering. Thus we are told that we are "perfected through suffering," but not by a second work. There is a "dying daily." That does not mean that we sin daily which we do daily, as above proved. A clean soul may also lack in many graces or fruits of the Spirit. He may lack sympathy or charity for the erring as he should have it. Then the Lord will let him down in an awful pit and hold him there till he like Job "abhors himself," and now, O what charity and tenderness pervades his whole being! How he feels for the suffering and the erring! New trials come up that we may have to die to, unexpected duties that almost stagger us.

It took many victories till David could say, that with Him he could "trough through a troop and leap over a wall." Should we at any point fail to walk in, the light, the Spirit is grieved and begins to withdraw; then all kinds of disorder come in such as the Corinthians. fell into, that is, each sinner has his own weakness. It is not a second work they need, but a "walking in the Spirit, and not fulfill the lust of the flesh." It seems to me every honest soul must say, "That is right."

Noble, Mich.

For the Herald of Truth. FEATHER DECORATION. BY DAVID BURKHOLDER.

Perhaps among all the present day follies and vain fashions of the world and the manners of adorning the mortal body to-day, there is none more unbecoming and contrary to the laws of nature's God, than the wearing of feathers by human creatures. Is not this theory proved from the fact that if God had intended the human body to be beautified with feathers, He would have caused them thus to grow by nature. But to my knowledge there is only one instance on record, in ancient or modern, sacred or profane history where feathers naturally grew on the body of a human being, and that was on the body of a proud, boasting monarch, whom God deprived of reasoning power, dethroned him, and gave him a beast's heart for the punishment of his pride, and to make him realize that the most High ruleth in the kingdom of men and that He giveth it to whomsoever He will. We have no reason to believe that he enjoyed this suit of apparel himself, neither was it admired by others.

And it is not likely that this foolish fashion originated here. Nobody tried to imitate him, we may rather conclude that he became the subject of reproach and the outscouring of all things, fancying himself to be a beast, being not only clothed with feathers, but also supplied with claws.

Now, if non-professors of religion would be the only class of people that were indulging in this sinful practice, we would not be surprised, but it does not stop here. We see women get up in their churches declaring to be sure that they are born of God, and rejoicing on their way to the celestial city, etc., and at the same time they are outwardly arrayed in all the extravagance of worldly fashion to the very extreme, having

their heads adorned with all kinds and colors of feathers, and at the same time in this unbecoming, yet unscriptural state and condition come before the throne of grace, and lead a congregation in prayer. Indeed, such a covering does not answer the modest prayer head covering which the apostle Paul commands the sisters to wear. Are such women not witnesses themselves that they are encouraging and fostering the continued unmerciful, wholesale slaughter of the harmless feathered songsters of the forests and groves which in the summer season are cheering us, and feasting our ears with their melodious warbles, and which God has designed for a grander and nobler purpose than the gratification of the lust of the eye and the pride of sensuality, we are called upon to stop and think, and ask the question, Does not God mean what He says in the well-known passage, "Ye cannot serve two masters," again, "that women adorn themselves in modest apparel... not with gold or pearls or costly array," and "God resisteth the proud." These passages are plain truths that cannot be explained away, like many others of the same kind and were not left on record by some religious fanatic, but by a God-inspired man, and they mean just what they say.

Nappanee, Ind.

For the Herald of Truth. RULES FOR DAILY LIFE. For Young Converts. BY E. S. HALLMAN.

With divine grace and God's help, I. I want to live a life of thankfulness, and obedience to God for His unspoke gift—eternal life.

2. I want to attend places of worship, and other means of grace, whereby I can receive instruction and be edified; and, as occasion requires, be willing to be one of those who "edify one another," according to Rom. 14:19; 1 Peter 4:10, 11 and not quench the Spirit. 1 Thess. 5:19.

3. I want to avoid evil company and bad literature, foolish talking and jesting, and the singing of songs of which Christ's glory is not the theme.

4. I want to keep away from amusements, concerts, dances, games and parties whereupon I can not ask God's blessing.

5. I want to abstain from all appearance of evil; from within, 1 Peter 5:5, 6; and without, 1 Peter 3:3-5; 1 Tim. 2:9. The latter text shows to a believer, that we should adorn ourselves in "modest apparel," not in superfluities of dress and fashionable attire, which is neither for heat nor cold (such as high collars, flashy ties, pins and chains; also high sleeves (Eze. 13:18), gold rings, or anything for fashion's sake), which is not becoming to a Christian (1 Tim. 2:10), who should forsake all vanity, and follow Jesus (Luke 9:23; 12:34). When we have the pearl of great price (Matt. 13:46; Col. 1:27), then earthly things vanish.

6. I want to realize the fact and the responsibility that "I am my brother's keeper" at home and in foreign lands (Rom. 1:14).

7. I want to realize that I am not my own (1 Cor. 6:20), and that that which I call mine by the law of the land is not mine (Psa. 24:1; 1 Tim. 6:6-18). Thus it becomes necessary for me to be a faithful steward of all that which God has entrusted to my care (Luke 12:42).

8. Therefore I desire to give to God, as "He hath prospered me" and help to spread the good news, "the message of salvation," (Matt. 28:19, 20) to other precious souls, as in Luke 1:77, 78, 79.

9. I want to read a portion of scripture daily (Acts 17:11) and not neglect daily prayer (Matt. 26:41).

10. Since I am quickened by the power of God into grace (Eph. 2:5), I desire to grow therein (2 Peter 3:18), and that the Holy Spirit may gently lead my steps in the way (Isa. 35:8-10) that ends in everlasting glory.

Berlin, Ontario.

For the Herald of Truth. BAPTISM.

BY JOHN O. SMITH.

As the controversy on the mode of baptism has again agitated some minds I want to chronicle a fact that occurred I think in Wayne Co., Ohio, some thirty years ago. A Baptist about to administer the rite of baptism to a man made the remark to a large crowd of bystanders, "I will now show you how Christ was baptized by John, and proceeded to plunge the candidate under water, but behold the man was stiff and could not go under; the preacher became bewildered, took up a handful of water and baptized him properly. I was in the community where it was spoken of before immersionists who knew the incident, offering no word of contradiction; the witnesses are alive and can be consulted to-day. Another case: a very pious man near this place prayed to God to reveal unto him the proper mode of baptism. He dreamed that night that he saw Jesus coming to John and was baptized of him as in the above case; that settled his mind.

W. B. Godbey, since his visit to Jerusalem, says no one can visit that place and believe that those thousands were immersed, there is not enough water there for that purpose. Remember Godbey himself received baptism by immersion and would of course naturally lean that way, though of this we know nothing more. If any one is uneasy let it be the immersionists.

Noble, Mich.

For the Herald of Truth. INTERESTING BENEATH THE SURFACE.

BY J. A. RESSLER.

A close acquaintance with a person reveals many things of interest to us which would not be noticed by one less intimate. It is thus with a book or a historical character. In that little, one-chapter book, the epistle to Philemon, we may read quite a beautiful story just a little below the surface. It all comes up as we read thoughtfully.

When Paul was preaching at Colosse, among his converts was Philemon, a wealthy and noble citizen. This man owned a slave by the name of Onesimus. A number of years after this, while Paul was a prisoner at Rome, Onesimus stole some of his master's property and ran away. After wandering about for some time Onesimus came to Rome and sought out the lodging of the preacher by whose instrumentality he had been converted. He, too, was a slave by the name of Onesimus. The strong persuasion of Paul was too much for the wandering outcast. He, too, gave himself to Christ and became intimately associated with Paul. Paul gave him the very good advice to go

back to his master and make right as far as possible what he had made wrong. Onesimus decided to take this advice but he did not go back empty handed. He carried a letter from Paul to his master telling him that the once unprofitable slave had now become profitable through his association with the writer. Paul requests Philemon to receive his servant, no longer as a slave, but as a beloved brother in Christ. He asks that if Onesimus owed anything to his master that should be charged to Paul's account. But he very tenderly reminds Philemon that he owes his own spiritual life to Paul, and that was, no doubt, a sufficient hint that the bill should not be very large.

What a kind spirit of courtesy runs through the epistle. It surely is a master stroke in the art of reconciliation. Paul had full confidence that it would accomplish its object for he asked Philemon to prepare him a place to lodge when he came to visit him as he expected very soon to do.

Scottdale, Pa., Feb. 26th 1897.

WHY FAMINE IN INDIA?

"Why should there be a famine in India?" The area of India is equal to half of the United States, but much of this is uncultivated, being forest and jungle. India is naturally one of the most fertile countries on the globe, chiefly owing to the beneficence of its climate. Many large rivers come from the melted snows of the mountains from which water percolates through the sandy soil to over twelve millions of miles. The government has utilized the water from these streams by large canals. The Ganges Canal, leaving the River Ganges at Benares, which, including its branches, is 900 miles long, irrigates 12,000,000 acres, and cost \$15,000,000. The Agra Canal, which leaves the Jumna River at Delhi, irrigates 225,000 acres and cost \$14,000,000. The Bazi Doab, in the Punjab, from the River Ravi, 465 miles long, irrigates 250,000 acres, cost \$7,500,000. The Soane Canal in Bengal irrigates 300,000 acres. The Caveri, 820,000 acres, cost \$50,000. The Kistna, 235,000 acres, cost \$2,315,000. The Godavari, 530,000 acres, cost \$3,680,000. The Orissa, 98,000 acres, cost \$2,650,000, besides many others costing altogether an enormous sum. In the Punjab, of 20,000,000 cultivated acres, 5,614,000 are irrigated. In the Northwest Provinces and Oud., of the 26,000,000 acres of cultivated land 11,450,000 are irrigated. In south India reservoirs are numerous. In Mysore the number is estimated at 38,000, and in the Madras Presidency twice that number, some of them large enough to be called lakes, and in Mysore one is forty miles in circumference. There is probably not a country in the world where so much has been done to assist nature or to use nature as in India. But what does all that man can do amount to when heaven does not favor him? Though he build the grandest reservoirs and canals, of what use are they if rain does not come to fill them? Just what occurs in India is famine.

With all this artificial water system there is an immense area depending on rainfall, and when that fails nothing can save millions from starvation and death. The monsoon, or southwest wind rain, commences ordinarily in June and continues till September, depositing from forty to eighty inches of

water in that time, while during all the rest of the year there are scarcely two inches of rainfall. Thus the annual rainy season is everything to India. The rain that does not fall as it passes over the plains descends upon the Himalayas range to the north and east, and remains there in the form of immense quantities of snow and ice which melt under the hot sun of the coming spring, filling the river-beds, canals, tanks and wells. Then all nature, animals and men, rejoice on account of the abundance of sweet water. If the monsoon does not come there is no water upon the earth, no snow or ice to melt upon the mountains, no water in the river-beds or anywhere. This is the cause of famine. The earth becomes like a vast sandstone, the heat is intense, and all living things are nigh to death, or dead. An awful catastrophe! It is a prolonged clinging to life through weeks and months of agony, a worse distress than that caused by the plague or cholera, for these do their work quickly and quiet all pain and anxiety.

Yet destitution in a hot country like India is nothing to what it would be in a cold place like Chicago. Here a man needs shelter, fuel, solid food, and warm clothing. There he can do without clothing, shelter, or fuel, and needs less than that caused by the plague or cholera, for these do their work quickly and quiet all pain and anxiety. Yet destitution in a hot country like India is nothing to what it would be in a cold place like Chicago. Here a man needs shelter, fuel, solid food, and warm clothing. There he can do without clothing, shelter, or fuel, and needs less than that caused by the plague or cholera, for these do their work quickly and quiet all pain and anxiety. The great desire in all the world is to be where the cocoanut falls. In addition to what has been done to supply water, the government has built many thousands of miles of the best turnpiked macadamized roads in the country—one extending from Calcutta to Peshawar is nearly two thousand miles long. There are also many excellent earth roads. About twenty thousand miles of excellent railroad traverse India from south to north and from west to east. All these roads are of incalculable value for the transportation of food in times of scarcity. —By an Old "Sahib" There.

THE PSALMS.

The history of the Psalter is a glorious one. It is the hymn book of the Bible, the choir gift of the religious and poetic genius of the Jewish race to the world. It has a voice for every feeling of the soul. Two thousand years ago it was given to men living under the skies of far-off Judea, speaking another tongue than ours, dressed in another garb, with other customs, to pronounce with perfect accord the words which we use and which our fathers used, to speak to us in our moments of highest and purest religious feeling and hope. Why have the psalmists become the religious inspirers and leaders of the race? Why are our words poor and meek, even under the pressure of great spiritual excitement, beside the words of the sweet singers of Israel? I know of no reason to explain the life-giving and ever-satisfying fount of Hebrew poetry, which, fresh and sparkling as ever, flows over all the meadows of our present day Christian heritage, but this—that it had its source in the inspiring Spirit of God. —J. I. Faulkner.

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April 1, 1897.

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Monthly Calendar for April, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

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HERALD OF TRUTH.

April 1,

SUNDAY SCHOOL LESSONS.

LESSON I.—APRIL 4.
PETER WORKING MIRACLES.—
Acts 9:32–43.

(Memory Verses 32–35.)

GOLDEN TEXT.—Jesus Christ maketh thee whole.—Acts 9:34.

INTRODUCTION.

TIME.—Probably about A. D. 40. Some think that the rest from persecution came on gradually, but was especially marked at the time when A. D. 39 and 40 Petronius the governor of Syria attempted to set up the statue of the Emperor Caligula in the temple at Jerusalem. In opposing this effort the Jews lost sight in a measure of the Christians.

PLACE.—Lydda, now called *Lud*, a city in north-western Judea, about twenty-five miles from Jerusalem.

THE CHURCH.—It was now about ten years since the church came into existence; it had spread widely and in the last three years had increased rapidly. There were Christians in Damascus, Cyprus, Cilicia, Asia Minor, Antioch, and Ethiopia as well as in Palestine.

PAUL.—For three years nothing is heard of Paul. It is supposed that he was in Arabia in preparation for his great work. He came to Jerusalem to confer with Peter (Gal. 1:18; Acts 9:26), but only remains for a few days, when he returns to his old home in Tarsus.

PETER.—The time has now come for a forward movement, and Peter is sent down to Lydda and Joppa preparatory to the introduction of the Gentiles into the kingdom. Peter, to whom the keys were given (Matt. 16:19), opened the door of the kingdom for their admission.

DAILY READINGS.

M. (March 29.) Peter Working Miracles

Acts 9:32–43

T. The Paralytic healed. Mark 2:1–12

W. Care for the poor. Deut. 15:7–11

T. A helper of the needy. Job 29:1–13

F. Rich in good works. 1 Tim. 6:12–19

S. Life in Christ. 1 John 5:9–15

S. The King's Reward. Matt. 25:31–40.

LESSON II.—APRIL 11.

CONVERSION OF CORNELIUS.—

Acts 10:30–44.

(Memory Verses, 36–38. Read Chap. 10 and 11:1–18.)

GOLDEN TEXT.—Whoever believeth in him shall receive remission of sins.—Acts 10:43.

INTRODUCTION.

TIME.—Probably in A. D. 40. The fourth day after the visit of the angel to Cornelius. It was during the "many days" that Peter "tarried" at Joppa.

PLACE.—Caesarea, the seat of the Roman government in Palestine, about 35 miles north of Joppa. At the present time the place is in ruins.

THE VISION OF CORNELIUS.—While Cornelius, the Roman centurion, in Caesarea, was praying in broad daylight (about three in the afternoon), an angel suddenly appeared and directed him to send to Joppa for Simon Peter, telling him exactly where the apostle lodged. The two household servants and the

"devout soldier" whom Cornelius sent did not reach Joppa till about noon the next day, at which hour Peter was on the "lantern's" house top, in prayer. There he had his vision as recorded in the lesson.

JEW AND GENTILE.—The one great lesson in the experience of both Peter and Cornelius is undoubtedly intended to teach that both Jews and Gentiles are destined by the Lord to be brought together as one family in the Church of Christ, or the kingdom of God. God, in reclaiming the fallen race of man, took this very course. He chose one family and nation, and while He was educating them, making known to them His will, preparing them for the coming of Christ, "in whom all of the families of the earth should be blessed." He enclosed them, separated them from other nations, put a wall around them to keep them apart. Christ, on the cross, broke down the wall between Jews and Gentiles. God was now enlarging His kingdom, and it took such teaching as we have in this lesson to get both Jews and Gentiles to understand His purposes.

DAILY READINGS.

M. (April 5.) The devout centurion.

T. Peter's Vision. Acts 10:1–8

W. The call obeyed. Acts 10:19–29

T. Conversion of Cornelius.

Acts 10:30–43

F. Gifts to Gentiles. Acts 10:44–48

S. A Light to the Gentiles. Isa. 49:6–12

S. Life by believing. John 6:37–47

LESSON III.—APRIL 18.

GENTILES CONVERTED AT ANTIOCH.—Acts 11:19–26.

(Memory Verses 21–24. Read chapter 11.)

GOLDEN TEXT.—Then hath God also to the Gentiles granted repentance unto life.—Acts 11:18.

INTRODUCTION.

TIME.—A. D. 40–44. The founding of the first Gentile church outside of Palestine (that at Antioch) must have occurred not long after the conversion of Cornelius. Saul was at his old home in Tarsus when Barnabas went there to secure his help in building up the church at Antioch. Saul had gone to Tarsus A. D. 40, and the church at Antioch was founded a few years later.

PLACE.—Antioch, the capital of Syria, and one of the three greatest and most luxurious cities in the world at that time. It was situated sixteen miles from the coast of the Mediterranean Sea, about three hundred miles north of Jerusalem.

PETER ARRANGED.—When Peter returns to Jerusalem from the house of Cornelius at Caesarea, the Jewish Christians bring charges against him for having associated with Gentiles contrary to the Jewish law. They did not yet understand that the Gospel is for Gentiles as well as Jews (Verses 1–3).

PETER'S DEFENSE.—Peter recites the history of the transactions, as brought to light in the last lesson—his visit at Joppa, the vision of Cornelius, the message that brought him to the Gentile's house, the words of Cornelius, the baptism of the Holy Ghost. He also refers to the words of the Lord (Acts 1:5;

1897.

Acts 11:16) to show that God was directing the work.

THE CHURCH AT ANTIOCH.—This church was begun by a little company of believers who had been driven from Jerusalem at the time of the persecution following the death of Stephen. In this persecution Saul of Tarsus was a principal agent. The preaching of these unnamed disciples was blessed by God's favor and many souls were converted. The work grew beyond the confines of the Jewish synagogue, and took firm hold on the Gentiles, and for a time the distinctions between Jews and Gentiles were apparently forgotten. The church at Jerusalem was startled by the news of this innovation. Barnabas was sent to direct the new movement. The congregation grew till he needed a helper. He selected the very Saul that had at first helped to send, by persecution, the first preachers to Antioch. Here they were first called Christians. From this church were first sent gifts to saints in need, and the first stream of missionary effort went forth to convert the world.

ADVANTAGES OF THE CHURCH AT ANTIOCH.—"I. Its situation was the best for a base of missionary operations. Within easy, but not too easy, reach of Jerusalem, it could keep in touch with the mother church without being tied by its conservatism. On the borders of the great Roman world, with abundant communications, the Gospel could enter upon an aggressive campaign. 2. It was an immense and popular city, where a strong, aggressive, working home church was situated. 3. Its populations, including many Jews. It was a popular resort for travelers from all over the empire.—Peloubet.

DAILY READINGS.

M. (April 11.) Life for the Gentiles.

Acts 11:1–18

T. Gentiles Converted at Antioch.

Acts 11:19–26

W. Promise for the Gentiles.

Isa. 60:1–7

T. A minister to the Gentiles.

Rom. 15:13–21

F. Joy of the Gospel. Luke 10:17–24

S. Fellow citizens. Eph. 2:11–22

S. From all nations. Rev. 7:9–17

A PRACTICAL TEST.

A Christian Chinese tailor, in describing the relative merits of Confucianism, Buddhism and Christianity, gave an illustration which sounds very much like the parable of the good Samaritan. A man had fallen into a deep, dark pit, and lay in his misery, groaning and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, "Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again." "I can't get out," said the man. This is Confucianism.

A Buddhist priest next came by, and said, "Poor fellow! I am very much pained to see you there. I think if you could scramble up two thirds of the way, or even half, I could reach you and lift you up the rest." But the man in the pit was helpless, and unable to rise. That is Buddhism.

Next the Savior came by, and bearing his cries, went to the very brink of the pit, reached down and laid hold of the poor man, brought him up and said, "Go, sin no more." That is Christianity.

CORRESPONDENCE.

CHAMBERSBURG, PA., MARCH 9TH,

1897.—Bro. G. D. Heatwole of Rockingham Co., Va., arrived here on the 2d and labored here in this part of God's vineyard until the morning of the 7th, again to see his loved ones, from whom he had been absent for over four weeks. He preached in all eight sermons at the different places of worship in Franklin Co., and our prayer is that some of the good seed sown may have fallen on good ground, and that it may spring up and bring forth fruit, if not an hundred, again to see his loved ones, from whom he had been absent for over four weeks. We are also thankful to be able to report that three dear souls have made known their willingness to join the people of God; and, evidently others, like Felix of old, are almost persuaded. May our kind Father draw them with divine love, for Jesus saith, "No man can come to me except the Father which hath sent me, draw him, and I will raise him up at the last day." John 6:44.

FROM ALBANY, LINN CO., OREGON.

—Grace from God and His peace be with all readers of the *HERALD*. Our little flock in this part of the Willamette Valley, are enjoying good health, and are endeavoring to labor for our Master. Our S. school closed with the old year only to begin again with the new year. The brethren Ch. Kennel and Samuel Christler are in charge. God bless them and qualify them according to their needs. Our Sunday school has decided to hold three collections this year for the Chicago Mission. We invoke God's blessing upon the Mission, for the work is hard and the visible results small, but be faithful, ye laborers for God, you shall reap in due time.

I noticed an article in the *HERALD* No. 4, current volume, entitled "A Query from the far West," by Bish. J. D. Mishler, and feel moved to give my views concerning the relations of the congregations in the Willamette Valley. The writer of the article must have viewed the matter from the dark side, or else he failed to realize the exact relations existing between these congregations. A little over a year ago an item appeared in the *HERALD* relating the visit and work of Eld. Joseph Schlegel of Nebraska here in the Valley. In my mind his work was not in vain, and I believe our dear Bro. Schlegel labored faithfully as God gave him grace, and to establish peace. The writer mentions four organizations which are kept separate by certain causes and conditions. This seems somewhat strange, for I know of four organizations here who are helpful one to another, and can say of the fifth that when necessity demands it shares in the common aid in such cases as are mentioned. I do not however desire to deny the benefit of a conference, but simply wish to state the matter as I view it, and that the efforts of our brother, as already stated, were not in vain. If the conditions here are as represented in the article mentioned then it would be a difficult task to call a conference together. For my part I am well satisfied with that which our Bro. Schlegel did for us in our congregations. Oh let us build upon the foundation that is laid, gold, silver, precious stones; other foundation can no man lay than that which is laid, which is Je-

sus Christ. I do not wish to be understood as opposing a conference, or as thinking that a conference would not be beneficial here; I have simply tried to show in love that so far as I know the labors of our brother were not in vain among the majority of the congregations in the Willamette Valley. I have yet a request to make to all our dear brethren and sisters. It is this, that you pray for us, that we may be faithful in that whereunto we are called, that we may receive the crown of life at the end of our pilgrimage. So far as I know we are in peace. God grant that peace may be preserved unto the end. This peace we wish unto all.

JACOB ROTIL.

WISNER, NEB., MARCH 3RD, 1897.—Saturday, the 27th of Feb., the brethren Joseph Schlegel and Joseph Rediger of Millford, Seward Co., Nebraska, visited us and held 3 meetings, at which time 6 persons were received into church-fellowship by baptism. Communion services were also held. May the blessing of God rest upon the labors of these brethren.

FROM CUMBERLAND CO., PA.—Mar.

12th, 1897 at what is known as the Miller Mennonite Church, Pre. A. D. Wenger held a series of meetings, preaching 9 sermons. A number confessed Christ as their Savior. Many more do we believe have received lasting impressions. May the dear Lord bless our brother in the great field of labor. From here he left for Hanover, York Co., where he will continue in the great work in which he is engaged.

J. D. B.

SUNDAY SCHOOL ITEM.

HOPEDALE, TAZEWELL CO., ILL., MARCH 7th, 1897.—On Sunday the 7th of March, 1897 we elected officers for our Sunday school, electing Bro. J. W. Nafziger for superintendent, and C. B. Nafziger, assistant. May the Lord bless the dear brethren that they may lead the work to the honor and glory of God.

CONFERENCE.

SEMI-ANNUAL.

The semi-annual conference of Virginia will be held at the Spring Dale M. H., Upper District, Augusta Co., Virginia on the 14th and 15th of May, 1897. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Waynesboro on the Chesapeake & Ohio R. R. by informing Emerson Shauk of their coming. Address him at Waynesboro, Augusta Co., Pa.

S. M. BUCKHOLDER, Harrisburg, Va.

S. S. MISSION.

The quarterly meeting of the Mennonite Sunday school mission will be held at Paradise, Lancaster Co., Pa., on Wednesday, April 7th, opening at 9:15 A. M. Every one invited.

AMOS A. KESSLER, Sec.

TRACTS FREE.

In the last number of the *HERALD OF TRUTH* the notice was published showing that the officers of the Book and Tract Society have decided to distribute

all the tracts handled by the society FREE.

Some orders have still been coming in, which are cheerfully filled as far as we have the numbers which are ordered. Some of our best tracts are all sent out, and cannot be had till a new issue is printed. We are anxious to have all the numbers on hand, so that we can at once fill all orders. We would be pleased also to print a number of new tracts. There are numerous calls for tracts of a certain character, and we are compelled to answer that we do not have them.

It is the purpose of the Society, as soon as the means are at hand, to publish all the old numbers, and add to the list a number of new tracts, such as have frequently been called for, and which to this time we were not able to supply.

We are assured that the free distribution of tracts is a noble work, and one which meets the approval of God. We have the confidence in God and in the friends of the tract work that the necessary means will be supplied to put out large quantities of tracts and good books. But little money has been coming in since our new effort has been put forth. We mention this fact to keep the matter before our people, in the hope that many will cheerfully respond.

In settling with the Lord in regard to your charities do not neglect the tract work if He should remind you concerning it. "The Lord loveth a cheerful giver." TRACT EDITOR.

THE ELKHART INSTITUTE.

The second annual meeting of The Elkhart Institute Association was held in the school building at Elkhart on the 6th day of March 1897. There was not a large representation of stockholders present, but those who attended took an active interest in the meeting.

The general business for the past year was disposed of, and the reports of the secretary and the treasurer were presented and approved.

The board of trustees consisted, for past year, of Noah S. Hoover, John O. Martin, C. P. Voder, J. S. Hartzler, Dr. H. A. Munaw, J. S. Coffman, Dr. J. Johns, F. W. Brink and Herman Voder. The term of office for the last three expired with the date of this meeting. Jacob Mast, M. S. Wambold and George L. Bender were elected to fill the vacancies. Out of this board of trustees the following officers were elected:

J. S. Coffman, President.
M. S. Wambold, Vice President.
J. S. Hartzler, Secretary.
G. L. Bender, Treasurer.

The stock holders in this association are all members of the Mennonite church society, and the management is entirely in the hands of our own members. The teachers are all Christians, and take special interest in the morals and the spiritual life of the students as well as their intellectual development. The friends of the school have been much pleased to see a large increase of attendance over that of last year; and what was a matter of still higher gratification was the conversion of nearly all the children of our members who attended from a distance, along with some who were not brought up by Christian parents.

The officers of the Institute are earnestly and prayerfully working for the

A. D. 407 -The Pope erects a monument in the Forum to commemorate the event, and dedicates the ancient "Partheon" to the "Virgin Mary and all the

A. D. 407 -The Pope erects a monument in the Forum to commemorate the event, and dedicates the ancient "Partheon" to the "Virgin Mary and all the

Saints," and the first of November as "All Saints' Day."

A. D. 700—Image Worship was first advocated.

A. D. 854—A woman under the name of Joan said to be a Pope.

A. D. 908—First bell baptized.

A. D. 1209—Kneeling at the Communion first introduced.

A. D. 1415—Transubstantiation and Auricular Confession adopted.

A. D. 1350—Indulgences introduced.

A. D. 1415—Cup taken from the laity.

A. D. 1439—Immaculate Conception of the Virgin announced.

A. D. 1482—Purgatory decreed.

A. D. 1545—Council of Trent met and was concluded in the year

A. D. 1563.

A. D. 1564—Creed of Pope Pius IV. issued.

A. D. 1175—Pope Clement decreed Chinese ceremonies to be introduced into Christian worship.

A. D. 1854—The Immaculate Conception of the Virgin Mary was added to the Creed of Pope Pius IV.

A. D. 1870—The Pope declared to be infallible when defining religion and morals.

Holy water, the sign of the Cross, the clerical robes, surplice, stole, and other adaptations were all used by the heathen priests in their temples, and were gradually adopted by the Roman clergy to attract the heathen to their churches.

Thus the full creed of the Roman Catholic Church only dates from the year 1870, when its last Article of Faith was adopted by the Vatican Council, which makes that Church the most modern of ecclesiastical bodies.—*Converted Catholic.*

THE FAMINE IN INDIA.

Mrs. Fuller, of the Alliance Mission, who has care of an orphanage overflowing with poor famine children, writes:

"This famine has nearly killed me. It seems as if I should never get the cry for bread out of my ears. We took in twenty-eight children last week and are taking in twenty-five more this week."

Another in one of the worst sections of the famine wrote her recently:

"I have often thought my own life was gradually going out with the care and anxiety over these sick and dying and homeless children. They came with bones thrust through their skin, with eyes turned inside out, with dysentery, cholera, and with everything. Children five and six years old were brought in baskets because they could not walk. Men, women, and children came with mouths and cheeks swollen till they looked like horrible monsters, and with blood streaming from their mouths to the ground. Beggars looted the bazaar and ravenously ate the raw flour as they ran. Heggars go into a house and will not go out, while their condition is so terrible that one slight blow would kill them. A sheep sells for 12 annas, (about 22 cents), and a cow for five or six rupees (about \$1.50 or \$1.80), most of which is given for her hide. When we refused to take the children they were hidden on our verandah. I have seen dead children tied head and feet to a pole, as they carry dead animals, and carried off to be buried by the sweepers.

I have refused to take children in good health from their parents and have seen them slowly die from starvation. Do you wonder I long to send away every child that I can get hold of?"

The orphanages at the Friends' Mission at Hoshangabad are both full to their utmost capacity. At the end of last year there were 58 boys and 60 girls, there are now 84 girls and 83 boys. All established orphanages in the Central Provinces and other famine districts are equally full to overflowing.

Miss Pilchitt, of the Bethel Santhal Mission says: "I desire to write a few lines on behalf of the poor Santhals. In this part of the country the Indian corn crop has been almost a failure. As a rule when the crops are good the corn is sold three heads for one piece, now it is one head for two pieces, and rice which should be sixteen seers for the rupee is now ten seers only. No doubt the sellers are taking advantage of the cry of famine, but the top fields of rice are dead and dying all around this part. Beside the want of rain there is a sort of blight on the grain which has destroyed large numbers of fields of early rice. The lower land continues good and I believe will bring forth good crops, as there is still much water lying about it, so why the *mahajans* are already charging high prices, I do not know. They asked me eight annas for two seers of flour a few days ago.

"The Santal woman's wages are five pice per day, and men get two annas, with which they do well when crops are good, but now, poor things, how are they to get food when their corn and rice is so very dear? During the last fortnight Mr. Haegart has employed about two hundred heathen to make a tank, which has helped the poor Santhals a little, but they will need regular assistance for months to come.

"Yesterday some dear Christians told me that their crops, being only on high land, are dead, and that they only will have straw which their cattle will eat. I tried to comfort them with God's promises to His own in times of famine. May God incline many hearts to remember the dear Santhals, and may all this trouble be the means of thousands turning to Jesus in every part of India."—*Guardian.*

WHY ESAU FAILED.

Many have thought Esau the injured brother, but in the selling of his birthright and the dying blessing of his father Isaac, and base their conclusions upon Hebrew 12:17, which reads, "For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears." (R. V.)

Esau never sought a place of repentance. What he sought diligently with tears was the blessing. He found no place of repentance, because he did not seek for it. He was rejected when he would have inherited the blessing, because he did not seek to repent, and, therefore, did not, in fact, repent. Had he sought to repent, had he wanted to repent, he would have repented, would have been accepted, and might have obtained a much better blessing than he did.

There are three considerations which lead naturally to these conclusions. First, the whole history of the transaction shows no trace of sorrow for what he had done. He never said, "I am

sorry because I yielded to the desire of the flesh and bartered for its gratification a far greater and more enduring good." There is no intimation that he was grieved in spirit because he had despised his birthright, with its prestige, its responsibilities and opportunities. There is no manifestation of shame that he had stepped from the pedestal of manhood to the level of the animal. He is grieved because he has forfeited the blessing. Weeping, he cries, "Blessed thou but one blessing? Bless me, even me also, oh, my father!" But not a trace of sorrow for his sin; not a sign of repentance.

How did he feel? What had he in his heart? "And Esau bated Jacob because of the blessing wherewith his father blessed him," said in his heart, "I will say my brother Jacob." And he comforted himself with that thought. Does that look like seeking a place of repentance? The history of the case shows that he sought the blessing diligently, with tears, but was wholly unrepentant.

Second, the idea that he sought a place of repentance, he could not find one, that he wanted to repent, but could not; that he sought the privilege of repenting and was refused, is so foreign to God's nature, so opposed to the revelation of Him in the Bible and, experimentally, to His children, that to so regard Him would be to make Him a liar. God desires men to repent. He commands all men to repent. His goodness leads men to repentance. "Whoever will may come." "He that cometh to me I will in no wise cast out." "I will be his God. He shall be my son." Every one who has proved Him has found His promises sure. Esau would have been no exception had he come, confessing, repenting of and forsaking his sin.

Third, the grammatical construction of the sentence comprising the text admits of an interpretation consistent with the character of God and with the facts of history. The parenthetical phrase, "for he found no place of repentance," tells why he was rejected. The clause, "though he sought it diligently with tears," is a modifier of the word "blessing," not of the word "place."

Esau was blessed of his father, Isaac did by his son the very best he could under the circumstances. He gave him a good blessing. Every temporal good,—"Of the fatness of the earth shall be thy dwelling, and of the dew of heaven. By thy sword shalt thou live, and thou shalt serve thy brother." He could have done better by Esau, had Esau been repentant. Isaac could have assured him of the blessings of peace and reconciliation, which would have meant to him and his brother more than he can tell. Isaac could not have restored to him his birthright. That was gone,—despised, forfeited by his own act.

How much are the two brothers like the two classes of people, Jacob represents the converted follower of God. In line mainly with God's plans and purposes, yet of immature growth, he had God's blessing, but is cumbered with toil, care, anxiety and fear. He wrestles for the spiritual blessings he gets.

Esau represents the unrepentant sinner, who has no temporal blessings.

His living is of the fatness of the earth and the dew of heaven. He would gladly have the higher and greater blessings could he get them without

fulfilling the conditions by which they may be obtained. He finds no place of repentance, because he does not seek it. He will not have the man Christ Jesus to reign over him. He despises his heavenly birthright, sells it for the things of time and sense. His father, our Heavenly Father, does the very best He can for him under the circumstances, and waits, with fatherly solicitude, for some sign of the prodigal's return, that He may restore to him his birthright, repurchased by Christ.

FAITH IN ICE.

A convert came to a missionary on the west coast of Africa, and said: "Teacher, what list these sailors are! Why, one of them told me to-day that up in his country, at the time of year when it is hottest down here, water becomes solid and they walk across rivers just as we walk on land. I can't believe any such yarns as that, and I told him so. Then he said, 'Go ask your teacher.'"

What should the missionary do? He could not explain to that untutored savage the law according to which liquids are solidified by cold. He could not, even, make him understand what cold was. And yet he must not tell him a lie. The savage had faith in him, had believed the Gospel story when he told it, and had accepted the unseen Christ as his Saviour. So he replied: "Brother, what the sailor told you about water becoming ice is true. I have seen it. I have walked on it. This is a big world that we live in, and there are a great many things in the different parts of it. You must not think that it is everywhere just like it is here on the Gaboon."

The dusky listener looked at his teacher at first with wonder. He could hardly believe that what he heard was true. Then, as one walking from a dream, he cried: "If you say it is so, it must be so. I know that you are wise and good. You would not, you could not deceive me. Strange as it seems, unreasonable, incredible, I will doubt no longer. I am certain now that there is a place where water becomes ice and men can walk upon it."

Now, that converted African was right in taking the word of the missionary. He had such faith in him that he could not doubt the truth of anything he taught, no matter how strange and even impossible it seemed. And yet, there are men, finite men, who will not believe God unless they can comprehend and demonstrate the truth of what He says. There is nothing so unreasonable as the rationalism of conceited skeptics.—*Herald and Presbyter.*

TWO PATHS.

An English lady having been asked as to the propriety of attending on Sunday an exhibition of Bible pictures, replied with an illustration which illuminates a wide range of duties. She said, according to a writer in the Methodist Times:

"Along the South Downs are two paths, one a very few inches from the edge of the cliff, another about two yards off. Many have walked, and walked safely, along the first path, but it is dangerous."

"One step to the left, and they would have fallen, perhaps, several hundred feet into the sea below; or, if a piece of loosened rock suddenly separ-

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ated from the other parts, it would have carried the person who chanced to be treading it, down, down with it into the abyss.

"Many, too, and I among them, have trodden the path farther in; we had as pleasant a view, with this great distinction from the more dangerous loving passengers, we were safe; if we took a step to the left, we were still on solid ground; if the edge were jagged, or even a huge mass of rock fell, we only saw unevenness, or felt a slight shock."

"A gust of wind could not hurl us over, neither would sudden giddiness send us rolling down the precipice."

"Which path was the best, was wisest, was safest? The last, you say? Yet both have been walked without accident."

"There is a South Down called Sunday; it is high above the six miles of the country surrounding it; along the edge is written, 'Remember the Sabbath day to keep it holy.'"

"There are two paths, one called 'religious pleasure'; the other, 'hours for God alone.' Which is the happiest, the safest, the wisest, the best?"

DOCTRINAL PREACHING.

There should be much doctrinal preaching. By this we mean instructive biblical preaching. A minister should always aim to make his people some-what wiser every time he enters the pulpit. If he is a teacher, he will teach something. He will try to communicate what the Word of God teaches on each particular subject under discussion. His is an unprofitable ministry, and that an unprofitable sermon, which does not make the people wiser as to the doctrines of the Word of God.

People sometimes say they do not like doctrinal sermons. That is equivalent to saying that they do not like sermons that give instruction as to the great religious truths set forth in the Scriptures. Preachers should see to it that their people come to know what the Scriptures teach, or they will have poor material to depend upon in building up the church and extending the Redeemer's kingdom.

If people do not like doctrine, they should be made acquainted with it, and, as they become intelligent and acquainted with it, they will be interested in it if their hearts are right. If people have not learned the Catechism in their childhood, they are at a very great disadvantage, but the best that is possible should be done in order to promote acquaintance with the Scriptures.

Suppose a preacher wishes to do for his people what will be for their best good, in the long run, and it is to be taken for granted that this is his purpose. He will be determined that the people shall be made to know and to be in accord with the great truths of evangelical religion. He will not be satisfied to entertain, to counsel, to arouse and to persuade. He will seek to do this, but it will be upon a solid foundation of instruction, so that, when his voice is silent, the people will still live and act as he counseled.

It is not necessary to announce in a formidable way a series of the logical lectures on the formal doctrines. One will preach on God's existence, on creation, and on providence; on sin and on the guilt of sin, and on its consequences; on inspiration and revelation; on the person and work of Christ; on the Holy

Spirit; on repentance, faith, regeneration, sanctification and adoption; on heaven and on hell. He who does not give clear and decided instruction on these and on kindred subjects will make of his ministry a mere flash, to go out in the darkness and to be forgotten. One by one he will touch on these great subjects, and over and over again he will repeat and emphasize what God's Word teaches as to them. He will illustrate them. He will bring them out in historical and in hortatory sermons. He will speak of them, not in a dry and dull and dead way, but in living, loving, earnest tones he will paint the truth on the minds and hearts of his people.

No preacher is a great teacher who does not fill up his sermons in large measure from the very fountain of God's Word. Call the roll of the men whose names live, and whose lives and words were full of power, and it will be found that they have been men who have been instructors in vital truth. The men who stay a lifetime in one charge and develop a church and lead a community are the men who draw their supplies from God's Word. We would counsel all young ministers to be doctrinal preachers, and would urge them to learn to state the great doctrines plainly, concisely, luminously, emphatically, and then, having God's own Word and Message for a background, to use every power of entreaty, and every art of persuasion, and every influence, human and divine that may be summoned, in order that the hearts and lives of their hearers may be brought into sweet and responsive accord with the will and Word of God.—*Herald and Presbyter.*

MARRIAGE.

BECHTEL—WOOLNELL.—On the 16th of March, 1897, at the home of the bride's parents, by Elsie, Elias Weber, Bro. Noah Bechtel of Hespeler, to Sister Hannah Woolneller, youngest daughter of Bro. Jacob Woolneller of near Breslau, Waterloo Co., Ont. Sister Bechtel will be missed in the circle of friends and in the Sunday school, but the best wishes of hosts of friends accompany the couple to their new home. May they spend their years in the enjoyment of service for the Master.

DEATHS.

EASH.—On the 10th of January, 1897, in Honeyville, Lagrange Co., Ind., of heart trouble, Samuel Eash, aged 67 years, 5 months and 25 days. He leaves a wife and seven children (three predeceased him), and thirty grandchildren. He was thirty-five years a minister in the Old Amish Mennonite church, in which calling he labored faithfully according to his strength and ability. He was loved by all who knew him. A large concourse of relatives and friends followed him to the graveyard at Honeyville on the 12th. Funeral services by Manasse Borntrager and Eli Borntrager.

WITMER.—On the 12th of Feb. 1897, in York Co., Pa. Bro. David Witmer, aged 58 years, 3 months and 25 days. Buried at the Stony Brook Mennonite meeting house in presence of a large concourse of relatives and friends. Funeral services by Martin Whisler and Theodore Fort, Text, Rom. 8:18.

MOYER.—On the 25th of Feb., 1897, near Souderton, Montgomery Co., Pa. of consumption, Bro. John C. Moyer, aged 71 years, 10 months and 2 days. Buried on the 27th at the Souderton Mennonite graveyard. Funeral services by Josiah Clemmer at the house and by M. R. Moyer at the meeting house. Text, 2 Tim. 4:18.

GODSHALL.—On the 8th of March, 1897, in Souderton, Montgomery Co., Pa. of consumption, Sister Katie, wife of Bro. Herman Godshall, and daughter of Abraham Alderfer, she was the last of a family of ten children, the last four dying within the last fifteen months. She was born Oct. 1, 1821, and in 1842 she was married. Their one daughter died one year ago. She attained the age of 75 years and 10 months. Buried on the 13th in the Souderton Mennonite graveyard. Funeral services at the house by Abel Horning and Jacob Moyer, and at the meeting house by M. R. Moyer and Josiah Clemmer. Text, Rev. 14:13. Peace to her ashes.

KINSINGER.—On the 4th of March, 1897, of asthma, Catharine Hauer, wife of Joseph Kinsinger, Sr., aged 65 years, less 10 days. Funeral on the 7th from her home near Meadows, McLean Co., Ill. Services by Andrew Werckler, Simon Bechtel and John Kinsinger from 2 Tim. 4:7, 8 and 1 Cor. 15. The remains were laid to rest in the Waldo graveyard. She lived in matrimony forty-two years and leaves her husband and one son; two children preceded her. May God comfort the bereaved hearts, tho' they mourn for many relatives who hope for we believe our sister left asleep in Jesus.

HENRY.—On the 29th of January, 1897, in York Co., Pa. Sister Susan Henry. Buried at the Souderton M. church, in the presence of many relatives and friends. Services by Martin Whisler of Hanover, Pa. Text, 2 Cor. 5:1.

BERGEY.—On the 4th of March, 1897, near Elyro, Montgomery Co., Pa. Sister Mary Bergey, aged 32 years, 2 months and 24 days. Buried on the 9th in the Franciana graveyard.

BRUNNER.—On the 9th of March, 1897, in Telford, Montgomery Co., Pa. of the grippe and pleurisy, Solomon Brunner, aged 75 years, 3 months and 14 days. Buried at the Souderton Mennonite meeting house. Funeral services by Abel Horning and Samuel Detweiler at the house and by Ch. Allebach and Tre. Luckenbill at the M. church. Text, 1 Chron. 29:15.

MULTERRELL.—On the 11th of March 1897, in Telford, Montgomery Co., Pa. Susan Multerrell, daughter of Solomon Brunner, of pleurisy and pulmonary fever, aged 44 years, 1 month and 7 days. She leaves her companion and seven children. Buried on the 16th at the Goshoppen church.

BERGEY.—On the 13th of March, 1897, at Berlin, Ont. Abraham Bergey, aged 69 years, 1 month and 3 days. Buried on the 16th at the C. Ely M. H. The deceased had been feeble for some time and required the same attention as that given a child.

GOOD.—On the 29th of Feb., 1897, near Acme, Medina Co., Ohio, of pneumonia, Susanah Good, aged 53 years, 3 months, 8 days. The funeral took place on the 28th at the Lower Souderton meeting house, presided over by Isaac Good and Henry Bergey. Text, Rev. 16:15.

THOMAS.—On the 1st of March, 1897, in Somerset Co., Pa. John Thomas, son of Lucy Ann Blough, aged 2 years and 10 months. Buried on the 3d at the Blough Mennonite meeting house. Funeral services by L. A. Blough and Samuel Gindlesperger.

SHAFFER.—On the 3d of March, 1897, in Roxbury, Cambria Co., Pa. of erysipelas, and jaundice, Edith May Shafer, aged 6 months. Buried on the 14th at the Thomas Mennonite meeting house. Funeral services by Martin Blough and Samuel Gindlesperger. How hard it is to give up such a little darling, yet God takes better care of them than we can, and we know they are safe.

SOLLINGER.—On the 7th of Feb., 1897, near Souderton, Cumberland Co., Pa. after an illness of only a few days of pneumonia, Bro. S. Sollinger, aged 31 years, 8 months and 11 days. Buried on the 9th in the Mt. Zion cemetery.

Services in the Mennonite church at Churchtown where a large concourse of people were assembled. She leaves the young widow, who was so soon separated from her companion. Text, Matt. 24:44.

FIELDS.—On the 10th of March, 1897, near Wakarusa, Ind. Caroline, wife of Simon Fields, aged 37 years, 1 month and 18 days. She was born in Allegheny Co., New York, Jan. 29th, 1840. She leaves a sorrowing husband, one son and daughter to mourn her death. Funeral services were conducted on the 12th at North Union, by J. F. Funk and J. S. Coffman, from Rev. 21:3, 4. May the afflicted household look for consolation and comfort to Him who has promised to be with His people always, and never to leave or forsake them.

GABLE.—Isaac Gable was born in Wayne Co., Ohio, March 18th 1844, and died at his home near Fulton, Kaladazoo Co., Mich., March 7th, 1897, aged 51 years, 11 months and 19 days. The funeral services on the 9th were conducted by Tre. Holbrugh of the Reformed church in Fulton; interment in the Fulton cemetery. He had suffered for a long time of dropsy of the heart, and after many months of intense but patient suffering, death came to his relief. Deceased was an upright honorable man, and died in the triumphs of the Christian faith. He has been a reeler of the Herald of Truth for many years. He was respected by all who knew him and had many warm friends. The large concourse of people who came to pay a tribute of respect to his memory the day of his funeral attest the esteem in which he was held. On the 10th of day, 1897 he was married to Sarah Leatherman of Medina Co., Ohio. To them were born two sons and four daughters. One son, Oliver, aged 22 years, preceded his father to the spirit world a little over a year ago. In 1879 they moved to Kalamazoo Co., Michigan, where they have since resided. He leaves a wife, one son, four daughters, three grandchildren and five sisters, besides many other relatives and friends to mourn his departure.

Sweetly sleeps the beloved husband, All his toils and cares are o'er; Freed from pain and all earth's sorrows, Now he rests on Ganaan's shore.

We miss thee, father dear, From thy old familiar place; We do not hear thy footsteps near Nor see thy cheerful face.

We miss thee at the table, We feel thy absence there; And oh, what sorrow fills our heart To see thy vacant chair.

Father, how hast thou bereft us, In this sad world here below: Yet a mother still is left us, For our God would have it so.

S. GABLE.

GERHEL.—On December 22nd, 1896, near Apple Creek, Wayne Co., Ohio, of rupture, Bro. Chr. Geiger, aged 56 years and 7 days. He was a member of the meeting house on the 25th. Funeral services by J. Nussbaum.

TSCHEANTZ.—On January 18th, 1897, near Mount Eaton, Wayne Co., Ohio, of dropsy, Abraham Tschiantz, aged 28 years, 1 month and 2 days. Buried on the 16th at the Sonnenberg meeting house. Funeral services by J. Nussbaum from Rom. 8:17.

ROTH.—Catharine Roth (maiden name Graber) died at her home near Trenton, Iowa, Feb. 29th, 1897, aged 84 years and 2 days. She was buried at the Green Mt. cemetery on the 2nd of March. The funeral was conducted by S. Gerig. Text, 2 Tim. 4:8. The deceased was a native of France. In 1833 she was married to John Roth. They had three children, Catharine, John, and Mary. In 1850 they moved to Iowa and located on a farm west of Trenton, Ohio, and in 1852 they were born ten children. Two sons preceded her to the spirit world. She lived to see twenty-nine great-grandchildren and one great-grandchild. Sister Roth was a faithful member of the Mennonite

church, and we have reason to believe in the hope and faith her pure and gentle spirit has gone to a far better home.

STOLTZ.—On the 14th of September, 1905, near Bird-in-Hand, Lancaster Co., Pa., of consumption, died Mary Elizabeth Stoltz, daughter of Christian and Lizzie Stoltz, aged 15 years, 8 months and 14 days. She had been in feeble health for quite awhile. She leaves sorrowing parents, 4 sisters and one brother, also 2 aged grandmothers to mourn the loss of a dear one. Her remains were laid to rest in the Amish graveyard, near Ronk's Station on the 16th followed by many sympathizing friends and relatives. Funeral services were held by David Heller and Benjamin Fisher, from Peter 1:1-24.

A blooming youth so young and fair, Is taken from this world of care, Her earthly sorrows are all o'er, She is not dead, but gone before. I am young but I must die, In my grave I soon shall lie; I am ready now to go, If the will of God be so.

LAPP.—On the 14th of October, 1905, near Bird-in-Hand, Lancaster Co., Pa., the same place as stated above, Bettie, grandmother of the young daughter, and widow of the late Jacob Lapp, aged 79 years, 8 months and 9 days. She died very suddenly after a short illness of three days. She leaves three brothers, one son and two daughters and a number of grandchildren and also great-grandchildren to mourn the loss of a dear sister and a devoted mother. She was highly respected by all who knew her. She was a faithful member of the Amish Mennonite church for many years. Buried in the Amish graveyard at Ronk's Station, followed by a large concourse of friends and relatives to pay the last tribute of respect to a kind and loving friend. Funeral services were conducted by Rev. David Kauffman and Mauness Frontrager from John 5:14. Farewell children, farewell brothers, Tender was my love for you; Let that love in your hearts be true. Live for God, adieu, adieu.

M. A. B.

BEILER.—On the 3rd of February, 1907, near New Holland, Lancaster Co., Pa., from a severe suffering, died John W. Beiler, aged 71 years, 7 months and 1 day. He leaves a sorrowing widow, three sons, two daughters and two grandsons to mourn the loss of a kind husband and father. He was a member of the Amish Mennonite church for many years. Buried on the 5th in the Gordonville graveyard. The funeral was largely attended by many friends and relatives to show the last tribute of respect to the departed one. Funeral services were held by Benjamin Lantz and Eli Zook.

Allitions were long time he bore, His friends were in vain; Till God at last did hear him moan, And eased him of his pain.

SNYDER.—On the 7th of March, 1907, near Bloomingdale, Waterloo Co., Ont., very suddenly and unexpectedly, of heart trouble, Amos Snyder, aged 47 years and 20 days. Deceased had been in feeble health for some time, but was able to be about. On the above date a meeting had been held at his home by Rev. Springer of the U. B. church (Old Constitution). After a hearty supper deceased went out, and upon entering the house he complained of weakness to his wife, she being alone. He lay down on the lounge and in half an hour he was dead. He leaves a wife in feeble health, a son of about seventeen, a daughter and many relatives and friends to mourn their loss. Buried on the 9th at the Snyder M. F. Funeral services by Moses C. Bowman in German and by Rev. Springer and A. Stoltz in English. The deceased was converted last fall.

BEILER.—On the 14th of November, 1906, near Ronk's Station, Lancaster Co., Pa., of a rupture of the heart, Lydia, daughter of John S. and Nancy Beiler, aged 13 years, 6 months and 5 days. This was indeed a very

sudden and sad affliction to these parents. This young daughter and her sister on the evening of her death had been out to do the milking. After milking one cow, she hurried to the house and went to an out-building, and was found not more than five minutes later, by her younger sister lying prostrate. The parents were called to the scene and found their daughter as stated. In her face and mouth were clots of blood, and life was extinct. A physician was called for, but medical aid was in vain, she had left this home for the home beyond. It was indeed a shock to all and the family have the sympathy of many loving friends and relatives. The remains were laid to rest on the 17th in the Amish graveyard a Ronk's Station, followed by a large concourse of friends and relatives. Funeral services were conducted by Jonathan Kauffman and David Beiler.

Fair and pleasant yesterday, Now a lonely daughter I lie; See how beauty fades away, Oh, prepare, prepare, to die.

Rosy cheeks so fresh and fair, Grew quickly pale and cold; Those smiling eyes, so like an angel's, Death's icy arms enfold.

HEITZLER.—On Feb. 22, 1907, in Baltimore Co., Md., of pneumonia, Mary Heitzler. Funeral on the 6th. Daniel Stoltz gave the introductory remarks three days. She leaves three brothers, one son and two daughters and a number of grandchildren and also great-grandchildren to mourn the loss of a dear sister and a devoted mother. She was highly respected by all who knew her. She was a faithful member of the Amish Mennonite church for many years. Buried in the Amish graveyard at Ronk's Station, followed by a large concourse of friends and relatives to pay the last tribute of respect to a kind and loving friend. Funeral services were conducted by Rev. David Kauffman and Mauness Frontrager from John 5:14. Farewell children, farewell brothers, Tender was my love for you; Let that love in your hearts be true. Live for God, adieu, adieu.

GERBER.—On March 16th, 1907, at Sonnenberg, Wayne Co., Ohio, of typhoid fever, Fanny, daughter of Abraham and Barbara L. Gerber, aged 16 years, 5 months and 1 day. She was one of the number who recently became willing to forsake sin and come to Christ. She took sick on the 3rd of March and on the night of the 8th she took very sick and she fully realized that the time of her departure was near. She desired to be baptized and to obey the command of her dear Saviour, Jesus Christ. She was sent for who baptized her that night. She rejoiced that she had peace with God through Christ Jesus. Her last words were, "My dear friend, Lord Jesus Christ." Buried on the 19th at the Sonnenberg meeting house. Funeral services by Chas. Amstutz and Jacob Nussbaum from Eccl. 12:1.

Farewell, dear parents, God has called me, Weep not for me when I'm gone, But prepare to meet me yonder, When the Christian course is run.

Farewell dearest brothers, sisters, I have gone with Christ above, Where no pain or sickness enters, And where all is joy and love.

HOOVER.—On the 23rd of Feb., 1907, in Harrison Twp., Elkhardt Co., Ind., Sister Frances Hoover, aged 70 years and 11 days. She was an invalid for many years, but a faithful devoted Christian, generous, kind and charitable and yet her life was surrounded with many shadows, and she had many conflicts and trials. One of the hard things in her Christian experience was to lay hold of the promises of God. During the last years of her life however she seemed to be more trustful and have more confidence. She seemed to feel unworthy of the abundant blessings which God stands ready to bestow upon His children. We have the assurance however that when we have no merit of our own, we can trust so much the more in the merits of Christ; and in Him alone, we have the way of salvation. She was a member of the Yellow Creek Mennonite meeting house, where services were held by J. F. Funk and J. Loucks, from 2 Tim. 4:7, 8.

MILLER.—On March 7th, 1907, Sarah, wife of John B. Miller, was born August 28th, 1819, and was aged 77 years, 6 months and 7 days. Buried on the 7th, at the Walnut Creek M. F. meeting house of which congregation she was a member. Funeral services by Abraham Mast and David Heachy. She was married to John B. Miller, Feb. 14, 1837, and leaves her husband, 3 sons and one daughter and many friends.

BOYER.—Catharine Welsh, wife of Jonas Boyer of Piquette, York Co., Ont., died at the residence of her son Henry Boyer of Piquette, of internal cancer. She suffered for years from this dreadful disease, but bore it with Christian patience, not murmuring, but fully resigned to her Master's will, until He called her home to meet her reward on the evening of Feb. 22nd, 1907. She was laid to rest in the Altona graveyard on the 25th. She was a member of the Brethren in Christ denomination. Pre. P. Baker spoke very appropriately on Rev. 14:13. She reached the ripe age of 75 years, 9 months and 4 days.

BOYER.—Eva Boyer, daughter of Henry and Jane Boyer, in Piquette, Ont., died on the morning of Feb. 23rd, 1907, of consumption of the brain. She lived to be 1 year, 5 months and 14 days old. Buried on the 25th in Altona graveyard. Funeral services by Lewis Burkholder; text, Matt. 18:4. A large number of friends and neighbors came together to witness this solemn appointment of God, to call the baby in its blossom and the old grandmother to their eternal destination, to prove again to us that God is no respecter of persons. Let us all take warning to prepare to meet our God.

REED.—On the 2nd of March, 1907, in Union Twp., Elkhardt Co., Ind., suddenly of heart failure, Bro. Abraham Reed, aged 78 years, 8 months and 1 day. He was born in Rockingham Co., Va., on July 1st, 1818. He removed from there to Mahoning Co., Ohio, from there two years of age. In 1857, he moved from Ohio to Elkhardt Co., Ind., where he resided to the time of his death. He united with the Mennonite church in his earlier years, and was united in marriage in Mahoning Co., Ohio, with Mary Weaver, who survives him. He went out to clear the walks after a snowfall and remaining out longer than usual he was found in an unconscious condition, and taken to the house where he died within three

BURKHOLDER.—March 9th, 1907, near Newville, Cumberland Co., Pa., Sister Mattie Burkholder, aged 39 years, 3 months and 16 days. She was a consistent member of the Mennonite church and an active worker in the Sunday school. She leaves five sisters and four brothers to mourn her departure, but not as those that have no hope. Services by Pre. A. D. Wenger, Bish. Ben. Zimmerman from Luke 24:35, and Pre. Henry Weaver. Text, 2 Cor. 5:1. Buried at the Diller church. A large concourse of friends and neighbors assembled to pay the last tribute of respect to the departed sister. Peace to her ashes.

"We miss thee, Mattie dear, From thy old familiar place; We do not bear thy footsteps near, Nor see thy cheerful face.

We miss thee at the table, We feel thy absence there, And oh what sorrows pierce our hearts To see thy vacant chair.

HARTZLER.—On February 25th, 1907, at the residence of his son, J. J. Hartzler, near Garden City, Mo., of a grippe, F. Hartzler in the English language, with appropriate remarks from the 90th Psalm. Abraham Hartzler was born near Belleville, Mo., Pa., November 25th, 1807; was married to Magdalena Zook, February 19th, 1832. He was born near Allenview, Millin Co., Pa., August 13th, 1803, and moved from Millin Co., Pa., to Elkhardt Co., Ind., in March 1855, and in 1866 removed to St. Joseph Co., Mich., where his wife died Oct. 4th, 1868, aged 56 years, 10 months and 9 days. Some years later he made his home in Missouri with his son John. As near as we can learn his offspring numbers six children living and three dead, thirty-five grandchildren living and thirty-five great-grandchildren living and eight dead. Total living seventy-one; dead, ninety-seven. Grand total ninety, the same as the number of his brethren.

BOYER.—Catharine Welsh, wife of Jonas Boyer of Piquette, York Co., Ont., died at the residence of her son Henry Boyer of Piquette, of internal cancer. She suffered for years from this dreadful disease, but bore it with Christian patience, not murmuring, but fully resigned to her Master's will, until He called her home to meet her reward on the evening of Feb. 22nd, 1907. She was laid to rest in the Altona graveyard on the 25th. She was a member of the Brethren in Christ denomination. Pre. P. Baker spoke very appropriately on Rev. 14:13. She reached the ripe age of 75 years, 9 months and 4 days.

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YODER.—On the 14th of Jan., 1907, near Shore, LaGrange Co., Ind., Noah Yoder, aged 53 years, 1 month and 10 days. He leaves a wife, three sons and one daughter to mourn his death. Services on the 16th, at the Shore M. F., by Yost Miller in German, and D. D. Miller in English.

NUNEMAKER.—Angelina Snelzer was born in Baugo Twp., Elkhardt Co., Ind., Nov. 8th, 1859, died in Locke Twp., Elkhardt Co., Ind., Mar. 14, 1907, aged 37 yrs., 4 mos., 6 days. She was a devoted member of the Mennonites in Christ and lived a devoted Christian for over nineteen years. She was found in an unconscious condition, and taken to the house where he died within three

hours. He was buried at the Yellow Creek Mennonite meeting house where appropriate services were conducted by Christian Shuman. She was a consistent member of the Mennonite church and an active worker in the Sunday school. She leaves five sisters and four brothers to mourn her departure, but not as those that have no hope. Services by Pre. A. D. Wenger, Bish. Ben. Zimmerman from Luke 24:35, and Pre. Henry Weaver. Text, 2 Cor. 5:1. Buried at the Diller church. A large concourse of friends and neighbors assembled to pay the last tribute of respect to the departed sister. Peace to her ashes.

SOMMER.—On March 5th, 1907, near Walnut Creek, Ohio, of rheumatic fever and heart trouble, John Henry, son of Christian and Catharine Sommer. He was born June 24, 1841, and was aged 66 years, 9 months and 2 days. Buried at the Walnut Creek A. M. meeting house, on the 7th of March. Funeral services by John M. Miller and Samuel H. Miller. The deceased leaves father, mother, two brothers and five sisters, and many friends to mourn his early departure.

GREIDER.—Anna Birt, wife of Bishop J. M. Greider (deceased), was born in Cumberland Co., Pa., February the 28th, 1824, died March the 7th, 1907, in Clark Co., Ohio, aged 73 years and 7 days. Soon after her marriage she with her husband united with the Mennonite church where she remained an earnest faithful sister until God called her home on the 7th, aged 6 months and 24 days. Little Blanche had the lung fever. She was buried on the 10th, in the Ray cemetery. Services by Rev. John H. Yoder.

Farewell, darling little children You have only gone before, Fondly we have ever loved you, Let your Saviour loved you more, Hence He took you to His bosom Where we soon all hope to be."

SWARTZ.—On the 26th of Feb., 1907, in Bedminster, Bucks Co., Pa., of chronic diarrhea, Sister Annie, wife of Bro. Anthony Swartz, aged 76 years, 3 months and 2 days. Buried at Deep Run, Pa., on March 3d, 1907.

MYERS.—On the 20th of Feb., 1907, in Plumstead, Bucks Co., Pa., of dropsy, Bro. Henry S. Myers, aged 67 years, 3 months and 15 days. Buried at Deep Run, on the 26th.

RIECKER.—On the 20th of Feb., 1907, in Springfield, Bucks Co., Pa., Sister Hettie, widow of the late Tobias Riecker, aged 64 years and 20 days. Buried at Deep Run, on the 26th. The funeral of Sister Riecker and Bro. Myers met at the M. H. at the same time, and the services were held together.

WITMER.—On the 12th of February, 1907, at Sony Brook, York Co., Pa., of a complication of diseases, Bro. David L. Witmer, aged 58 years, 3 months, 25 days. He leaves a wife, three sons and two daughters to mourn his departure. He united with the church only about two weeks before he died. Funeral services by Martin Whisler and Theo. R. Fory from Rom. 8:18.

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four step-children, a father and mother, four brothers and five sisters to mourn their loss, but their loss is her eternal gain. May God comfort the bereaved and draw them nearer to Him. One brother and one sister have preceded her to the spirit world. Funeral services at the house by Jacob R. Hildebrand and at the church by E. C. Shank and Jacob Martin. Text, Rev. 21:4.

YODER.—On December 28th, 1896, of near Farmerstown, Ohio, Fanny Yoder, wife of Michael Yoder. She was born January 30th, 1821, and was aged 75 years, 10 months and 28 days. Buried on the 30th day of December at the Walnut Creek A. M. meeting house of which congregation she was a faithful member. Deceased leaves three sons and four daughters and a host of friends to mourn their loss. Her husband preceded her to his home above.

HARWICK.—On the 2nd of Feb., 1907, in Plumstead Twp., Bucks Co., Pa., of paralysis, Bro. Henry Harwick, aged 79 years, 7 months, 29 days. Buried at Deep Run, on the 6th of February.

GONSER.—On December 31st, 1896, near Lakeville, St. Joseph Co., Ind., Willie, son of Jacob and Barbara Gonser, aged 4 years, 6 months and 23 days. Mysterious croup caused Little Willie's death. He was buried in the Ray cemetery where he sleeps in Jesus.

GONSER.—On March 8th, 1907, near Lakeville, St. Joseph Co., Ind., Hattie, daughter of Jacob and Barbara Gonser, aged 6 months and 24 days. Little Blanche had the lung fever. She was buried on the 10th, in the Ray cemetery. Services by Rev. John H. Yoder.

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HEATWOLE.—On Feb. 23d 1897, Alvin Henry, little son of Bish. A. P. and Betie J. Heatwole of Loud, Augusta Co., Va., departed this life at the age of 5 years, 2 months and 17 days. Buried on the 26th, at Spring Dale M. F. Services at the house by Jacob R. Hildebrand and at the church by E. C. Shank and Jacob Martin. Text, Rev. 21:4.

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contributions, endowments, etc., made to the said board, and the purpose for which they are intended. We trust that our brother's excellent article will stir up the matter in a way that will throw the proper light on these things everywhere.

Corn for India.—Arrangements have at last been made for the free transportation of corn to India. The U. S. government has chartered three steamers to carry corn to India, one to go from San Francisco, the other two to sail from New York. Pre. J. A. Sprunger of Chicago, Ill., has been appointed by the Home and Foreign Relief Commission to superintend the gathering and shipment of grain, and the authorities have promised him room for thirty carloads, all of which will be sent free to the seaboard. There are many who have not given any money because they had none to give, but who will be glad to contribute some corn of which there is great plenty in the country. The corn is to be shelled. Sacks holding about 2½ bushels each will be sent free upon application to J. A. Sprunger, S. W. Corner Harrison and May Sts., Chicago, Ill. All corn contributed in Indiana, Illinois, Iowa, and the Eastern states is to be shipped to him, and he will sell it at Chicago, and buy corn in Nebraska for the cargo. The reason for this is that the Illinois, Indiana, Iowa and eastern corn is not so dry as that in Nebraska and will not remain in condition on the long voyage as well as the Nebraska corn does. Secondly, corn in Nebraska can be bought cheaper than in Chicago or farther east; hence there will be a gain to follow the proposed plan. For the benefit of our people near Elkhart, we will say that Mr. J. L. Brodick of the Indiana National Bank and the Excelsior Starch Mills of this town has offered to take 100,000 bushels at 20 cts. hence corn in the vicinity of Elkhart had better be brought here. The money will then be used to purchase corn in Nebraska. Others will please communicate with Bro. Sprunger. All money, however, will be sent as heretofore, to the Home and Foreign Relief Commission, Elkhart, Ind., G. L. Bender, Treasurer.

Our city was favored, on the 1st, 2d, and 3d of April, with a visit from about 1500 public-school teachers, who attended the annual meeting of the Northern Indiana Teachers' Association held in this city. It was the largest meeting of the kind ever held by this association, and the different addresses which we had the privilege of hearing, were of a very practical and high order. An especially pleasing and satisfactory feature of most of the addresses was the frequent reference made to Holy Writ in support of principles governing the public school teacher's labors and life. Jesus was held up

as the model teacher, the great basic truths presented by the lowly Nazarene, of Paul, of David, and of Moses were quoted and freely commented upon, and we concluded that, while there are exceptions, yet the teachers of Northern Indiana are a body of intelligent, earnest, noble men and women, who are conscientiously striving to mold the thought of the rising generation into a shape of moral and intellectual beauty upon the lines laid down by the authors of the world's greatest book. No wonder then that, notwithstanding such a large number of strangers in town, there should be no need of special police vigilance. The conduct of this large representative body certainly yielded a most excellent moral influence upon our city, in striking contrast to the so-called "educational" attractions called circuses which infest the country, or the so-called "race meets" (rather gambling meets) which are annually inflicted upon this city, and which always leave in their wake accounts of robberies, embezzlements, arrests, fines, imprisonments, etc., without giving any real financial, moral, intellectual or spiritual good in exchange. God grant that the educational forces of the public schools may be linked more and more with the forces of the religious press, the pulpit and the Sunday school, in moving the world upward toward the true light and that knowledge that maketh wise unto salvation.

Bro. George Lambert who was appointed by the Home and Foreign Relief Commission, left Elkhart for Cleveland, Ohio, on the 3d inst., to visit his daughter Rose over Sunday, from whence he left on Monday for New York, where, after arranging his credentials, he will sail for England, from whence he will take the first mail steamer for Bombay, India. Up to the time of his departure a little more than \$5000 had been contributed to the Relief Fund, which Bro. Lambert took with him in the form of a Draft. With this amount he will begin the work of buying grain and distribute it among the famine sufferers.

Bro. Lambert assumes this grave responsibility with no selfish purpose whatever, but out of love for the poor starving Hindus, whose condition, even in ordinary times, is sad enough, as Bro. Lambert saw with his own eyes on his recent tour around the world. It was a sore trial to him to leave home and friends for such a long journey, at such a short notice, and to undertake such an arduous task, and as he bade us adieu at the train, his message was, "Brethren, pray for me, and tell our dear brethren, sisters and friends who responded so nobly and promptly to India's need, to pray for me, that God may protect and direct me in this work so that His name alone may be glorified,

and that through it all many souls may be won for God."

In explanation of the reason why the Commission decided to send Bro. Lambert to attend personally to the relief work in India, instead of entrusting the contributions to the missionaries and civil authorities there, we will say that upon investigation it was found that it would cost considerably to send the money there (probably between \$300 and \$300 or more, according to the amount contributed), and then the authorities specially appointed there would in all probability take a very considerable commission for their services, and even then we would not have any definite knowledge as to how the funds were appropriated in the work of relief, for we have seen from letters directly from India that even among some missionaries selfish interests are served first. Bro. Lambert's trip there will cost about \$250, and then we will have a man there from our own midst who will be able to study the field for himself and not only put the money entrusted to him to the best use in his power, but he will also be able to personally superintend the distribution of the grain sent there by the Home and Foreign Relief Commission as mentioned elsewhere in this issue. Bro. Lambert will keep the readers of the HERALD informed of his movements and will render account of the distributions as the work progresses. Pray for him, and let the good work go on.

ON BEQUESTS AND LEGACIES.

BY M. S. STEINER.

I notice on the "patent side" of our local weekly, "*Bluffton News*," of March 11th, this bit of news in the column named "Ohio Happenings." (It may be in a majority of the local papers of Ohio, if one were to look for it.) "The German Mennonite Society, north of Rittman, Wayne Co., was left \$2,000 by Miss Susan Good for benevolent purposes. As the society has no schools nor colleges, no printing establishments nor missionaries, does not pay its ministers' salaries, and has no poor, it does not know what to do with the \$2,000."

This is surely one way of getting that society to think—make them responsible for a definite object. A good deed often appeals to the mind of an indifferent people more powerfully than argument. It may possibly in this case. I for one would not consider \$2,000 wasted by any means, if it were the cause of cornering non-giving churches and placing them into such a dilemma that they, in order to find a way out, were obliged to search the Scriptures, think, meditate and pray. Much as the world needs to be taught the way from death to life, and much as there is need of preaching the Gospel "to every creature," of building up congregations for God in waste places, of providing food and shelter for the homeless and orphans, and of establishing various kinds of benevolent institutions, there may, after all, be no greater work than that of arousing churches to the con-

April 15,

sciousness of the lively hope of their calling. Why live if only for self? Or, why should a church be permitted to exist if also has nothing to look after in this sin-cursed world except the admonishing of her own members? I say again, if bequests are the thing that will bring about the much needed reform, if they will be a more powerful incentive than argument and preaching, and praying to change her position and custom in such a vital point, then let the "unrighteous mammon" flow into the treasury from every quarter.

But this extreme, like almost all other matters, has its opposite. And, by the way, that may partly account for the utter inactivity of some. I refer to the extravagance of benevolence (?) in some churches. Who has not heard of or seen windows costing a hundred or several hundred dollars in some houses of worship that were so colored and ornamented that the rays of neither moon nor sun could penetrate, and whose so dark that the brightest days could not illuminate? These have millions to back up their benevolent institutions, missions, schools, churches, and the like, but too often they are more than wasted on "fine furniture," extravagant buildings, "moneyed preachers," expensive officers and what not. To spend \$50,000 on a church edifice when \$25,000 will answer the purpose just as well, is a \$25,000 sin. So long as the wailing cry of millions of lost souls is falling upon the ear of Christ, the only Saviour, let there be no waste of time or means! Is it not enough to make the lowly Nazarene blush with indignation to find so much extravagance of the modern church committed "in His name"? There is then one sin in being close and another of being wasteful with the Lord's money.

On reading of the indebtedness of missionary societies, orphan homes, publishing houses, church building funds, schools, and the like of various denominations, one is tempted to arrive at the conclusion that the Lord's treasury is empty and that He will soon, at the present rate of things, be obliged to make an assignment. He says because "ye have robbed me in tithes and offerings." See the millions of the Lord's money entrusted to Christians invested in either a dead or speculative property!

There is just as great need for a Christian to learn the art of giving as there is for him to learn the art of prayer. Miscellaneous giving is not the thing. If you pray, pray for something, and if you give, give for a purpose. Not long since I learned of a brother who would about \$10,000 as good as to the wind so far as direct good to either the church or the cause of Christ is concerned. No small amount was yielded to the Russian Mennonites, and since there are Russian Mennonites and Russian Mennonites and Mennonites in Russia, no one knows where, who or what that is to go to. A number of thousands he yielded to a county orphan's home that had all the first class style. The balance went toward—I have forgotten what. I know of several more bequests that have recently been disbursed with no direct purpose in view. Why not pray over the matter of giving, and confer with wide awake, consecrated workers for God, and in that way find out where

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and to what purpose best make a bequest?

Money and talent of the highest order is seldom possessed by the same individual. Successful soul winners are seldom, if ever, well to do. Financially a failure, but in his business he is a most decided success. Paul is an example. Then again there are those who apparently are a failure both in the pulpit and out, but we are not always safe judges even in things in which we may reckon ourselves experts. The lesson I wish to teach is that the donor should come in direct touch with what he wishes to support. Let him not give at random, but let him single out some object that is dear to him—missions, evangelizing, orphans' home, good literature, educational institutions, and give to that liberally; single out your man or workers if you know of some one you can trust, and one that has shown himself or herself "approved of God," and state in your will that this or that party is to execute these means to the best of his ability. One hundred dollars given for a purpose and a specified object will produce results that a thousand given at random. Martin Luther owed much to a sainted widow for his success in life. Charles G. Finney could never have been the power for good he has had it not been for the faithful supporters. The same thing is true of Moody and every other successful worker. Liken yourself to some talent by your mammon and make yourself "many friends" to greet you in heaven. Verily, I say, where two or three of you shall agree on earth as touching some definite object for God, if you ask in faith believing, ye shall receive. Judging from observation I would say there is a much greater lack of means than workers. Laborers are readily "prayed into line," but the means for some cause or other are not so forth-coming. Would the means be at hand if I would myself know means to be ready to preach Christ and Him crucified all the way from California via Chicago, New York and our large cities to sunny India, and hot Africa, i. e., these workers could be stationed all along the line. Besides there lie before our congregation calls for donations to build churches all the way from Tennessee to Minnesota. And there are "calls to preach" coming in from towns and cities and pioneer districts all of which ought to be filled, but cannot largely for a lack of means.

I have hinted at what I personally know can be accomplished for the Master if the means were at hand, but there are, no doubt, other ministers who could swell the requests in the need column to a much higher scale. There is no lack of opportunities to do much for Christ if the right course is taken. *Cranberry, Ohio.*

For the Herald of Truth.
SELF DENIAL.
BY J. K. ZOOK.
"If any man will come after me, let him deny himself (daily—*Lebe*) and take up his cross and follow me." Matt. 16:24.
Self is a most treacherous characteristic in man, and "dies daily." In fact it never becomes entirely extinct while health remains in the mortal body. Paul said, "I die daily" to self—reject its im-

portunities, "keep under my body and bring it into subjection, that the life of Jesus might be made manifest in the body." From this we learn that self-denial is a prerequisite principle for all who will serve Christ. It doubtless implies much more than many who profess to follow Him are aware, or even desire to know, from the fact that their actions indicate that the matter is still their idol—their chief concern. But Christ says emphatically, "Whosoever be of you that forsaketh not, he denies not himself of all that he hath—father, mother, children, brethren, sisters, yea and his own life also, he cannot be my disciple."

Why? Because where there is no self-denial there is no cross to bear—no crown to obtain. To live for self, sinks the soul into perdition. While to "mortify the deeds of the body"—keep down evil desire through the power of the Holy Spirit, insures everlasting life.

"Therefore, he that believeth not the Son"—does not manifest a belief, a faith in Christ by works, by putting into practice His words,—"shall not see life" even. "But the wrath of God abideth on him." And the abiding wrath of God forbids nothing less than eternal misery. On the other hand, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, (only mark) shall receive an hundred fold, and shall inherit everlasting life." Oh reader, do not neglect your present and only opportunity of choosing between eternal woe or as herein implied, for these are words from the sacred lips of Jesus Christ Himself. Therefore you Christian professors who lack the manifestation of these principles, are like savages—all—not even "fit for the dunghill." It is absolutely essential, therefore, that you investigate the cost of being a true follower of Christ, lest you fall of the goal, and become a laughingstock to the infidel, and a reproach to vital Christianity—as so many do.

The cause of this deplorable fact, doubtless arises, to a great extent, from the spasmodic excitement created by the popular sect revivals, whose ambitious preachers are striving to outvie one another in the race to bring the world to Christ—yet so many do. Many such additions at the time perhaps are "zealously affected," and do "run well," but for the want of the "sincere milk," die or remain dwarfs, or Christians in name only—saying little for Christ, or knowing nothing about Him at all, except what such men tell them, who themselves indulge in all manner of anti-Christianity to their hearts' content, and are therefore unfit to exemplify or teach the principles of true Christianity. Many souls are deluded. They suppose that the church militant is sufficient. But this is no lack of opportunities to do much for the church triumphant.

We will endeavor to present a few ideas implied in the term self-denial, more particularly on one line of thought, alone, not however in behalf of sect or sect mission, but to create, if possible, a greater general active sympathy for the salvation of the unenlightened heathen, and thus glorify God, "Who so loved the world, etc." Now, if we believe God and appreciate this love to *man-kind*, let us with a reciprocal tendency, also actively manifest the same toward Him and our fellowman, and conform with

Christ's words if truly we are *His disciples*—and if not, whose are we? Think of this, we must, may we will cheerfully, if need be, sacrifice—which is the equivalent of self-denial—all our temporal possessions, even the life of self itself for Jesus sake, "For whosoever will save his life (is unwilling to surrender his temporal selfish life for Christ's sake or the Christ life) shall lose it (his spiritual life as well. And whosoever will lose his (temporal selfish) life for my sake, shall find it"—obtain everlasting life. How clear this language, yet how coldhearted, how dull of hearing many Christians seem to become—the word of God is apparently so stale and unpalatable to them, that it seems the thunders of Sinai would scarcely arouse them from their callousness and stupor.

When Christ was born into this world, the "wise men of the East" were amazed of it by a "star," and after a diligent search they found Him at Bethlehem, and rejoiced with exceeding great joy, over it, presenting unto Him gold, frankincense, and myrrh. So likewise the angel of the Lord, surrounded with the splendor and glory of the Shekinah, together with a multitude of the heavenly host, praising God, saying "Glory to God in the highest, and on earth peace, good will toward men"—appeared to the shepherds on the field, proclaiming unto the glorious news—the advent of the "Lord of glory," the promised Savior of the lost world—in these words: "Behold, I bring unto you good tidings of great joy, which shall be unto all people," a joy which, as Paul quotes from prophecy, "Eye hath not seen, nor hath ear heard, nor hath it entered into the heart of man that which God hath prepared for those who love Him, but God hath revealed it to us by His Spirit," who "searches all things" and "guideth into all truth."

Now, if God has revealed the mystery of this "hidden wisdom" unto us also, and we truly realize and appreciate its blessed purpose, how can we consistently with what we profess and possess, be so selfish, so ungrateful to God, as to not manifest an eager desire to proclaim it also to those benighted heathen, who are ignorant of the only true and living God, nor of His ultimate purpose of man, ignorant of their lost condition and of Christ and His blessed plan of salvation and redemption.

Can there possibly be such a thing as to fully realize the goodness of God, the love, self-denial and sacrifice of Jesus manifested on Calvary for us sin-cursed mortals, without a touch of sympathy springing up in our hearts, nor having our conscience sufficiently aroused to at least attempt to make this known among those computed eight hundred million souls who are yet in the spiritual darkness? Such a thing would be hard to comprehend indeed. The word of God clearly teaches, that liberality toward suffering humanity, either for spiritual or temporal needs, promotes temporal increase, and secures spiritual blessings, while on the other hand, penuriance and what we avarice, and it is certain if we sow tares, we can not reap wheat. And he who soweth sparingly—spiritually as well as temporally—shall also reap sparingly, and he which soweth bountifully in either case shall reap also bountifully. But he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Here the difference between scantiness and liberality is so

clearly outlined, that it seems fools could not err. Even the actions of infidels are a standing rebuke to many Christian professors in this direction. They freely manifest the common principles of duty to suffering humanity, ever ready to contribute to their temporal needs, in every quarter of the earth. But bow is this sympathy manifested, by many professed followers of Christ, toward those who are hungering and starving for the "bread of life"? Is it not clearly apparent that there exists a case of such professors who are seemingly as niggardly—wrapped up with the selfishness of their own worldly gratification, together with as little apparent love and affection for the spiritual welfare of all mankind, as were the Pharisees in the time of Christ? They are unwilling to aid those who differ with them yet who evidently are instruments in the hands of God to "go," and who are, as much as lies in their power, striving to carry this light into darkness, and bring life out of death.

Some, however, they can not see the immediate good results of this mission work, or perhaps they are so shielded by commingling with the impurities of their conscience, will even tell you, that to take part in such an enterprise, is but to "cast the pearls before the swine." They, probably, do not wish to see the finger of God in the matter. Again, others may prefer with the "priest" and the "Levite"—let them be come deluded by commingling with those of different ideas in this common cause or duty of saving souls—to "pass by on the other side." While we can not all personally "go into all the world, etc.," yet whatever talent God has given us, be it much or little, He has given us to be used for the purpose of converting souls from the power of Satan to His honor and glory in this world. The "poor widow" for example, with her "two mites"—an insignificant sum in the eyes of men—cast more into the treasury of the Lord, according to Christ's standard of giving, than the man who cast in much of their abundance only. This widow, through the spirit of liberality and love to God, by her own free will, gave "all her living." Of greater self-denial or sacrifice by any mortal than this we have no record. And God will bless the donor of such giving more than the ostentatious donor of His superabundant millions, because in the latter case there is no self-denial, no discommoding of temporal comforts, pleasures or gratifications in such giving.

There is nothing the saved can do that will glorify God and please our Savior better than our best efforts to bring souls into the kingdom of Christ. To say we have no talent, no opportunity in this work, is incorrect. The way is clear, the field is open all around us. But while we can not all personally "go" into mission fields, we can nevertheless virtually go into all the world, by the way of the contribution box, and thus diffuse the gospel pure, in the tongue of every nation, and pray God by His Spirit to interpret for them.

But the various languages of the unenlightened must first be learned in order to translate the gospel into their tongue. This requires much means, time and patience. They must be associated with; their savage nature civilized, moral principles cultivated, in order to comprehend the spirit and purpose of this gospel message. This requires willing, devoted consecrated workers, trust-

be wrong and condemn which we, and probably through our influence, are either irreparable loss, both spiritually.

That which concerns both the spiritual life of ourselves should receive our most attention.

And space permitted we feared to call the reader's attention to a number of very important things that should be considered upon by all who are the members of the church.

And however we will discuss out one of the many questions—"The tobacco question." We are aware of the fact that the members of the church are about to discuss, it is our duty to handle on the subject, that some of our members who use tobacco. From our observations during the past year our ministerial work, we

"We are
 will it fill the shoes we
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 persistence to bear us; we
 with a club to beat you, or
 to give you stripes, but with
 ceptre of love we come and
 "come now and let us rea-
 "and may our reasoning be
 the word of God, which
 confident forever.
 "I think that many of our
 who are addicted to the
 bit, have never stopped to
 whether it was consistent with
 christian profession to continue
 they probably have had no
 us scriptures about its use,
 because they have never given
 any serious thought, hence
 my dear brother, stop and
 nt this tobacco question, in
 of God's Word, I sincerely
 would by the grace of God
 ally bound by the habit to which you
 would bound.

There are a few arguments most used in favor of tobacco

The Bible says God created all things: "For I am God, and there is none like me: I will not leave the above statement, with the words, 'I will not leave'."

In Gen. 1:12 we read, "And brought forth grass, and herb yielding after its kind, and the tree bearing whose seed was in itself, and kind, and God saw that it was good. And the evening and the morning were the first day."

Whether the tobacco plant was created in the beginning and progressed with the grass and herbs, or was created later, it cannot be proven by Gen. 1:12.

It is informed by the Word, that our first parents transgressed, and the ground for Adam, and Eve, it should be bearing forth the fruits thereof. He never pronounced the ground cursed, and God may have created the plant many hundred years in addition to the curse already pronounced. He formed of tobacco and thistles, and God all things are possible. In Job 41:25, where

not prepared to say whether the tobacco plant came into existence without doubt if any one is able to inquire on this point.

History informs us that tobacco was used by the American Indians, introduced into Europe in the sixteenth century, and for many years and the clergy in general consid-

hy come to wrong conclusions, and be brought to accept error instead of truth, or sanction the wrong and condemn the right, by which we, and probably many others, brought our influence, and power to suffer irreparable loss, both morally and spiritually.

All questions that concern both the moral and the spiritual life of ourselves and others, should receive our most serious consideration.

If time and space permitted we should be pleased to call the reader's attention to a number of very important questions that should be considered and acted upon by all who are so called.

At this time however we will discuss or consider but one of the many questions, viz., "The tobacco question." We are well aware that the fact that we so often hear of "shoe" men, and men, rather a delicate one to handle on the coast of the stand that some of our brethren take who use tobacco. From our own observations during the past few years of our ministerial work, we would conclude that it will fit many feet.

Some of you, if you use tobacco, do have the patience to hear us; we come not with a club to beat you,

We are confident that many of our dear brethren who are addicted to the tobacco habit, have never stopped to consider whether it was consistent with their Christian profession to continue its use. They probably have had no conscientious scruples about it, simply because they have never been made aware of serious thought.

would you, my dear brother, stop reason about this tobacco question in the light of God's Word. I sincerely believe you would by the grace of God break loose from the habit to which you are now in reality enslaved. This reasoning are a few arguments frequently used in favor of tobacco smoking.

1st. "The Bible says God created everything good." It would be rather difficult to prove the above statement, but the Word.

2nd. "The Word says 'In 12 we read, and the Word brought forth grass, and yielding seed after its kind, and the yielding fruit whose seed was in after his kind, and God saw that it was good.'" Whether the tobacco plant created in the beginning and pronounced good with (Gen. 1:12) could be proved by (Rom. 1:12) would be informed by the Word when our first parents transgressed.

God cursed the ground for Adam's sin and said it should bring forth thorns and thistles, and He never pronounces them good. God may have pronounced the tobacco plant many hundred years later, in addition to the curse sent in the form of thorns and thistles, etc. With God all things are possible. We are not prepared to say into what form the tobacco plant came into existence and we doubt if any one is able to inform us on this point.

But history informs us that tobacco was first used by the European and introduced into Europe in the sixteenth century, and for many years afterward the clergy in general

ered it a grave offense for any Christian to indulge in its use. One of our church conferences, in the 17th century, very strongly condemned the new "fashion" of using tobacco for snuffing, smoking or chewing.

God has also created the deadly nightshade and many other poisonous plants and noxious weeds, and all for some purpose, but not to be brought into habitual use.

2nd. "The Bible does not specifically condemn the use of tobacco." Neither does the Bible specifically condemn horse-racing, theatre-going, dancing, gambling, etc., yet every true Christian knows that the Bible does not sanction those vain and sinful pleasures or amusements. Neither does the Bible sanction the use of tobacco, but condemns its use in the same sense that it condemns any other "lust of the flesh."

Let us hear what Paul says to his Corinthian brethren: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7:1."

3rd. "My father and grandfather used tobacco and they were golly men."

God forbid that we should cast any reflection upon the characters of our fathers and grandfathers, but be assured of this fact, they were human as well as we; they also had their weaknesses and imperfections even as we. (On the other hand they had many noble traits which we do well to imitate, but never should we imitate their imperfections, but rather profit wherein they have failed.)

We fail to hear any one say that Christ and His apostles used tobacco, and we are confident that if it had been used in those days, their mouths would never have been filled with the filthy weed. We have been commanded to build upon the foundation of Christ and His apostles, and not upon our forefathers. Perhaps, too, the most ardent advocate of tobacco would, without taking time to think just why, put his pipe or cigar or chew out of sight with all dispatch, should he see Christ or one of the apostles come along and recognize them as such.

4th. "Use it as medicine."

His physician advised you to use it? So, has it effected a cure? If it has, then quit using it. It is useless to continue the remedy after you are cured. And if you have been taking it for some time and it has failed to effect a cure, discard it just as you would any other worthless medicine that fails to give you real relief. Try some other remedy. Consult the "Great Physician." He understands every case thoroughly. The remedies He prescribes never fail to permanently cure every ailment, if taken according to the directions. "Honey from the Rock of Ages" is the great remedy that satisfies. Ps. 81:16.

5th. "It is nobody's business how much tobacco I use as long as I pay for it." It would be just as reasonable for our sisters to say it is nobody's business how many ribbons, flowers and feathers I put on my bonnet as long as I pay for them, but you say that would be setting a bad example and so it would, but not any more so than to smoke and chew tobacco. Both are a useless expenditure of the Lord's money to gratify the fleshly lusts; neither are they for warmth or comfort or for the nourishment of the

body, or to the glory of God. Paul says, "For ye are bought with a price; therefore glorify God in your bodies and in your spirits, which are God's." 1 Cor. 6:20. How one can glorify God in the use of tobacco is a mystery hard to solve.

6th. "But I cannot break off using it."

I have tried and failed.

True, we of our own strength are not able to break the fetters that bind us, and by making the above acknowledgment, you are making a convicting confession of its enslaving power over you. The same power that saved us from other inconsistencies, can save us from the tobacco habit. If we come seeking deliverance, Paul says, "I can do all things through Christ which strengtheneth me." Phil. 4:13. Our Saviour says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. John 15:7. Glorious promises! May God give you grace and faith to claim them.

We believe we have sufficiently proven by the Word of God that all the arguments brought out by our tobacco using friends are fatally faulty, and if weighed in the balances of God will be found wanting.

We shall now present a few reasons why every Christian should abstain from the use of tobacco in every form.

1st. Because it is both useless and filthy, and certainly not for the nourishment of either the natural or spiritual body, but in almost every case to the satisfying of the carnal appetite and lust. Peter admonishes to "Abstain from fleshly lusts which war against the soul." 1 Pet. 2:11. And Paul says, "Abstain from all appearance of evil." 1 Thess. 5:22.

2nd. Because it is setting a bad example.

Our example and manner of life should be such as would lead others into purer, nobler lives. Our responsibilities are indeed great, when we consider that our every action has an influence either to ennoble or debase the very characters of those about us. You may claim that no evil influences are manifested by the use of tobacco, and yet you entreat your sons and others never to use it. The very fact that you advise others to abstain from its use is proof sufficient that you consider it wrong. There is no neutral position to be taken in this matter. Its use is either right or wrong. If really right, and you are on the side of right, do all you can to persuade your boys and others to use it. But if wrong, do all you can to persuade those about you to "Touch not, taste not, handle not." Teach by precept, but above all, by example.

3rd. Because it is spending money for that which is not bread.

"Our lives and all we possess should be consecrated to the Lord. "For we have been bought with a price," consequently all we have belongs to the Lord. We are simply stewards over part of His possessions. Can the possessor take the Lord's money and consecrate it to the Lord's service, and then take the Lord's money and consume the same upon his own lusts? God forbid; while there are multiplied thousands perishing for want of food and clothing, and many others are living in sin and know not the way of life, simply because the means have not been provided to send them the bread of heaven, the glorious Gospel of Christ.

"Render therefore unto God the things that are God's," that the hungry may be fed, the naked clothed, and that poor benighted souls may have the Gospel preached unto them.

4th. Because the motives prompting us are not right. The great majority of those addicted to the habit, began its use in their boyhood days. They imagined it to be manly to smoke and chew as older ones did. We will allow you to decide whether the promptings were of the good or evil spirit. If of the evil, then by all means break the fetters of the habit conceived and born in sin.

5th. Because it is a worldly conformity. The smoking of cigars and cigarettes is especially very fashionable and popular among worldly-minded men, and the use of tobacco in any form is not transformed to the will of God, but the conforming of ourselves to the world and the lusts thereof. "Be not conformed to this world, but be ye transformed by the renewing of your minds which we may prove what that good and acceptable and perfect will of God." Rom. 12:2.

6th. Because its use is a violation of the Golden Rule.

What brother, if he be a husband, would want his wife to smoke and chew tobacco? What brother, if he be a parent, would want his wife to smoke and breathe were polluted with tobacco? I venture to say, no. "Whatever ye would that men should do to you, do ye even so to them." These are our Saviour's own words, and we do well to obey them.

7th. Because it is not thankfully received.

Paul admonishes in 1 Cor. 10:31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." also Cor. 3:17, "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." We seldom fail to return thanks for our daily food, how many of our tobacco using friends thank the Lord whenever they light their pipe or cigar or take a chew of tobacco? Remember the Word, "Do all to the glory of God, and in everything give thanks, for this is the will of God concerning you." 1 Thess. 5:18.

8th. Because we are instructed to greet one another with a holy kiss.

It has been a serious question to me whether a kiss could be strictly holy when stained and saturated with tobacco juice; and still more serious when we know that the smell of tobacco is sickening and very offensive to many of our brethren. Christ teaches in Matt. 18:6, "But who shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Read also 1 Cor. 8:12, 13.

We have been constrained by the love of Christ to write on the foregoing subject. And our prayer to God is that no one may take offense at what we have said concerning the teaching of God's Word, but may we all be willing to reason, and give this as well as all other important questions our most serious thought, that we may be perfectly conformed to the will of God and adhere strictly to the teaching of His Word, that we may all be presented pure and spotless in His presence at our Lord's second coming. Dakota III.

For the Herald of Truth.

DEAD TO SIN.

BY AMOS WORTINGER.

How shall we, who are dead to sin, live any longer therein? Rom. 6:2. Being dead to sin, and alive unto and in Christ, we have peace with God. God is at peace with sin. The transformation that brings the renewing of the mind through Christ, so that we have the mind of Christ—armed with the same mind," sets us at peace with God, for the carnal mind is forever at enmity with God. But that to the world is unpardonable peace, and the love of God shed abroad in our hearts, makes us rejoice, for there is a living, abiding hope within us, the hope of entering the immortal glories of the world beyond. Let us hold fast to the promises of God. Let us walk in the light of His word, that God may be glorified unto the world and by the world through us.

SCIENCE A PEACEMAKER.

When Morse invented the electric telegraph he found the greatest difficulty in getting people to believe, even if it was successful, that it would be of any use. Yet how that linked the people together! How it brought all mankind closer! When Watt invented the steam engine he linked people together. When Vanderbilt built the New York Central Railroad, and when the great combination built the Union Pacific and brought the people together as one nation, they were representatives of these great principles of peacemaking; and if they had done it for the service of God, rather than for their own pockets, they would have been the highest example of peacemakers.—Dr. R. H. Conwell.

For the Herald of Truth.

TRUE AND FALSE GIVING.

BY E. H. BRUBAKER.

Giving is the act of bestowing or distributing. In reviewing the Bible we find many commands and admonitions, concerning the giving of alms to the needy and distressed, evidently showing that "God loveth a cheerful giver," and that it is more blessed to "give than to receive." "Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over; for with the same measure that ye mete, it shall be measured to you again."

"Blessed are they merciful, for they shall obtain mercy." "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink," not intoxicants, which ruin body and soul. Doing good to an enemy is a balance in which to weigh our self-denial. If we are truly the Lord's we will gladly row up the stream against the current of the sinful world.

"Take heed also and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth." It is said that the world shall be as a garment to the covetous, and that there is only one garment pocketless, and that is the shroud.

When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father who seeth in secret, Himself shall reward thee openly."

"Do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men." Verily, I say unto you,

they have their reward." Said to think that this tribe of trumpeters are still existing. The old adage is, "The feather sticks high, but the pearl lies low." Christ, however, also gives us these comforting words, "Verily, I say unto you, inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me." Let us not grow weary in well-doing, but freely sow the good seed; for in due season we shall reap if we faint not.

One who drifts.
And seldom lifts
A burden from the dust,
Can never know
The heart-felt glow
Which yonder reapers must.

There are two ways of giving; the true way and the false. These two spirits have been in existence from the foundations of the world. God-fearing Abel and unfeeling Cain are a true type of the same; also the penitent publican and the haughty Pharisee; the poor widow with her mite and the learned scholars of the world's synagogues. Ananias and Sapphira teach us a lesson. There are still some living like these, like to carry with them two shoulders; one must drop one or the other; for a short season they can cheat their fellow-men, but God cannot be deceived. Truth will be garnered in the heavenly mansion above, and falsehood only to everlasting burnings in the bottomless pit. The background of giving is the richness of heart. Man looks on the outward appearance, but the Lord looketh on the heart. For example I will recall an incident of a middle-aged man, who was not a professor of religion. He entered a church, listened to the sermon, when the collection box came round, he reached into his pocket, drew out a bill and expressed himself thus, "I think it is ten dollars." He did this just to be honoured and popular. Let us be aware of such deeds. Some one has said, "The most important thought I ever had, was that of my personal responsibility to God." Just think for a moment how much more could be done for the Master, if all sinfulness and all un necessities were dispensed with. They are Satan's snares and are causing sorrow and poverty on all sides. Some may think they are of no use to the good cause unless they have money. Not so, my friend.

Money is right in its place when rightly used, and we need the same in order to sustain life and our surroundings. It is beneficial to help support the good cause in various ways. In these hard times we often hear the remark, "If I only had the means I would gladly assist the charitable institutions. With such Christ has sympathy and adds His blessing if it is only a cup of cold water from the fountain given in His name." Let us not be discouraged and forsaken, speeding them on in their pilgrimages to glory; reproof and warn them to sinners, drawing them out from the slums of sin, and destroying their tents which are pitched towards Jericho and Sodom. Or, if you cannot meet the requirement you can be a silent preacher by the example of following Christ; and do not forget the cheerful countenance. "And those that are blessed with plenty, do well to honor the Lord with their substance, and with the first-fruits of all their increase." And he that hath pity upon the poor, lendeth unto the Lord.

May we be counted among the true givers, and enjoy the sweet happy home beyond.

Unconverted friends, you have also a work to do. Do you not know that ye are poor, wretched and blind in God's sight. Return and give your hearts to Him, and He will give you spiritual eyesight, a garment of Gospel purity, which washes not out, and which will admit you to the green pastures, and beside the still waters of eternal bliss.

The infidel may say, "there is no God." But let him try his transcendentalism (or superior human knowledge) and he will be sadly defeated in the end.

Smithville, Ohio.

For the Herald of Truth.

THE FATINE IN INDIA.

BY N. S. GINGRICH.

How many of us have through delay, accident, or misfortune had to miss one, two, or three meals in a day; or when reduced to want had to live on a very little food,—just enough to keep body and soul together? Do we remember the pangs and gnawings of our empty stomach, our ravenous hunger, and how eagerly, ay, greedily, we devoured any morsel of food. If we have experienced or can imagine anything like this, then we can readily sympathize with the slowly starving millions of India.

Why are they in a starving condition? The last year the rice-crop, one of the chief farm products, and almost the sole article of food, among the poorer classes, was a failure. The farmers had neither food nor work for the village laborers, and with the laborers suffer all the tradesmen and mechanics throughout the famine belt, which, according to all reports, has a population of 50,000,000 souls. The conditions of living, low wages, and great population of India, retard any "laying up for a rainy day," and these poor people lead a "hand to mouth" life, so that one crop failure finds them totally unprepared "to keep the wolf from the door."

Imagine, if you can, the greatest famine of the century, affecting as many people as live in the whole of North America. Picture to yourself the sight of millions of these reduced by hunger almost to skeletons; see young and old, too weak to walk or stand, crawl weakly from one morsel of food or a handful of grain; thousands of children neglected and left to starve, or poisoned so they escape suffering; then add to all this the horrors of the "bubonic plague," worse than cholera, which you can form some idea of the terrible anguish, misery and suffering that thickly populated part of India.

Their next harvest will be from June to October, when the worst will be over, as the crop prospects are "fair to good;" but to keep these poor people alive until then is the stupendous task that confronts the Government of India, the Christian nations, every church, every Christian, every man, woman, and child who knows these things, and it confronts you and me. Noble responses have already been made to the heart-rending appeals from this famine-stricken country; relief funds in the United States, Canada, Great Britain

and India itself have sent large sums with which food was bought and distributed among the most needy; many thousands have been saved from starvation this year, and the Government is now employing nearly 2,000,000 of the sufferers on public works. Still, all reports agree, there are thousands starving daily; more help is needed and it is needed at once. (One cent will keep a man alive in India for a day; less than a dollar will keep him until the next harvest; every reader of this article can save at least one life.)

What have you done for your starving brothers in India? In the sight of God a Hindoo's soul is worth as much as ours. Many of them are native Christians, converted by missionaries sent out from England and America; now they can not share in any Mohammedan or Buddhist relief work, so they look to our missionaries for help, and these ministers are sacrificing a great deal to help their people. True our Mennonite church has no missionaries there,—more the pity; but we have now a Home and Foreign Relief Co. on mission to receive and promptly forward relief to the missionaries in the needy districts. Can we not help them, and show that Christians have love and pity for their suffering brothers? Will we not be helping to draw the poor heathen to Christ if we feed them "in His name?" May not the great influence the missionaries will gain, and the reverence of the Hindoos for benevolent Christianity, induced by our gifts, be the means of winning India for Christ? "Whoso hath this world's goods and seeth his brother have need, and shutteth up his heart from compassion from him, how dwelleth the love of God in him?" 1 John 3:17. Let us remember that "He that giveth to the poor, lendeth to the Lord," and the poor of India, their dark-skinned and heathen though they are, if we help them in this way, will be Judgment by us fed me not." Let us give liberally for Christ's sake, denying ourselves, and receive a greater blessing in the words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Brothers and sisters, what will you do for Christ and India?

Boston, Ont.

SEKMON CRITICS.

A minister said to me the other day: "I used to enjoy preaching in the open places. It seemed to me like sowing seed in a new soil. I hoped that I might be able to interest some one by the special gifts that the Master has given me, even where able preachers had failed. But I don't feel so now. I go to supply a pulpit, when invited, from a sense of duty, with a reluctance that requires all the grace God gives me to overcome."

"Why?" I asked, for I knew that the speaker was an able, popular preacher. He was not a pastor, because he was engaged in educational work; but the churches, when vacant, were glad to secure his services from Sabbath to Sabbath.

"I will tell you why. Not that I do not love to preach as well as in former years, but because the congregations now are so critical. There was a time, within my memory, when churches were

hungry for the word. Then, as I looked over my audience, I saw that they were waiting to be fed. Their countenances said to me what the centurion said to Peter: 'Now therefore, we are all here present before God to hear all things that are commanded thee of God' (Acts 10:33). But it is not so now. The audience are waiting to compare your illustrations, the logic and the rhetoric of your sermon with those of the man whom they had last Sabbath, or with their ideal of preaching; and when the benediction is pronounced, the people don't go away to meditate on the truth, but to discuss the preacher. As soon as the family gather around the table, the discussion begins. 'Well, John, did you like this man as well as the one who preached last Sabbath?' says the wife. And the husband tells of all the imperfections that attracted his attention. And the children join in: for say they, 'Not all learning at school is for our critics?' And so, while eating the Sunday dinner, they make mince-meat of the sermon. I tell you it is not pleasant for a minister of the gospel to know that he is listened to merely to be criticised."

"But how do you know all this? They don't criticise you in your presence—when they have invited you to dine with them, for instance?"

"No; but they criticise the other preachers, and ask me what I think about something they said, or about the manner in which they said it. So I know that when Brother A. comes next Sabbath, they will talk with him about me just as they talked with me about those who preceded me in supplying the pulpit. This critical habit is so universal, and so disagreeable that I sometimes think that I won't try to preach any more. A sermon that is listened to merely to detect its imperfections and comment upon them, can't do the hearer much good."

Now, this minister is perhaps too sensitive, and exaggerates the evil of which he complains. But there is a good deal of truth in what he says. I have heard the same complaint from other ministers, and I have listened to a good many such discussions of sermons in the family as he reports. As I live some distance from the church, I am sometimes invited to dinner, and the table-talk is too often about the literary merit of the sermon, instead of the truth presented in it. The worst of the matter is that we are training up a generation of critics. We are encouraging our young people to regard preaching from the standpoint of disapproval. The popular idea to-day seems to be that "the sermon is not a message from God, but a work of art, and that we must show our skill and culture by analyzing it. We are not a set of ignoramus to take as true, either in fact, or in form, whatever the preacher chooses to tell us. No, indeed," they say, "we live in the nineteenth century. The old idea, that any preacher who comes along is an ambassador for Christ, and that we are bound to esteem him very highly in love for his work, is fast becoming obsolete. We are entitled to the best, and by the best is meant, not the most spiritual, but the most rhetorical. The Holy Spirit would descend in power upon our congregations, and exercise the spirit of criticism, which is 'too often the spirit of the devil!'"

*The reports state that in sections the crop has again suffered, and besides this, the amount sown was much less than usual.

—In the severity of seed grain; so the people in some districts will need some help for another year.—Eds.

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THE MILLIONAIRE AND HIS CLERK.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly arrived ship. (One young man replied quietly:

"Mr. Girard, I can't work on Sundays."
 "You know our rules?"
 "Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."
 For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."
 "Yes, because he would not work on Sundays. A man who would lose his place for conscience sake would make a trustworthy cashier." And he was appointed.—"The Pearl of Days."

CORRESPONDENCE.

BIRCH TREE, SHANSON CO., MO.—On the 9th of March, Bro. Andrew Shenk began a series of meetings at the Oak Grove school-house preaching each evening during the week. The attendance was good and a deep interest was manifested. There are none of our people living in that neighborhood, but we believe if the right kind of work be done there some will yet unite with us. We are glad to know the brother thinks of laboring among them again sometime during the summer. May the Lord grant that privilege. On Sunday the 14th Bro. Shenk preached at Birch Tree in the forenoon, at our usual place of worship in the afternoon, at a school-house in an adjoining neighborhood in the evening. The remainder of the week the meetings were held in a private house where we hold our regular services. On account of the rainy weather the fore part of the week the attendance was small, but the last few meetings were well attended and two precious young souls became willing to step out on the Lord's side. May they be shining lights, though they are very young in years. On Sunday the 21st baptismal and communion services were held and all seemed refreshed and encouraged to work with more vigor in the vineyard of the Lord. We would have been very glad to have the brother stay with us longer, and wish him grace to proclaim the truth to the holly wherever he may go. May God send us more laborers who are not afraid to sound the alarm with all power and simplicity. We would be very glad to have any of our ministers visit us whenever they can. There are many around us who have great need of the truth, and we seem to be interested in the plain old gospel story as we teach it. Pray for us that we as a little band of Christ's followers may teach the truth by our example though we may not be able teachers in word.

GERMAN SPRINGS, OKLA., MARCH 22nd 1897.—The Lord has blessed us with showers upon our land at different times. We had a few inches of snow during the winter, and a number of showers of rain, so the wheat bids fair for a good crop. Appearances are also favorable for a good summer crop. We have services at the Sod M. H. three Sundays in each month and Anna Luray Wednesday evening at a private house, so breaking the bread of life from house to house. Once a month we go to the brethren south of the Salt fork. Those LESSON HELPS the Mennonite Publishing Company sent came to hand, many thanks, but as they were in German I could not read much of them. I gave them to German families that are no members, so they are on their mission and bread is cast upon the waters that will be gathered after many days. The HERALD OF TRUTH makes its regular visits to us, filled with the minds of the brethren, which is to great encouragement, and it does not neglect the poor and so the poor have the Gospel preached.

SHANSON CO., MO.—On March 23rd 1897. We as a congregation here are made to rejoice seeing the goodness and love of a kind and heavenly Father in leading souls to Christ. Bro. Amos Wenger has been with us the past week, and by the grace of God and the brother's zeal in the work we as a band of Christian believers have been wonderfully encouraged in the faith as taught by Jesus Christ and practiced by the holy apostles and all God-fearing and obedient blood-washed souls down to the present time. Seven meetings were held. The last evening his text was, "What does it profit a man if he would gain the whole world, and lose his own soul? His labors were not in vain. Three persons confessed their Savior. We cannot express our gratefulness for the blessings received from God through the faithful labors of our brother. Our prayers go with him, wishing him God-speed. We hope he will visit us again.

DALE ENTERPRISE, VA., MARCH 29, 1897.—May grace and peace attend every one through life's journey and duties and may the love of God so fill our hearts that we may "scatter smiles and sunshine" to many poor and discouraged ones along our pathway. We again rejoice for the precious souls added to the church here in the Valley. Last Sunday at the Bank church there were seven young men taken into church fellowship, and this, with one on the sick bed and the twelve at Weaver's before made twenty dear souls born into the kingdom during the last four weeks. Praise and thanks be unto God for His Spirit and power given to the church. The work seems to be advancing slowly. Last Sunday, Sunday school was organized at both the Bank and Weaver's churches; the attendance at Weaver's was 174. We have not learned the number at the Bank. May many blessings attend the earnest efforts of the brethren and may it be the prayerful desire of every teacher and the superintendent, not only here, but throughout the churches, to lead every soul in the school to the saving knowledge of Jesus. The work is not fully completed until every teacher sees his pupils all in church fellowship. May the spirit of earnestness and fervor in service possess every true disciple of our Savior, that the boundary of the heavenly kingdom may be spread and the enemy be compelled to surrender, and that peace, union and love, may be manifested in its power, to the honor and glory of God. May we continue to watch and pray and build up the weak places because we "have a mind to work," and if the enemy comes to scoff and reason us out of our work, let us like old Nehemiah tell him boldly, "I have a great work to do and I cannot come down."

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meetings. The labors of these brethren were very acceptable and satisfactory, and while we cannot report a large number as having turned from the world and self to the Lord, yet we trust that the Lord who, in His love for the perishing and by His Spirit and saving grace, has striven in the hearts of some who are yet unsaved, will bring them to choose the Lord rather than Satan as their master.

SUNDAY SCHOOL ITEMS.

FROM CUMBERLAND CO., PA.—The Sunday school at the Miller church, Cumberland county, Pa., re-elected their officers for the year 1897. The following brethren were elected, J. D. Burkhardt, Supt.; Jacob N. Burkhardt, Assistant; J. A. Burkholder and H. L. Burkholder, Secs.; S. B. Shover, Treas.; Amos Burkholder and John Shover, Librarians. This school is now kept up the whole year.

FROM LETORT, PA.—The Masonville Sunday school, which was closed during the first quarter, was re-opened March 21st. The following officers were elected: Supt., Bro. R. H. Lefever; Asst., Bro. P. W. Stebbins; Secs., Bro. R. M. Kaufman, Bro. E. Livengood, E. K. Blanch and Ed. Miller. Let us faithfully perform our duties in the work given us and, working together prayerfully, make the Sunday school the means of bringing us into a closer relationship with our Master and qualify us to win souls for Him.

WOODSIDE, MAYETTE CO., PA., MARCH 21st 1897.—The Mayette Mennonite Cong. re-opened our Sunday school to-day in order to begin the first Sunday in April, with the following officers:—Supt., Justus B. Bare; Asst., Lindsey Johnson; Sec'y, Annie L. Bare; Chorists, Orpha Johnson and Hettie Deffenbaugh. May God be with us in our work that we may so work together that the church may have an ingathering of souls and Satan's kingdom be overthrown.

FROM SHANSON CO., MO.—On March 23rd our Sunday school officers were elected as follows: Supt., Bro. Maw Hendrick; Asst., Bro. L. Lapp; Sec'y, Bro. Treas., Rachel Newswanger, Librarian, John Urub; Chorists, Jos. Lapp. Five teachers were also appointed. We continued our Sunday school through the winter and for the year beginning April 1897 the average attendance was 22, and number of verses repeated 1824. We feel the necessity of more active service here, and would ask an interest in the prayers of all God's people in behalf of the work here. We invite all churches and Sunday school workers to visit us and encourage us on our way from earth to heaven.

WASHINGTON, ILL., APRIL 4th 1897.—To-day April 4th, through the grace of God we again organized our Sunday school, with the following officers: Supt., C. H. Imhof; Supt., Bro. Peter elects; Bro. Jno. Kennel, Treas.; also ten teachers. May the good Lord bless all workers in Sunday school and

McVEY TOWNS, PA.—Our Sunday school was re-opened for the 23rd year, on Sunday April 4th, by electing Samuel K. Yoder, Supt.; Jacob H. Byler and Heckie Harshbarger, Asst's.; John R. Harshbarger, Sec'y and Treas.

TUR, PA., APRIL 4th 1897.—The Chestnut Spring Sunday school was re-opened on Sunday April 4th and the following officers were elected: Supt., Ed. Miller; Asst., D. W. Maust; Sec'y, Annie Miller; Asst., Norman Maust; Treas., F. W. Bender; Librarian, Noah Miller; Chorists, W. E. Livengood, E. K. Blanch and Ed. Miller. Let us faithfully perform our duties in the work given us and, working together prayerfully, make the Sunday school the means of bringing us into a closer relationship with our Master and qualify us to win souls for Him.

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Irish and sweet, grass, clover, peaches, pears, apples, plums, cherries, guineas, raspberries, blackberries, strawberries, and all varieties of vegetables, melons, etc.

Almost through every month of the year the Georgia farmer has something to sell. Failures of crops here are rare, but if some of the crops fail, he has still others to fall back upon.

In the month of August farmers in Georgia begin to harvest their regular farm crops, and the work in this line continues until December.

Georgia has excellent railroad facilities and cheap rates of fare and freight.

Those interested and looking for new places of settlement, or land investments, will do well to give Georgia an investigation.

Bro. J. S. Lehman contemplates going to Georgia in June and would invite all who wish to see the country for themselves to accompany him.

There is no government land in Georgia to homestead. The land can be obtained only by purchase, unless farms are rented.

No person should venture an attempt to settle here without some means at his command.

For further information address J. S. LEHMAN, Manager Mennonite Publishing Co., Elkhart, Ind.

THE FRAMEWORK OF TRUTH.

It is the fashion these days, in certain quarters, to speak lightly of doctrine. At least, there is in the popular mind a lack of interest in scientific theology. Much sport is made of the old days when children were required to learn the catechism, and memorize Scripture passages, and when young and old had to listen to long and elaborate doctrinal sermons on Sundays.

These days are somewhat overdone in those times, but if so, it is no doubt quite as true that now the pendulum has swung as far the other way. We are in danger of making our religion flabby and invertebrate, and consequently without heroic quality, without strength for struggle, for endurance, and for worthy service.

The various organizations of young people have taken such hold upon the churches that they are sure to have an immense influence on the Christian life, character, and work of the future.

It is worthy while, therefore, to impress upon all those active in these great movements the importance of making Christian doctrine fundamental in the teaching of the Society. Unless in some way our young people are taught the great fundamental truths of Christianity, their religion will become mere sentimentalism, and the Christian life and character they build up in themselves and others will be without the divine qualities of strength and stability.

A writer has said, "A fuller understanding of the atonement, or prayer, or the omniscience of the Deity, or the living Christ, or any detail or principle of the Bible, quickens our religious sensibilities and prompts to renewed energy." The lack of such understanding leads to superficial Christian living and to feeble character.

In the great buildings which are going up in our cities these days, there rises first a mighty frame work of iron and steel. About this walls are built, inclosing and hiding the columns and

girders and beams, until the structure stands at last a marvel of strength and beauty, a great hive of busy life. Every body knows that the secret of the strength, solidity, and security of the tall building is the framework of iron and steel, which is concealed within the shells of stone, brick, and terra-cotta, that give grace and beauty to the colossal fabric. If there was nothing but the light walls which we see to support the building, it would collapse under the immense weight of its vaulting stories, or would fall before the sweep of the first storm. When only stone, brick, and terra-cotta are used as building materials, the structure cannot rise high.

It is easy to apply all this to the building of life. The character which grows into majestic strength has always its noble framework of truth and principle, round which the details of life cluster, and the sturdy Christian who would reach up to lofty heights of attainment and achievement among his fellows, and who would "stand fourscore to all the winds that blow,"

must have in his character the qualities of greatness of courage, of strength, of endurance. Such a character never can be built up with petty sentiments, and bits of poetry, and nice little quotations from novelists and essayists, and dainty thoughts from favorite writers, and pathetic stories from the newspapers. A Christian life built never can be anything but a congeries of gentle femininity, sweet, perhaps, and beautiful, but without strength, robustness, or even the elements of vigor and effectiveness which are needed to make a life really worth while.

These are not days for dilettanteism in any department of life, least of all in religion. We need strong men and strong women in the church, men and women with principles, with positive beliefs, with energy and force of character, with convictions upon all great moral questions, with force in living and acting, whose judgments and opinions will help to shape public sentiment, whose influence will be always on the right side, and will count for something, and whose words on any subject will command attention and respect, and inspire to worthy action.

"A time like this demands Great hearts, strong minds, true faith, and willing hands."

Men whose the will of God cannot be told; Men who have opinions and a will; Men who have honor; men who will not lie."

In the bringing up of such children, we need not and mere dainty bits picked out here and there from favorite chapters. Milk is for babes, but milk will not build up the tissue and brawn and brain necessary for vigorous manhood. Those who have anything to do with the teaching of young people must have the serious thought to this subject. Perhaps the tendency is too much toward things that do not give strength.

There are certain great truths which lie at the foundation of all Christian teaching. These are, for example, the doctrines concerning God, concerning the person and work of Jesus Christ, concerning the mission and ministry of the Holy Spirit, concerning man's nature and need and destiny, concerning the way of salvation—what it is to be a Christian, concerning prayer, concern-

ing the fellowship of believers in the family of God. It is of the greatest importance that every young person should have clear and correct knowledge on these and other doctrines. False or even merely superficial thoughts about the person of Christ, for example, will never produce heroic devotion to Christ. Shallow conceptions of sin will never yield great faith, or true, wholehearted consecration. If we do not realize something of our helpless condition without Christ, of what Christ has done for us in His redemption work, and of the privileges to which He brings us, our following of Christ will be only listless and sentimental, without force and persistence, and will never reach anything heroic.

These are hints only of the importance and necessity of doctrines in the building of young Christians in the up-building of their life and character. It should begin in the home. It may be well to have a revival of catechism teaching. Suppose the children do not now understand the statements of truth in their own minds, they will stay there in the answers, if the words are put in their own words, and they will stay there and will shape their thoughts for all life. The Gospel ministry should give forth the great vital and essential things of the word of God, so that their young people shall grow up into strong, vigorous, and stable Christians, who shall be able to stand amid life's storms, to achieve martyrdom, and attain lofty heights and influence, and to do a valiant part in advancing Christ's kingdom.—J. R. Miller, in *American Friend*.

OBITUARY

PRE. PETER HINSHOFF was born on the 10th of September, 1840, in Darmstadt, Palatinate, Germany. In 1840 he came to America, settling in Butler Co., Ohio, where he has since resided, a period of 27 years. On the 12th of July, 1867, he was united in wedlock to Sister Catharine Augspurger. Of their nine children, but one survives, and these were present at his father's bedside, to receive his last words of advice and blessing. As he felt the end drawing near he asked for his Bible that he might once more read with his beloved ones the 8th chapter of Romans. But his eyes were already becoming fixed in death, so that he could no longer see to read, so giving the book to one of his sons, he said, "Lead us this beautiful chapter." Bro. Hinshoff was ordained to the ministry in 1861, and ten years later to the office of an elder or bishop. He was a faithful, conscientious worker, and served his fellow-men as God gave him grace and strength. He preached his last sermon on Feb. 28th, when he was already failing in health. During his pastorate he united 53 couples in wedlock, and received 33 persons into church membership by baptism. His last illness was of short duration, and he calmly fell asleep in Jesus at the age of 77 years and 16 months. The funeral occurred on the 18th, and was very largely attended. Bro. Hille of the Lutheran church, M. Kinsinger of Washington, Ill., who was an intimate friend of the deceased, officiated at the funeral. The funeral services were held at 11 o'clock, and were conducted by the Rev. H. J. Krehbiel of Trenton, Ohio, and the family and congregation. An infidel who knew the deceased for many years gave the following eulogy: "He is a good Christian." He will live long in the memory of those who knew him. His faithful hymn during his last sickness was, "Nearer my God, to thee." By his death his wish was fulfilled. H. J. K.

MARRIAGE

YODER-SCHULTZ.—On the 19th of March, 1897, in Menno Twp., Mifflin Co., Pa., by Benjamin Hartzler, Tobias M. Yoder and Annie Schultz.

April 15,

DEATHS.

HAERKE.—On the 16th of March, 1897, in Elkhart County, Ind., Andrew Fredrick, son of Frederick and Johanna Haerke, aged 10 years, 10 months, and 13 days. He was buried at the new Mennonite burying ground at Elkhart on the 17th. Funeral services were held at the Mennonite church by J. F. Funk and J. S. Coffman, from the words (Job 1:21) "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." May God comfort the sorrowing and bereaved hearts, knowing that what God doeth is well done.

THOMAS.—On the 20th of March, 1897, in Conemaugh Twp., Somerset Co., Pa., Amanda, wife of Jacob M. Thomas, aged 43 years, 29 days. She was buried on the 22d, at the Thomas Mennonite M. H. Funeral services by Rev. Hutzler of the Lutheran church (who had taken her into his church during her last sickness) and L. A. Blough. She left behind her a sorrowing husband and four children, two sons and two daughters, all of whom mourn for her, but we hope she is at rest.

SWARTZ.—On Feb. 28th, 1897, near Clover Hill, Rockingham Co., Va., of age formerly 18th, aged 11 yrs. 4 mos. 13 days. Her maiden name was Frank, and she was twice married and her last husband, John Swartz, Sen., preceded her to the spirit world one year and two days previous to her own death. Because she had her afflictions with a fortitude that enabled her to look upon approaching death with the greatest composure. The funeral and interment took place from the bank church on the 3d of March, before a large concourse of people. Three sisters and a brother, and three sons and a daughter survive her. L. J. H.

ROTH.—On the 29th of Feb., 1897, at her home near Trenton, Henry Co., Mo., Sister Catharine (Gratz) Roth, at the age of 83 years and 2 days. Buried on the 29th, in Green Mound cemetery. Services by S. G. Yoder, pastor of the church in France, then emigrated with her parents to Wayne Co., Ohio. In 1833 she was married to John Roth, 18 years her senior. They resided in this county where she has remained to her death. She leaves eight children, twenty-nine grand-children, nineteen great-grand-children and one great-great-grandchild to mourn their loss.

WENGER.—On March 16th, 1897, Glen, the sixth month old son of Henry and Anna Wenger, died of a long spell of sickness, near Wayland, Henry Co., Iowa. On the 17th, he was laid to rest in the sugar creek cemetery. Funeral services by S. Gerig in German, and Rev. Stenker in English.

EBY.—On the 19th of March, 1897, in the town of Waterloo, Ont., Bro. David Eby, aged 70 years, 4 months, 13 days. Bro. Eby had been failing for a number of years, and had not expected to cross the threshold of old age. He was fully resigned to God's will. Buried on the 21st, at the D. Eby M. H. Funeral services by Solomon Geisler, a widow and family of grown children mourn her departure.

ANDREWS.—On March 18th, 1897, in Blooming Glen, Pa., of typhoid fever, Sister Martha, wife of John Andrews, aged 65 years, 4 months, 14 days. Buried in Blooming Glen graveyard. Text, I. 24:24. Funeral services by A. M. Metz, in German at the church by Rev. Henry B. Rosenberger.

KELP.—On Feb. 16, 1897, near Blooming Glen, Bucks Co., Pa., of the influenza of old age, Isaac Kelp, aged 70 years, 10 months, 6 days. His remains were laid to rest in Blooming Glen graveyard. He was a faithful member of the Mennonite church for many years. "Peace to his ashes." Text, Rev. 21:4. Services by Henry B. Rosenberger and John Leathman.

KATTFMAN.—Bro. Saml. Kauffman, resident south-east of McAlisterville, Pa., was born Aug. 18, 1822, died March 29th, 1897, aged 74 years, 7 months, 23

1897

days. Buried in the graveyard on said Kauffman farm. Funeral services by Samuel Leiter and Saml. Kauffman, Gayman, Text, James 2:5. The funeral was largely attended by the neighbors and friends.

HERTZLER.—On the 31st of March, 1897, at the home of Bro. Jonas Yoder, near McVeytown, Bro. Hertzler, aged 72 years, 3 months and 19 days. Bro. Hertzler was one of those fashioned saints whose lives are a light to those around them. No doubt our brother often realized that we his fellow church members, are not all perfect people, but he had the brotherly love and the good sense to practice a scriptural forbearance to his brethren and sisters, and to help to build up by wise counsel, kind words and a godly life rather than stand aloof and do nothing and thus hinder the work of the Lord because things were not going exactly as he thought they should go. When his seat at church was empty we knew it was because of bodily infirmity or some other unavoidable hindrance. He was a fatherly and kind man, and the presence of young people, and until he was disabled by his three score and ten years, he regularly taught the class of boys in the Sunday school. Being unmarried our brother had his home for seventeen years in the home of a brother-in-law, and his wife were growing up around him to manhood and womanhood. By his Christian love and good will and his gentle words we have the love of these boys and girls that when for reasons beyond their control, it became advisable for Bro. Hertzler to make his home in another brother's family, these boys and girls, now men and women, showed their love for their old friend by the gift of a rocking chair in which he spent many hours in his old age. As we think over his quiet and honest life, we realize once more the truth of Solomon's proverb, Prov. 10:7, "The memory of the just is blessed. The funeral services, on Friday, April 2, were largely attended and were conducted by Michael Yoder, D. J. Johns and J. C. Yoder.

HERSHEY.—At Roeland, Neb., on the 1st of April, the wife of Patrick, a complication of other diseases, Bro. Joseph Hershey, aged 36 years, 11 months and 14 days. Buried on the 2d, at the Roeland Mennonite M. H. Services by A. Shiffler and J. M. Nuenmaker. Bro. Hershey was born in York, Pa., where he was married to Mary, who moved to Illinois, and from there he moved to Adams Co., Neb., in 1882. He leaves a wife and eleven children to mourn his death.

STOLTZ.—On the 23d of March, 1897, Pre. J. Stoltz, of New Holland, Lancaster Co., Pa., at the advanced age of 87 years, 2 months, 9 days. The remains were laid to rest on the 26th, in the Amish graveyard on the farm of the deceased, L. S. Zook.

HARTZLER.—On the 12th of March, 1897, near the Amish M. H., Mifflin Co., Pa., after six weeks illness, Sister Barbara King, wife of Yost Hartzler, aged 69 years, 5 months, 29 days. She leaves a husband, eight children, twenty-one grandchildren, and three sisters and three granddaughters. She was a loving mother, a true Christian, and a staunch member of the Amish congregation in her home community. Buried on the 15th. Funeral services by Hish. A. D. Zook and Joseph H. Byler.

GODSHALL.—On Feb. 23d, 1897, at Harvey, son of Samuel and Maria Godshall, aged 19 years, 8 months and 20 days. Buried on the 25th, at the M. H. of age 69 years, 2 months, 17 days. She lived in matrimony 19 years; to them were born six sons and three daughters. Services at the house by J. G. Glick, and at the meeting house by Elmer Weber, German and S. Stauffer, English. Sister Woolner was a member of the Mennonite church from her youth. She leaves a sorrowing husband, five sons and two daughters and many friends to mourn her departure.

GROFF.—On the 17th of March, 1897, in Lancaster City, Pa., of La grippe, Bro. Ezra D. Groff, aged 11 yrs. 11 months, 1 day. He

leaves his parents and four brothers to mourn his early death. He united with the Mennonite church on his 14th birthday. He was a bright lad and was apprentice at the "Examiner" printing office, where he was esteemed by his employers. It was hard to part with him. Bro. Lord took him, why we can not tell. But the Lord gave, and the Lord has taken away; blessed be the name of the Lord.

"God saw fit to call him higher. From this world of toil and care, It was hard to part with him. We'll prepare to meet him there."

An interesting bit of History.—Deep in the woods of Maryland, in the valley of the Antietam, surrounded by its majestic hills, there lived in the last century, a man who, by the results of persevering study and scientific investigation, secured for himself the lasting gratitude of his own and following generations. While others were bent on measures of war during those revolutionary times, he was quietly engaged on a mission of peace and good-will to men, by his clustering to the wants of the sick and afflicted.

Means of transportation in those early days were, of course, very meager, being limited, in the main, to travel on horseback—but even that form of transportation was denied to him, for these few letters are written, for, when a boy, he had met with an accident which had caused a curvature of the spine, giving him the appearance of a "hunch-back," hence he always traveled afoot. The distance from farm to farm and from place to place was often a long one, but he thought his help and skill him if he thought his help and skill was needed, hence it was that he became known, not only in the section of Maryland, where he lived at that time, but in parts of Pennsylvania and Virginia as well. The man of whom we speak is Dr. Peter Palmer.

Dr. Palmer, a great grandfather of the present doctor, who bears the same name. His life was not only devoted to scientific research, but he was also an active leader and a pillar in the church to which he belonged. It was these combined qualities of heart and mind which endeared him to the people and which have actuated the descendants of those among whom he labored to now honor his memory as a man and citizen. With that end in view, the Fahney Memorial Association was recently organized at San Mar, Md. It has secured control of the "old medical shop" which was used by him as his laboratory, etc. It is yet in a fairly good state of preservation. This "shop" (as was then called) is now to be enclosed by an iron fence and covered by a copper roof, so as to hereafter preserve it from the ravages of the weather.

Near the "shop" is the same water spring, bubbling up between the rocks as it did over 100 years ago, and which, even in those days, afforded weary travelers many a refreshing drink. This spring is now to be turned into a free public fountain for the benefit of travel.

Along with the "shop," indeed, a most interesting commemoration of the life and services of one who so untrillingly ministered to both the physical and spiritual welfare of the people. It does not often happen that the memory of a man who lived such a quiet and unassuming existence, occupied as he was, solely in the field of medical research, hoping thereby to benefit his fellow men, is so highly revered by a fourth and fifth generation. One thing is certain, when, in this cold and prosaic age, a community makes such public recognition of a man's services and is willing to honor himself to such expense in dedicating his memory to posterity, it is honoring him about him, that man must have been above the ordinary and his life and activity not in vain. So much in honor of the discoverer of Dr. PETER'S BLOOD ATALIZER.

B. Y. P. U. CONVENTION, Challoway, Tenn., July 15th to 18th. BIG FOUR ROUTE.

For the H. Y. P. U. of America to its annual meeting "The Big Four Route" will name rate of \$1.00 for round trip from all points on its system. From the East through trains run to Cincinnati, making direct connection with the C. & C. Route and the L. & N. R. in Central Union Depot. From the North a choice of routes is offered via Cincinnati or Louisville. For rates, routes, and full information call on any representative of the Big Four Route. 8-10-12

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heart was touched at the thought that a penny would buy food enough to keep a person alive for one day, gave all the money he had in the world—one of the names as those who had contributed dollars of their thousands, let it be remembered that a loving Master takes due notice of such gifts (Mark 12: 41-44). About 90 carloads of corn will be sent via San Francisco by the Relief Commission, this being the larger part of a cargo going on a ship chartered by the Government. All of the money now received will be used to buy corn, as, with free transportation secured, money will buy ten times as much corn here as it will in India, the price there now being \$1.50 per bushel. Bro. Lambert will be a member of the distributing committee of four in India, Bro. Kloppe, Hobbs and Miss Leitch being the other three, and will virtually have charge of the amount we send over. It is a matter for which we all may feel humbly grateful to God to think that the corn sent by the Relief Commission on this one cargo, will keep nearly 100,000 people in India alive for two months.

For the Herald of Truth.

THE NEEDS OF OUR CHURCH.

BY AARON LOUCKS.

The question that has confronted the writer for years is: Are we as a society using the available means at our disposal for the advancement of the kingdom of Christ?

This is a world of means. God has at various times manifested His power and authority as well as His goodness and mercy, in bringing to pass that which was out of the ordinary, to reveal Himself to mankind; but to-day, with access to His word, which contains the revelation of Himself to man, and His will concerning us, it is necessary for Him to miraculously appear to us to show us His duty, or to teach us His will? Has He not given us His Holy Spirit to sanctify our whole being to His service? to use our intellectual faculties as well as our physical abilities to His glory.

We need not look upon the Jew with contempt because of his narrow views of God or wonder that it became necessary for God to show Peter by a vision that the gospel was intended for the Gentiles, even though he had been in school with Christ for three years, and had received the baptism of the Holy Spirit, when we think how precious we hold the customs of our fathers, and how loath we are to accept that with which we are not familiar, notwithstanding the fact that we, too, have received the Spirit.

Are we not very slow to learn after all? But let us be open to hear the truth, and accept it though it does cost us some of our pet views and theories which we hold so dear.

It is dangerous for any person or persons to resist light, yes, it is dangerous to do not constantly seek for more light. God has changed His methods of dealing with men from time to time, as the situation and circumstances of man changed.

Can we not change our methods of work as the needs thereof may require, when we only have the chief thing in view?

Christian piety is a virtue that needs to be cultivated. It does not flourish as it should, but Christian activity ought also to be practiced in every department of our being.

The first thing a new disciple needs to do, is to learn more of Christ. He says "Learn of me," and that needs to be continued all through life.

The apostles were commanded to go and make disciples of all nations and to teach them to observe all things. What are the means that have been given to that end?

Christ appointed men to carry the news of salvation to all people.

He has instituted the Church, as a home on earth for believers, where they have opportunity to exercise themselves in the Christian faith by the use of the means of grace given for the same, that they might be built up in the inner man, and be perfect in every good work.

One part of the Church is the Sunday school, and who can estimate the results of the good accomplished through the Sunday school?

Another part is the Bible readings where the Holy Spirit has touched many hearts with divine truth, and has been an incentive, to more, to search the word.

The meeting for edification and prayer is another. Here God loves to meet His children and here they can by their united prayers petition at a throne of grace for that spirit that characterizes every true child of God, and for the coming of the Christ who hath bought us, and whom we are.

To away these means to-day, and how long will we stand as a body of believers?

Throw every one on his own resources and ability, and that love which has been shed abroad in our hearts by the Holy Ghost who was so cold and we will become careless and indifferent to one another's needs. We will become selfish, occupied for ourselves mostly.

We could not get along without these means. They are acknowledged as necessary by the majority, and yet it is only a few years ago that many looked upon the Sunday school, Bible reading, etc., with grave fears, wondering "whereunto this thing would grow."

There are other means that have been a blessing to a great number of people. The Sunday school conference has been a means of inspiration to more active Christian work, educating a mass of Christian school workers as to how they may do more and better work, also cultivating a sociality that is drawing us closer to each other and thereby closer to Christ our Head.

The Bible conference seems to be a necessity; there is a growing demand on every people to an opportunity—by our people to study the Bible, as we study other books. Those especially who have to deal with souls, and many others, feel the need of becoming better acquainted with the whole Bible, so that they may rightly divide the word of truth, and thus be prepared to be ashamed.

Shall we provide them an opportunity or not?

Will God not hold us responsible if we neglect to provide means that are available to us?

There are many of our dear young people as well as older ones who feel the need of a more general knowledge of the word, and the doctrines it teaches,

us we understand them. If they go to other Bible schools they hear nothing of some doctrines that we believe are necessary for us as Christians to observe, and then there is danger of their underestimating these, and perhaps in time dropping them altogether.

The need is all the greater because the time has come when people will not be interested by rehearsing to them time and again the same story. The Bible contains an abundant store of truth that will not fail to interest the careless and indifferent if we present it to them intelligently.

Life is too short for each one of us to work out for himself that which is contained in the Book of books. So, if we would study the Bible as other books we would be infinitely wiser and better.

We need not expect to be miraculously enlightened in the scripture when we fail to use our intellects, which have been given us for that purpose.

God expects us to use that which we have at our command, and if more is needed, He has promised to supply that also.

God used Ananias to further instruct Saul after he was converted.

Apollos, an eloquent man and mighty in the scripture, had the way of God expounded to him more perfectly by Aquila and Priscilla.

For two years Paul reasoned daily in the school of Tymanus, and he does not think of carrying on His work. He does not work independent of man. Oh! for such a faith in God, and zeal for Him, that only has one object in view, that all might hear the word of the Lord.

There are other needs of our church, but the pressing need at present, is the more general and thorough acquaintance with the word of God, and obedience to its teachings; for it is the means by which the Holy Spirit reveals Christ to the world.

Where the word is known and obeyed all other questions will be solved right.

Scottsdale, Pa.

FOR THE HERALD OF TRUTH. A CRITICISM FOR MENNONITES THAT WE TAKE AS A COMPLIMENT.

BY M. S. STEINER.

A late number of *The Truth*, a most rigid defender of the Bible and a fire-brand anti-higher critic paper, contains an article by John Kernighan on the subject, "Does the Bible mean what it says?" Mr. Kernighan noticed a communication in a secular paper by Rev. Dr. Grant, Principal of Queen's College, Kingston, Ontario, on what is called the Manitoba school question which prompted him to say what he did of Mennonites and kindred societies. Mr. Grant held out the idea (and clinched it with a criticism) "that the Mennonites believed the great object of education was to prepare for the next world, that this world is regarded from the Plymouth Brethren point of view, that it is a Sodom from which we are to escape with as little defilement as possible, that it is a place of temptation abounding in pomps and vanities which seduce and temptations to the unwary... and that a literal interpretation of Scripture was insisted on because forbade inquiry and benumbed thought."

There never seems to have been a day when the Scripture was more boldly

attacked and irreverently criticized than in the present. We have come to the time when the believers who believe in a literal meaning of the language of the Scriptures, are looked upon even by "popular Christians" as ignorant and tainted as fanatics.

Learned D.D.'s utter sweeping statements against Moses as the author of Deuteronomy, against Isaiah, Daniel and Jonah, Mr. Lyman Abbott in a sermon not long since on the book of Jonah ridiculed it to the full delight of his half skeptical auditors. Much of the supernatural and miraculous things of the Bible are branded as "fiction" which is to be treated as a first class novel.

Mr. Moody's evangelical utterances in New York no later than December were much objected to and criticised by worldly minded Christians on the ground that he talked too plain, that he "lowered the pulpit" by preaching against the "sins of the age" and that he was too literal in his interpretations of Scripture. To these accusations he nobly responded in words that any one can understand. Said he, "I have said the ministers of the Gospel who are cutting up the Bible in this way, denying Moses to-day and the next day, and Jonah the next, are doing the devil's work, and I stand by what I have said. I don't say they are devils, I don't say they are bad men, they may be good men but that makes the result of their work all the worse."

But I must come back more directly to the subject. I could not well hold in making a few statements that weighed heavily upon my mind.

Mr. Kernighan responds to Dr. Grant's criticism in quoting at length from passages that emphasize the fact that Christians "are not of the world," that they are "a separate people," that "ignorant and unlearned men" have been called to confound the "wise," that "Christ's true followers 'love not the world, neither the things of the world' (John 17:6; 15:18; 19; 1 Jno. 2:15) and concludes with words which he could scarcely with some authority, but which, if any of us were to say, would sound boastful: "He (the writer) has been often led to think if he were to search for the true church of Christ he would more readily find it in the small and despised sects, such as the Brethren (Plymouth), the Mennonites, the Quakers, or the Moravians rather than in the more pretentious and respectable denominations." "It will, I think," he adds, "be readily admitted, that the great weakness of the church to-day is worldliness—that too many of her enrolled members can in no wise be distinguished from those who are not distinguished from those who are except in that one profession of faith, that the one profess to be Christians while the others do not; their aims in life are the same, their mode of life, their conversation, dress and amusements are similar, and so far as outward appearance is concerned there is no difference." If we are to accept Dr. Grant's testimony, the practical results of the literal interpretation of the Scripture among Mennonites are such as to cause one to wish that they were more generally diffused. The results were that the virtues of piety and economy were practiced and truthfulness and purity strictly enjoined. It fulness and purity strictly enjoined. It is deeply to be regretted that these virtues are not as common amongst other

classes of the community as they might be."

I have quoted at length because every word seemed in place. What I wish to especially emphasize is, that if ever God needed a people who will stand by His Word, believe it all, do all His commandments and accept the Bible as a book "that means what it says," He does to-day. The question to me becomes serious when I read of a well known theological professor, teaching a class of young men destined to the ministry, "that a part of the Bible was inspired by the evil one." I only wish that we as a people might so strictly and literally adhere to all the commandments and principles and so zealously and boldly speak them out to all nations and people and creatures and under all circumstances, that worldly minded and half skeptical Christians would brand us with the distinguishing mark of the early Christians—They are everywhere spoken against. Acts 28:22

Cranberry, Ohio.

For the Herald of Truth.
THE RESURRECTION OF JESUS
CHRIST.
BY J. H. SMITH.

At the moment when our blessed Savior yielded up His life upon the cross, nothing could have seemed more insignificant, more hopeless and more absolutely doomed to despair and extinction, than the mere handful of followers that He had gathered during the few years of His public career. What from making a few statements that weighed heavily upon my mind.

Mr. Kernighan responds to Dr. Grant's criticism in quoting at length from passages that emphasize the fact that Christians "are not of the world," that they are "a separate people," that "ignorant and unlearned men" have been called to confound the "wise," that "Christ's true followers 'love not the world, neither the things of the world' (John 17:6; 15:18; 19; 1 Jno. 2:15) and concludes with words which he could scarcely with some authority, but which, if any of us were to say, would sound boastful: "He (the writer) has been often led to think if he were to search for the true church of Christ he would more readily find it in the small and despised sects, such as the Brethren (Plymouth), the Mennonites, the Quakers, or the Moravians rather than in the more pretentious and respectable denominations." "It will, I think," he adds, "be readily admitted, that the great weakness of the church to-day is worldliness—that too many of her enrolled members can in no wise be distinguished from those who are not distinguished from those who are except in that one profession of faith, that the one profess to be Christians while the others do not; their aims in life are the same, their mode of life, their conversation, dress and amusements are similar, and so far as outward appearance is concerned there is no difference." If we are to accept Dr. Grant's testimony, the practical results of the literal interpretation of the Scripture among Mennonites are such as to cause one to wish that they were more generally diffused. The results were that the virtues of piety and economy were practiced and truthfulness and purity strictly enjoined. It fulness and purity strictly enjoined. It is deeply to be regretted that these virtues are not as common amongst other

He, who was the only hope of the church, lie in whom His followers had trusted, lie for whom they had forsaken all and whom they had loved more than life itself, had been delivered into the hands of the enemy and was now lying in the cold clasp of death. Pilate, mindful of the repeated claims of Christ, that He would rise again on the third day, gave orders that the sepulchre be made as secure as possible. In compliance with this command, a huge stone was rolled away from the door of the sepulchre, around which were stationed a guard of Roman soldiers.

Thus on the evening of the awful Good Friday, He who had claimed to be the Son of God and who had been acknowledged as such by the holy angels, and by God himself, was now apparently a victim of death and a triumph of His persecutors. We can never understand the deep sorrow and bereavement that had fallen upon the disciples of Christ while He was lying in that dark dormitory of death. The night of gloom deepened as time passed on. There was no loving Savior to soothe the troubled heart, no one to speak words of comfort and encouragement to the downcast; nothing but sneers, ridicule and derision from those who had been the enemies of Christ and who were now exulting in the hope and satisfaction of having silently forever soothed the troubled heart, no one to speak words of comfort and encouragement to the downcast; nothing but sneers, ridicule and derision from those who had been the enemies of Christ and who were now exulting in the hope and satisfaction of having silently forever soothed the troubled heart, no one to speak words of comfort and encouragement to the downcast; nothing but sneers, ridicule and derision from those who had been the enemies of Christ and who were now exulting in the hope and satisfaction of having silently forever soothed the troubled heart, no one to speak words of comfort and encouragement to the downcast; nothing but sneers, ridicule and derision from those who had been the enemies of Christ and who were now exulting in the hope and satisfaction of having silently forever soothed the troubled heart, no one to speak words of comfort and encouragement to the downcast; 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one is buried, a grand parade of all these men, saint (?) and sinner as one grand body of brothers and when they come to the grave a ceremony is performed and the man, though a ruffian, never professing Christ, is sure to be saved (?) in the grand lodge (?) above. I remember an instance in the East where an ungodly man was buried. A large, bloated, saloon keeper, as one of the pall bearers, was standing side by side with the minister, and the minister said, "This, our brother, (the ungodly dead man) is now gone from us to the grand lodge above," and the big saloon keeper, standing on a level with the minister on the other side of the grave! Was this not an "unequal yoke"? Imagine the feeling at home and home when the mother got home and the little child asked her about papa, saying, "Is he gone to heaven?" "Yes," said the mother. "But didn't the man say 'the grand lodge above'?" Did papa go to that place? "Well, will the saloon keeper go there too?" "Yes, I will when we die." "Think of it, compare heaven with a lodge and call it the grand lodge above! The very thought is disgusting. What kind of an idea will a child have of heaven, when no children can be in a lodge? Then the preacher telling sinners to come to Christ, and at the grave says, "This, our brother, has gone home to the grand lodge above." Methinks he had the location at the wrong place. And then you, my brother and sister, want to hold open communion with all these! Poor consistency! If we want to keep pure and consistent and retain all our principles, we must hold communion with those who do not believe to be right, and some other churches do. Everywhere in the Bible it says, "Believe," and no infant is able to reason it out in any way. Yes, but the "jailor was baptized and all his house." Yes, but there were no infants in the house. Read on, and you will find that "he rejoiced, believing in God, with all his house," (Acts 16:34), as also the case in other places. But did not Jesus bless little children and infants in the house? Yes, but I said we should not forbid them to Him, but not by or in baptism. When the little one is born, take it before the Savior and say, "Here, Lord, is the gift which Thou hast given us; take this young life into Thy care; help us to bring it up in the nurture and admonition of the Lord. If it should please Thee to take away, let it be done to Thyself, may we say, 'Thy will be done,' and if Thou spare it, may it be a good soldier of the cross to live to Thy glory." This is the true way to bring them to the Savior and not only once, but many times.—Yes, in every family and private devotion bring the children to Jesus in prayer and in the arms of faith.

Then, because of all the dangers around us, and in order to keep the church pure and holy, we must hold close communion, for we could not say we are against all these things, and when our brethren offend in these points to go and even "church them" as some do and then say to others who follow all things, "come, and let us eat the supper together!" Inconsistent! Other churches have the same right as we have; for a body of believers whose faith is the same may hold communion. While there are a few in other churches who might conscientiously "eat the Lord's supper" with us, yet they cannot with

those who could not, and where are we to draw the line? "What fellowship hath light with darkness?" In taking this stand we do not say that we condemn others or that we are better than they, or not striving for the same cause and place, but we are not in a common union in all things, and hence there is no perfect communion, which we all agree is the only kind acceptable to God; and while it is true that even in our church there are those with whom we cannot commune any more than with some of other denominations, we must remember they profess all the same things and are of the same household and we can make things right with them. We should all be clean to partake of the emblems, and it is the duty of the officers to get the members in the position proper for the occasion, if possible, and we have a right to do this; while, with members of other churches we have not this privilege, but must accept them as they are, "mustache dripping in the same cup" or "tobacco juice running in the cup" the latter of which we confess with shame is the case in our own dear Mennonite church. Brethren, these things ought not to be. "Let all things be done decently and in order," that we may be no offense to others, especially in partaking of the same cup at communion.

Lord, help Thy servants to partake worthily of the emblems of Thy shed blood and broken body. Amen.

Dale Enterprise, Va.

THE TENDERNESS OF FATHER.

BY LINA ZOOK.

"Like as a father pitieth his children, so the Lord pitieth them that fear him," Psal. 103:13.

People sometimes get the idea that God is a stern ruler, and they regard Him with a feeling of awe, almost of fear.

The verse we have just quoted so beautifully portrays God's love and tenderness to His own, and when we notice it in connection with the beautiful declaration "God is love," it seems to me all fear of sternness in the great "I AM" would vanish.

"True, our Father is just, and those who spurn the love He offers must suffer the consequences; but His very nature is love, and they who accept His love are only glad to testify to its faithfulness and to the tender Hand that overlooks the events of life for them.

When we see the fiery trials some of His children pass through we are sometimes made to wonder why they are permitted, but we know that "all things work together for good to them that love the Lord" and we must feel grateful even for the trials, grievous as they may seem while they last.

Have we not all met dear soldiers of the cross, whose very presence seemed a benediction upon all about them. Very often we find that the character which is now proving such a blessing, has been strengthened, mellowed, deepened, by trial and suffering. At the time of the trial it seemed grievous, but since it is over, and we see the value of the trial, we prepare the heart and life for the helping and cheering and comforting of others.

Oh, my friend, the trials Father sends are only blessings in disguise.

How many little favors we enjoy direct from His loving Hand, and yet we are so prone to take the blessings He bestows with such a lavish hand as a matter of course, giving no thought to the loving Hand that bestows them.

Shall we not be more eager to recognize His loving Hand in the blessings we enjoy?

May our lives be hymns of praise and gratitude for the loving daily care and tenderness of Father.

Chicago, Ill.

For the Herald of Truth.
LOVE.

BY NANCY GINGRICH.

An old theme, you will say, and yet it is one that is ever new. So much has been said and written on this subject, from every point of view, as it were, that there would seem to be little left to comment upon, but it seems to be an inexhaustible subject, the "half of which has not been told."

"Yes, I," said one, "I have been lacking? What cold and unfeeling mortals we would be! and how dreary and desolate would be our lives if Love were not with us to smooth the rough places in the paths which we are destined to tread, and to lighten the cares and burdens which form a part of our existence."

Look at that pale and tired mother; many a time she is so worn and weary from the cares and troubles of life, with the daily routine of household duties, (which must be performed "over and over again"—no matter how monotonous they become), how tired and weary she grows! that she would fain leave this troublesome world for a place of rest, but she patiently toils on, often sitting up late at night, (after the rest of the family have retired) to sew and mend the garments of her loved ones, who never think that she may be more tired than they, and expect her to always have their clothes and food ready when they want it, and have the house nicely arranged; "nobody can do it like mother," but they do not stop to think that she might get weary too; and loving, uncomplaining, toiling mother love, but seem to me all fear of sternness in the great "I AM" would vanish.

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Have we not all met dear soldiers of the cross, whose very presence seemed a benediction upon all about them. Very often we find that the character which is now proving such a blessing, has been strengthened, mellowed, deepened, by trial and suffering. At the time of the trial it seemed grievous, but since it is over, and we see the value of the trial, we prepare the heart and life for the helping and cheering and comforting of others.

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heart and awakens sweet memories that have long been silent and "chords that were broken vibrate once more." He is so prone to take the blessings He bestows with such a lavish hand as a matter of course, giving no thought to the loving Hand that bestows them.

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Have we not all met dear soldiers of the cross, whose very presence seemed a benediction upon all about them. Very often we find that the character which is now proving such a blessing, has been strengthened, mellowed, deepened, by trial and suffering. At the time of the trial it seemed grievous, but since it is over, and we see the value of the trial, we prepare the heart and life for the helping and cheering and comforting of others.

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be saved, where will the ungodly and the sinner appear?"

Let us look at the end of our life's journey and see what awaits us. What is the goal we are working for? I let us not be so foolish and narrow-minded as to care for this life only, with no thought how we will spend eternity. "O that they were wise, that they would consider their latter end!" Let us be as the wise virgins, having our lamps filled with oil, trimmed and burning, so that we will be ready to enter in with the Bridegroom, when He comes!

Lastly, let us consider the wonderful love of God! All nature speaks of it. The stars, the birds, the flowers, everything seems to point from nature to nature's God; and why would He have put these beautiful things into this world for us to enjoy if He did not love us? Then, to crown it all, He sent His only Son, Jesus, into this degraded and Godless world, to die for us that we might live, for the sentence had been passed that, "the soul that sinneth, it shall die." But God's love was so great that He could not bear to see us doomed to eternal death, so His Son, Jesus, voluntarily gave up His life for us. We have heard of people laying down their lives or risking them for their friends, and we say their love must have been very deep, and yet Jesus' love was greater, by far. He laid down His life for His foes, even praying for them while they were nailing Him to the cross, "Father, forgive them, for they know not what they do."

What remains for us, now, is to accept this sacrifice as made for us and for our sins, and, taking Jesus as an example, follow where He leads. If we do, we shall have the joy of seeing the dear young souls accepting Christ, as so many have lately done. May they never regret the important step they have taken, and, finding sweet peace in Him, may they live lives that will be an example unto others.

We feel greatly encouraged to press on when we see so many others become willing to join with us in the good work, and we do not regret having shed many tears and spent many hours in prayer to God for their conversion, and if by a few words of warning or encouragement to our friends, we were the means of their being drawn closer to Him, we are perfectly willing to give Him all the glory. May the abiding grace of God be with them, and with us who have been serving the Lord for sometime, that together we may make our way Zionward and enter in through the gates to the celestial city, singing praises unto Him who hath redeemed us and washed us from our sins, in His blood.

Preston, Ont.

For the Herald of Truth.
ADDRESSES
or synopses of addresses delivered at the ministers' meeting in Allen Co., Ohio.

RICHES.

There are two kinds of riches. Christ admonishes us to seek the riches of heaven. The riches of earth are a tendency to draw us away from God. They will bind us to the world if we set our affections on them. Let us beware lest they lead us into snares, and leave the silver and gold of the world far a bar to keep us out of heaven. A rich man may be a Christian by not allowing his affections to centre on his

wealth, but setting them on God and the sinner appear?"

He must "Take time to be holy;" also be careful to get his wealth honestly. To buy as low as we can and sell as high as we can to increase our wealth is not the Christian spirit.

God permits us to have wealth to honor and glorify Him. Jesus saw the danger of riches when He said: "How hardly shall they that have riches enter into heaven." We are too much inclined to covet earthly riches in order to use them for carnal pleasures, to the gratifying of fleshly appetites and lusts, which are sinful. Let us be rich in Christ Jesus—"rich in good works," "rich toward God." Then have we the "true riches," then are we rich indeed.

SECRET POWER OF THE CHRISTIAN WORKER.

There is a secret power that causes the electric light to shine so brilliantly. There is a secret power that brings out the sweet music and perfect oratory of the talking machine. There is also a great unseen power that upholds and directs the planetary system and this great universe of ours.

Just so the power that upholds, directs and strengthens the Christian in the work of winning souls for Christ and maintaining His cause. That power is the Holy Spirit. Jesus said to His disciples: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you."

We should honor the Holy Ghost as our Comforter, our Teacher, our Sanctifier, our Guide into all truth. Our entire power lies in receiving the Holy Ghost. Peter, after receiving the Holy Spirit, preached powerfully to the conversion of thousands of souls.

A good education, or great eloquence, may convert the intellect, but without the Holy Ghost cannot convert the soul. The Holy Spirit leads us to hide our sorrows and hold up Jesus. Through the power of the Spirit Paul and Silas could sing praises in the inner prison. Through this power Paul could feel happy standing before Agrippa as a prisoner. This same power is for all who follow Christ. We may well have an anxious fear lest those who have no of their being drawn closer to Him, we are perfectly willing to give Him all the glory. May the abiding grace of God be with them, and with us who have been serving the Lord for sometime, that together we may make our way Zionward and enter in through the gates to the celestial city, singing praises unto Him who hath redeemed us and washed us from our sins, in His blood.

THE HOLY SPIRIT.

His Character.—Eternal, invisible, everywhere-present, all-knowing, all-seeing, all-powerful, infinitely holy, the source of all holiness and goodness.

His Office and Work.—He is a Comforter, a Teacher, a Corrector and Sanctifier. He dwells and abides in every Christian, and leads and guides into all truth, and testifies of Jesus and points to Him.

As a Comforter, He helpeth our infirmities, and consoles us in distress and tribulation pointing us to pray, and consoling us of sin when we do wrong. He leads and guides us into all truth, but we may refuse to be led by Him and thus grieve Him.

If we were as susceptible to the promptings of the Spirit as we should be, He would guide us in all our ways, even in natural affairs. We are too often in such a condition that instead of gently leading us, the Spirit must continually be reproving

ing and chiding us because we disobey His promptings and leadings.

It is the work of the Spirit to make us holy. "Sanctification through the Spirit." The Spirit is the life of the Christian spiritually, as the blood is the life of the body naturally, flowing through the spiritual man, cleansing and purifying him. Sin is dwelling to the soul. The Spirit convicts us and shows us our sins and prompts us to forsake them and do right. If we obey Him, it will purify us. The Spirit is also the nature of fire, warming us up and making us to glow spiritually; also prompts us to do good and shows us our duties and how to perform them.

How shall we receive more of the Spirit? By asking for it. Luke 11:13; 1 Jno. 5:14.

How many of us are willing to be "led by the Spirit?"

ROMANS 7.

If heaven could blush it would blush more over the position taken by Christians in the 7th chapter of Romans than perhaps any other scripture we might name. Is it not almost blaspheming the name of God to take the position that Romans 7 is true Christian experience?

It makes us tremble to think the brethren and sisters would wish to serve God acceptably and could not.

Christ saves us from our sins unto a devoted, holy life, and unto good works.

We are flesh of His flesh and bone of His bones. We are the temple of God which is holy; hence cannot any longer live in sin. If any of us find ourselves under the 7th chapter of Romans let us get out from under it. If we transgress we are under the law. If we refuse to be reconciled we fall out of the way. If we fall in the way we must not live in that fallen condition; every sin must be repented of. "If we sin willfully . . . there remains no more sacrifice for sin," means such as are against God and transgress against God His word and the blood of the Son of God.

If we do God's will because we must we come under the 7th chapter of Romans, but when we get into the Spirit and walk in the Spirit, then we can do the things that we wish to do, because we wish to do God's will.

For the Herald of Truth.

PERSONAL ACKNOWLEDGMENT.

BY KATIE BONTREAGER.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2.

How do we present our bodies? Do we present them holy that they are acceptable unto God?

And be not conformed to this world. How is it with us, sisters? We shall be transformed by the renewing of our minds. Have our minds been renewed if they run in the same channel that the mind of the worldling does, so that the people can see that fashions are more studied than the Bible? How can we sisters get up before a class in Sunday school and teach a class the good things that are in the word of God if we are dressed in all the styles that we dare to

enter without being personally addressed? It is so often said, "If the heart is all right, all is right." Surely this is true. But it does not cover what it is nearly always intended for. If the heart is all right it will be filled with the love of God and will not bring forth the fruits of the wicked one, and when our ministers so earnestly plead with us to leave off from these worldly lusts and hit a little harder on those puffed sleeves, etc., we are willing to cut them down if our hearts are all right.

If we sisters would go down on our knees and earnestly pray to God, that He shall direct our minds, before we undertake to make a garment, our sleeves would not become so large nor our ruffles so plenty.

Oh how careful we should be how we appear before, and what we teach, our little children.

If God entrusts them into our care He surely will help us to bring them up in the nurture and admonition of the Lord if our whole desire is for that. Especially should our Sunday school teachers dress plainly. The teacher is intended as the leader, and if the blind lead the blind both will fall into the ditch. May God help us all, not only the teachers, but all, that we may lead such lives that it does not seem to the prayer head covering alone to tell to the world that we are Christian professors. But may our lights so shine that our Father which is in heaven may be glorified.

It is only through the grace of God that we are what we are. In the twinkling of an eye He could cut off the thread of life, and then what would become of this soul?

Think, dear readers, for a moment, what we poor mortals are in the hands of such an Almighty God.

Middlebury, Ind.

For the Herald of Truth.

A LETTER OF THANKS.

Some time ago I started a circulating letter to get a little help in my misfortune, of having lost my right hand. It being the request of a brother for me to let them know, through the welcome Herald, how much help I have received, I will try and do so.

Received from Penna., by letter, \$13.00. By the hand of Noah H. Mack, \$19.00; \$10.00 he collected himself, and a Bro. Peter Hess of Litz, Pa., \$9.00. By the hand of A. B. Eschmann, \$30.00; \$25.15 hand of A. B. Eschmann, \$25.15; \$25.15 the brethren and sisters of the Millersville and Robertstown churches contributed, and \$10.00 that R. M. Kauffman collected in the Manor church, making a total of \$56.00 from Penna. From Ohio, by letter, \$1.96; from Va., by letter, \$8.00; a brother in Ontario, 25 cents. Total amount received, \$50.00. I feel it my duty to thank the brethren and sisters for this much needed help. I answered quite a number of the letters received, but not all, as I got some that had no name and hence could not answer them. My wish is that I should have been able to answer them all. I have received so that at the time of our departure we may all be prepared to meet in that happy home above, where there is nothing but joy and peace, and there will be no more parting there. And be not conformed to this world. How can we sisters get up before a class in Sunday school and teach a class the good things that are in the word of God if we are dressed in all the styles that we dare to

May 1, 1897.

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11. Indiana and Michigan District (Pa.).
12. Illinois.
13. "Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.

(Amish Mennonite).

Monthly Calendar for May, 1897.

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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

● 1; ○ 9; ◎ 16; ☾ 23; ● 31.

THE Lesson Helps Quarterly, the Weekly Illustrated Words of Cheer, Class Books, Record Books, Reward Cards and good books for presents and prizes are all published to supply the wants of the teachers and the scholars of the Sunday schools. Any information desired will be cheerfully given.

Address MENNONITE PUBLISHING Co., Elkhart, Ind.

MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a quantity of tracts and distribute them. They may lead some precious soul to Christ. See list and prices in another column.

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NEW BOOKS.

Notes from my Bible.—From Genesis to Revelation. By D. L. Moody. The power of anecdotes and illustrations to press home the truth into the hearts and minds of the hearers is largely utilized by preachers and teachers of today. "Notes from my Bible" Moody says, is the harvest of many years gathering in this direction, and the flowers in this book have been culled from many gardens. Price postpaid, \$1.00.

The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new

thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price postpaid, \$1.25.

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"If you are in affliction, if you are in adversity and trial, there is a promise for you, in joy and sorrow, in health and sickness, in poverty and riches, God has a promise stored up in His Word for you."

If you read half a page of this book, you will not stop until you have read the whole of it. Postpaid for 50 cts.

MOCKERY AT FUNERALS.

How many aching hearts there are in this world hungering for a little recognition, a kind word or a friendly recognition, and do not receive it until the heart stops beating, and the lips are closed, and the ears deaf to everything that is said in praise. But of what avail is this attention now? The poor, neglected creature who did not receive it while living does not need it now; besides, it is all mockery. The dead one does not know that there are flowers in her hand; she does not know that her shroud is more costly than any garment she ever had; she does not know that people say, "She was a kind, good wife and mother," who never thought of saying so at any other time; she does not know that her head is pillowed on satin, or that persons are assembled in the humble home who scarcely recognized her on the street.

How our hearts ache as we think of the noble, generous, loving beings who have been hated, abused, vexed, deceived, disappointed, laughed at while living, and yet honored and caressed and praised in death. Look at that form in the coffin there! She was a mother, with all the love and feeling of a mother. You never spoke a kind word to her; you thought of her only as "the old woman;" you never tried to make her life happy and comfortable. She never had any pleasure save such as she derived from the performance of her household duties, which you made doubly severe, and yet you now weep and say she was good. Now you show her attention you never thought of before. You put her into a rosewood coffin, and the most comfortable ride she ever had will be the one she will have in the gilded hearse which bears her to her resting place.

What mockery! Better a thousand times say your kind and loving things while your friends are living. Show that you love them, give them all the attention possible, and then the world will not say your sorrow was a mockery. I want no one to say kind words of me when I am dead who would not say them while living. Some poet in writing of one of these neglected ones says:

"She lay in her lonely coffin,
With her wasted fingers pressed
Over the fair, full roses
They had placed upon her breast;
And the head that ached no longer,
And the painful, haggard face,
They had pillowed with gleaming satin,
Had shaded with costly lace.
Then I said—and my heart was heavy,
Recalling her life forlorn—
Let none lay a rose on my bosom
Who have planted my life with thorn."

HERALD OF TRUTH.

May 1,

SUNDAY SCHOOL LESSONS.

LESSON V.—MAY 2.

PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.—Acts 13:1-13.

GOLDEN TEXT.—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

INTRODUCTION.

TIME.—A. D. 45, according to Howson and Lewin, but some other authorities place it as late as A. D. 47 or 48.

PLACE.—Antioch, and the island of Cyprus.

FIRST MISSIONARY TOUR.—With the 13th chapter begins the second part of the Book of Acts, the history of Missions to the heathen. The Christians at Antioch have planned measures to extend the Gospel, and from this time onward the energies of the church are bent on this great task. The remainder of Acts is almost entirely confined to the history of that chief of missionaries, Paul the Apostle, and those who labored with him. In the present lesson we have an account of the ordination of the first missionaries, and the beginning of the first missionary tour.

DAILY READINGS.

M. (April 30.) Paul's First Missionary Journey. Acts 13:1-13
T. Sent of God. Isa. 6:1-8
W. The Good tidings. Isa. 40:1-11
T. The living breath. Ezek. 37:1-10
F. Called. Rom. 1:1-7
S. (May 1.) Mission of the Twelve. Matt. 10:5-15
S. Prospect of harvest. Luke 10:1-9

LESSON VI.—MAY 9.

PAUL PREACHING TO THE JEWS.—Acts 13:29-39.

(Memory Verses, 38, 39. Read chapter 13:14-43.)

GOLDEN TEXT.—Through this man is preached unto you the forgiveness of sins.—Acts 13:38.

INTRODUCTION.

TIME.—Probably A. D. 46. The first missionary journey, described in this and the following chapters, is believed to have occupied the greater part of a year.

PLACE.—Antioch in Pisidia, Asia Minor. It was situated on the ridge of Taurus, ninety miles north of Perga, and was a commercial center of Asia Minor.

THE JOURNEY.—From Perga in Pamphylia, where our last lesson left Paul and Barnabas, they departed to Antioch in Pisidia, a very different place from that Antioch from which they started on their missionary journey. From the low lands they traveled northward through a mountainous region. To the Jewish synagogue Paul and his companions repair at the earliest opportunity. Here, as the custom was, the law was read, and Paul was asked to speak to the people.

DAILY READINGS.

M. (May 3.) Address in the synagogue. Acts 13:14-25
T. Paul preaching to the Jews. Acts 13:26-37
W. Paul preaching to the Gentiles. Acts 13:38-43
T. Jews respect the Gospel. Acts 13:44-52
F. Message rejected. Jer. 7:21-28
S. Sin removed. 2 Cor. 5:14-21
S. Forgiveness by Christ. Luke 7:36-50

LESSON VII.—MAY 16.

PAUL PREACHING TO THE GENTILES.—Acts 14:11-22.

(Memory Verses, 21, 22. Read chapter 13:44 to 14:28.)

GOLDEN TEXT.—I have set thee to be a light of the Gentiles.—Acts 13:47.

INTRODUCTION.

TIME.—A. D. 45 or A. D. 45 and continuing for several years.

PLACE.—The chief incidents occurred at Lystra, which was a small town about thirty miles south of Iconium. Antioch in Pisidia, Iconium and Derbe, all in southern Galatia, are included in this missionary journey.

TURNING TO THE GENTILES.—Paul's teachings and his great success aroused the jealousy of the Jews. The Greek word for *jealousy* literally means *boiling*. The Jews were boiling over with zeal for their form of religion, which made them jealous of the success of the apostles. Then Paul took a bold stand, declaring that the Jews had by their actions condemned themselves as unworthy of eternal life. Henceforth, in Antioch, as the Lord had commanded, they would turn to the Gentiles.

INCIDENTS PRECEDING THE LESSON.

—Paul and Barnabas presented the Gospel to the simple-hearted peasantry of Lystra. In the crowd there was a boy named Timothy, whose mind, already trained by a godly mother, accepts the Saviour as preached by Paul. In the crowd there is also a deformed man who has all his life sat upon the pavement as a beggar. At Paul's command he is made whole. This manifestation of divine power so astonished the villagers that they believed the gods had visited them in the form of men.

DAILY READINGS.

M. (May 10.) Work at Iconium. Acts 14:1-7
T. Paul preaching to the Gentiles. Acts 14:8-18
W. Paul preaching to Gentiles. Acts 14:19-28
T. God in nature. Rom. 1:16-23
F. Worship God! Rev. 19:6-10
S. The Lord delivered me. 2 Tim. 3:10-17
S. Glorifying in suffering. 2 Cor. 11:21-30

NO DANGER OF SINKING.

Yesterday I heard an aged pilgrim remark on this wise: "I have often thought a child of God in his trials is like a cork in a bowl of water; you may put it under, but it will immediately rise to the surface again. So a heart with the love of God in it, though apparently sinking under difficulties, is sure to rise above them and ascend heavenward." If this illustration is "original" it is very good, and worth preserving. I presume Paul was like the sunken cork when the "waters had overwhelmed him, and the stream had gone over his soul," Psa. 143:4; but he was soon on top of the billows again, singing as he approached the shore: "Our soul is escaped from the out of the snare of the fowler; the snare is broken and we are escaped; our help is in the name of the Lord, who made heaven and earth." See Psa. 42, 43, and 124. Surely there is no danger of sinking in sorrow beyond the hope of a resurrection, when the heart is impregnated with the love of God.—Rev. J. M. Orrock.

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HERALD OF TRUTH.

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CORRESPONDENCE.

WEST LIBERTY, KANSAS, APRIL 5th 1897.—There is here a little band of soldiers who are striving to follow in the footsteps of Jesus. Bro. Geo. Brunk who was doing some evangelizing work in Missouri took sick some time after he returned home, but is improving slowly at this writing. We hope he will be well again. We are glad to welcome Bro. Chas. Yoder home again from Spring Valley, where he was engaged in teaching school during the winter. Our desire is that our evangelizing ministers would remember this place, and visit us when it is convenient.

COR.

On Sunday the 11th communion was held at the same place, many partaking of the sacred emblems. The house was well filled and only eleven of the women present not bearing the prayer head-covering. J. Z. K.

SUNDAY SCHOOL ITEMS.

MCCALLISTERVILLE, JUNIATA CO., PA., APRIL 9th 1897.—Our Sunday schools were reopened for the summer on April 4th. The following officers were elected: At Lost Creek school, Bro. Andrew Sander was elected Superintendent and S. D. Kaufman Assistant; for Secretaries, Sister Dora Anker and Charles Musser; Treasurer, Henry Shellenberger; Librarian, B. F. Reigle; Chorister, S. D. Kaufman; and at the Rockland school: J. K. Hooley, Supt.; Chas. Winey, Asst.; Annie Sander, Treas.; Isaac Shellenberger, Librarian; Cloyd Carter and Banks Roush, Choristers.

Our brotherhood is taking more interest in the Sunday school work every year, but there is still plenty of room for improvement. Trusting that all lovers of the cause will remember us in their prayers, we will go forward in the name of our Lord.

JOS. HERTZLER.

FROM JOHNSTOWN, PA.—On the 23d of March, Bro. D. H. Bender of Tubb, Pa., came here, preaching on the following day and in the evening in the Weaver M. H.; Thursday evening and Friday in the Stahl M. H., and Friday evening and Saturday in the Thomas M. H., Saturday evening and twice on Sunday in the Blanch M. H. Monday he left for home. May divine blessings rest upon the labors of the brother in our midst.

LEVI BLANCH.

CHAMBERSBURG, PA., APRIL 7th 1897.—Bro. A. D. Wenger arrived here from Adams Co., Pa., Saturday March 27th and labored among us until Monday April 5th when he departed for Shiremanstown, Cumberland Co., Pa. He preached in all ten sermons at the different places of worship in Franklin Co., and God has blessed his labors, as eight souls came out from among the people and publicly confessed Christ as their Savior (with three already reported making eleven in all), while others have signified their intention of doing so. Indeed the good that has been done may not be estimated by man, while to God belongeth all honor and praise. God bless the dear brother in his work.

COR.

HOPEDALE, ILL., APRIL 19th 1897.—We have much to be thankful for. A merciful God has blessed us with health and given also showers of spiritual blessing. On Easter Sunday the communion was observed in our congregation. Over one hundred members participated. It was a time of solemn enjoyment, and we could well say it was well for us to be there.

COR.

BERLIN, ONT., APR. 10th 1897.—Baptist services were held at the C. Eby's M. H., this afternoon, when 31 persons were received into church membership by baptism and one by letter that had belonged to another denomination. The services were conducted by Bish. E. Weber, J. Snyder and D. Wimer, to a full house. May the good Lord grant grace sufficient that their lives may show forth the humility of their Savior.

ber that "Every plant which my heavenly Father hath not planted, shall be rooted up," as the Master said. Matt. 15:13. How vitally important it is, therefore, that we be very, very careful not to plant that which springs from human sources, such as selfish ambition, prejudice, envy, malice, conceit, vain desire for popularity, &c., &c. How awful must be a full realization of the import contained in Jesus' words that we must reap what we sow, when full and impartial thought is given to those kind of seed so often sown. Those many little thoughts and acts! How great a sum they constitute in a life's course! What shall the harvest be? The youthful mind is very retentive, and impressions are oftentimes readily made and that, too, at a critical period, which may exert an influence for good or for bad, for the remainder of life.

COR.

FROM RICHLAND, TENN.—On March 29th 1897, through the grace of God we again opened our Sunday school, with the following officers elected: Superintendents, L. B. Hertzler and Simon Hershberger; Treas., Solomon Yoder; Chorister, Perry Houser. Five teachers were also appointed. May the good Lord bless our Sunday school workers and all that strive for the Master, so that when He comes we may all be ready and rejoice at His coming.

H. J. FOWELL.

FROM WISHEM, NEB.—Our Sunday school was reopened on the 25th of March, Bro. Jacob O. Oswald was elected Superintendent, and Christian Oswald, Assistant. We ask the prayers of our dear brethren and sisters, that we may in God's strength and name go forward in the work of leading souls to Jesus.

COR.

MISSION NOTES.

BY L. Z.

We do not wish to bring to the readers the same story over and over, but to us it does sometimes seem that we do, because the work here is like work in most other places, the same thing over and over again.

These warm spring days have a tendency to diminish the attendance at Mission Sunday school, because the children enjoy their play in the open air, but we believe by earnest effort we can still keep a fair attendance; some of the classes keep their record up very well, one class had six members who came nearly every Sunday during the last quarter, and they recite all the golden texts very well. They were helped by their teacher with nicely bound little Bibles, and they seem very well pleased with them. When we remember that the homes of nearly all of these girls are without a copy of the blessed Book, we feel amply repaid for the self-denial it cost to procure them.

Our Father has said, "My word shall not return unto me void" and we trust Him for the harvest.

There were also two other very interesting classes among each of which were two pupils who came regularly and knew all the golden texts. They were also rewarded as such incentive to more and better work in the future. As a whole the school did very well, and those who come regularly are becoming very much interested in the Sunday school.

Bro. S. D. Eberole acted as superintendent for a few Sundays in the absence of Bro. N. E. Byers, but Bro. B. is at his post again now.

Bro. Philip Nye of Sterling, Ill., was with us over last Sunday and preached two sermons.

Even though there is no regular minister here, God has always supplied one whenever the pulpit was vacant and we realize His presence and His guiding hand all along; but oh, the need for more work all along is so great; there are still so many children who have no spiritual or even moral training, and other portions of this city as well as other cities repeat the Macedonian cry.

Oh for grace and strength to carry His blessed Gospel wherever we go. "I would like to be a Christian, but our home is so wretched I don't believe I could be a Christian there," so said a young lady to us recently; we tried to tell her that God could keep even amid trials and in dark places.

"Oh yes," said she, "but then they are so cruel to me I'm afraid I could not remain true."

"Would you be willing to deny yourself and dress plain?" we then asked, thinking perhaps that was her objection. "Yes, indeed, I would only like to do that," said she.

May we remember these tried and tempted souls at the Throne that power may be given them to decide for the right and then to live it to their decision.

We have just returned from our Monday evening cottage meeting; there were nineteen persons present, among them a number who seldom if ever go to a house of worship; in this way the Gospel is carried into homes that would not otherwise be reached.

Saturday evening the workers here went to a poor home to sing and have prayer, the mother, a daughter and several sons were there, besides a few visitors; a number of songs were sung; the mother, whose health is very poor, broke down weeping at the interest shown in them, and urgently invited the workers back, saying, "You are welcome at any time."

On the way home we passed by a home where we knew a baby was sick, so a few of us called there and before leaving a short season of worship was also conducted. Thus the busy days roll on.

We yet wish to acknowledge the receipt of a number of donations, among them one barrel of codon from Leaman Morrison, Whiteside Co.; we extend a general invitation to ministers, deacons, brothers and sisters to be with us at the conference. Questions for discussion should be handed in by the 27th.

The Annual Sunday school Conference will also be held at the same place the 26th and 27th of May. We extend a general invitation to Sunday school

CONFERENCES.

(ANNUAL)

"The Annual Church Conference for the state of Illinois will be held (4) fourth Friday in May (the 28th, near Morrison, Whiteside Co.; we extend a general invitation to ministers, deacons, brothers and sisters to be with us at the conference. Questions for discussion should be handed in by the 27th.

The Annual Sunday school Conference will also be held at the same place the 26th and 27th of May. We extend a general invitation to Sunday school

Thou art brighter than the sun;
And in Thy parson and Thy care
The heaven of heaven is won.

GOODNESS AND GREATNESS.

Will thou be great? Then get thee down
From proud ambition's lofty throne,
Content to wear Love's sweetest crown,
Be loved and prized by Thy care."

No slave of place in Church or State
Need show to men where thou hast stood—
"Only the good are truly great,
The truly great are good."

Will thou be great? So earthly power
Can raise thee to that blissful height
Where lowliness hath built her tower
In simple dignity and might.

Men, earthly honors overrate.
And meekness' strength is misunderstood—
"Only the good are truly great,
The truly great are good."

For goodness is from God, and life
Is only real because He's good.
His power might lift us up,
His love alone is Fatherhood.

Then at His feet submit—sive wait,
Seek not earth's laurels if you could.
"Only the good are truly great,
The truly great are good."

To humble souls at Jesus' feet
There comes a rapture all unknown
To men mistaking cheer for wealth
And seeking heaven in earth's renown.

There is no higher, nobler state
Than lying at the feet of God,
"Only the good are truly great,
The truly great are good."

—W. D. Woodward, in *Christian Witness*.

Splitting Hairs.—While the medical profession is splitting hairs over scientific and obscure theories, thousands of people are suffering from the common ailments of the day, headaches and weak digestions. One almost feels that there is too much science, too much theorizing and too little practical work. In the meantime, Dr. PETER'S BLOOD VITALIZER remains the people's remedy. It not only relieves, but it cures. For further particulars address Dr. Peter Fabrely, 112—114 S. Hoyne Ave., Chicago, Ill.

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26, 104, 102.	100, 101, 27.	
am pm pm	am pm pm	
8:30 2:10 6:45	Denton Harbor 7:30 1:10 5:30	
8:02 1:22 5:45	Niles 8:02 1:57 5:07	
7:28 12:57 5:25	Greenburg 8:24 1:25 7:20	
7:30 12:59 5:07	Elkhart 8:46 1:41 6:40	
12:17 4:47	Good 9:08 5:00	

A. M.	M.	P. M.
11:50	4:21	8:31
11:27 3:56	Warsaw 10:02 3:56	
10:05 2:45	Wabash 11:21 5:15	
	P. M.	
8:13 1:24	Morton 12:31 5:58	
6:30 1:00	Anderson 1:40 7:35	
A. M.		
6:30	11:15	Indianapolis 3:10 8:45
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Semi-Monthly.

ELKHART, IND., MAY 15, 1897.

VOL. XXXIV. No. 10.

ABRAM R. KOEB, EDITOR.

Entered at the Post Office at Elkhart, Ind.,
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EDITORIAL NOTES.

Sunday, April 25, twenty-four per-
sons were baptized in Franconia M. H.
in Montgomery Co., Pa.

We are informed that our brethren
near Sherston, Ont., are building a new
meeting house this spring. The German
nation, we are told, is also building one
near by. Sad that one house cannot do
for all.

The HERALD OF TRUTH will be sent to
new subscribers to the end of the year for
50 cents. Get one or two of your neigh-
bors to subscribe, especially if they are
members of the Mennonite church and
do not take the paper.

The editor will be the Lord willing, be
in Canada from about the middle of May
until the 10th of June. All articles and
items sent during that time for publica-
tion in the HERALD should be addressed
to A. B. Koeb, Berlin, Ontario.

Bro. J. G. Good of Oranago, Mo., in-
forms us that Bish. Andrew Shenk of
that place expects to spend the greater
part of the present month in evangeliz-
ing work in north-eastern Missouri. The
Lord richly bless our brother's efforts
in this field of labor.

Bro. John F. Hershey of Menges
Mills, Pennsylvania, informs us that
at the ordination services held at Han-
over, York Co., Pa., on the 3d inst., Bro.
Daniel Stump was chosen by lot and or-
dained to the ministry. Bro. David

Herr was ordained deacon. Bishop Isaac
Ehy and Bish. B. F. Zimmerman offic-
ated. The Lord equip and qualify these
dear brethren for the responsibilities
which they are called upon to assume.

Filthy rags must be torn into bits,
ground to a pulpy mass, acted upon by
various chemicals, and washed many
times before they are converted into the
pure, white paper which is so useful to
man; how much paper-making resem-
bles the divine discipline, consisting of
trials, temptations, and tribulations,
through which sin-dyed souls must pass
ere they are fit to join that company
clad in robes washed white in the blood
of the Lamb.

New Meeting House.—A letter from
Bro. John F. Rittenhouse informs us
that the new meeting-house at Jordan,
Ontario, is well under way to completion.
It is built near the site of the old Moyer
meeting-house which was last fall de-
stroyed by fire. If there is no unfor-
seen delay the first meeting in the new
house will be held May 30th. If for any
cause the house cannot be finished till
the above date, notice will be given
through the HERALD. All are cordially
invited to attend the meeting, especially
the ministering brethren, who will be
expected to take part in the services.

A Presiding Elder in the Mennonite
Brethren in Christ church says in a re-
cent number of the "Gospel Banner"
that within a radius of a few miles near
Sherston, Ont., there are five different
kinds of Mennonites. From such a re-
port it would appear that the devil must
have, in years past, been doing pretty
hard and pretty successful work, in
bringing about so many divisions. The
fact that all of these divisions doubtless
claim to be led by the Holy Spirit is evi-
dence that he is at work still, making
people believe that which cannot be true.
Let us try the spirits. The Holy Spirit
strikes the keynote to harmonious Chris-
tian work and makes unity; all other
spirits work for dissension among God's
people.

A Word in season.—Some years ago
a Jewish "peddler" was traveling
through one of our Mennonite settle-
ments in Southern Russia selling his
wares. One of our sisters there—the
Lord knows her name—spoke a few but

impressive words to him regarding Jesus
the Messiah and Savior of the world, be-
fore whom every knee shall bow. Her
words took such a firm hold upon his
mind that he could not shake off the
impression. He began to seek dili-
gently—and one of the most successful
Jewish missions in New York city is
the result, with Mr. Goldzier, the former
Jewish peddler in Southern Russia, at
the head. Who will deny the value of
those few words? And yet this is but one
of the many instances—everyday occur-
rences in fact—where a few words, fitly
spoken, have produced the most remark-
able changes in the life of individuals,
and these individuals, in turn, have by
their labor and influences changed the
lives of scores and hundreds and even
thousands of their fellowmen. It has
been so with the Christian church ever
since Andrew called Peter to "come and
see" Jesus, and will continue until the
end of time. May we ever look for and
make use of such opportunities, for eter-
nity alone will show the record of re-
sults.

The India Relief Fund continues to
grow. Nearly \$14000 have been con-
tributed so far, and word comes from
different places that more money is be-
ing collected. The result is most grati-
fying. To God be all the glory for such
unselfish, harmonious effort for the
relief of the poor Hindoos. The brethren
P. Jaenen of Jansen, Neb., John Harms
of Hillsboro, Kansas, and J. S. Lehman
of Elkhart, Ind., have been appointed a
committee to purchase corn in Nebraska
to fill as soon as possible the cargo that
goes via San Francisco. In consequence
of the recent heavy rains in the West
there has been some difficulty in getting
good dry corn, the price of which also
has advanced a little. Bro. Lehman
left on the 5th inst. for Nebraska, and
we believe that with the efficient com-
mittee named, the corn which is stored
in the elevators along the railways will
be secured and forwarded with all pos-
sible dispatch. The following letter from
Bro. Lambert shows that he is, now,
while the reader is perusing these lines,
in all probability engaged in the work of
relief. Pray for him.

London, England, April 21, 1897.
Respected Brethren in the Lord,
Greetings—I arrived here in London on
last Saturday afternoon, and spent my
Easter in this place. I have had the

pleasure of consulting with some of the
officials of the India Relief Commission
of London, and found that our move and
assistance in the India relief work was
highly appreciated by them. They also
do much in that direction.

Regarding the securing of a free per-
mit to India, I was not successful. They
rather thought that they would have to
take from their fund and buy the tick-
ets, and I understood they considered it
rather small to ask or expect any such
thing in this matter as it is all charity
work.

They also stated that they were in
touch with the Sante Fe R. R. Co. re-
garding the free shipment of grain. So
I found that the best for our Commis-
sion, in order to retain the respect of all,
is to pay our own fare to India.

I have my tickets and expect to leave
here to-morrow for Brindisi, Italy,
where I shall meet one of the great
ocean liners for Bombay, due there on
the 10th of May.

I feel quite well with the exception of
a little cold, and shall press forward in
the work, trusting in Jesus and His dy-
ing love to all the world, India as well
as our own beloved Home Land. I feel
confident that all that is done in the fear
of God will be rewarded.
I hope that all is moving along nicely
in the work, and that I shall hear from
you upon my arrival at Bombay, I bid
you adieu. Pray for me while on the
deep, and exposed to a thousand dan-
gers. Yours in Love,
GEORGE LAMBERT.

For the Herald of Truth.
NOTICE.

Please notice the article, "Why not
hold Open Communion" in the HERALD
of May 1st, by Bro. E. J. Berkey. Owing
to multiplied duties I have not been
able to prepare an article of this kind in
response to requests months ago. Now,
since Bro. Berkey shows so plainly why
we do not invite all church members to
commune with us, I fear that some who
need this information will not notice the
article. Brethren and sisters, get the
HERALD and read it and hand it to
some neighbors in sin that say they
would start for Christ and unite with
our church, as they think they can there
live nearest the Word. Were it not for
the "selfishness"—as they term it—"of
the Mennonites."

The brother shows that "open com-
munion" would drift us speedily into
worldliness. As a result it would dis-
arm us of church discipline and soon
we would cease to be the church we are.
We would lose many of the gospel
principles of faith and practice that help
to make us separate from the world.
Then we might almost as well disband
or turn ourselves in a body over to some
denomination that will allow us with
them if we should live as worldlings do.

Some years ago I saw what is called a sensitive plant. I happened to breathe on it, and suddenly it dropped its head; I touched it, and it withered away. Humility is as sensitive as that; it cannot safely be brought out on exhibition. A man who is flattering himself that he is humble and is walking close to the Master, is self-deceived. It consists not in thinking meanly of ourselves, but in not thinking of ourselves at all. Moses wist not that his face shone. If humility speaks of itself, it is gone.

Someone has said that the grass is an illustration of this lowly grace. It was created for the lowliest service. Cut it, and it springs up again. The cattle feed upon it, and yet how beautiful it is.

The showers fall upon the mountain peaks, and very often leave them barren because they rush down into the lowly valleys and make the lowly places fertile. If a man is proud and lifted up, rivers of grace may flow over him and yet leave him barren and unfruitful, while they bring blessing to the man who has been brought low by the grace of God.

A man can counterfeit love, he can counterfeit faith, he can counterfeit hope and all the other graces, but it is very difficult to counterfeit humility. You soon detect mock humility. They have a saying in the East among the Arabs, that as the tares and the wheat grow they show which God has blessed. The ears that show which God has blessed are the more fruitful they are the lower their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil. If we only get down low enough, my friends, God will use every one of us to His glory.

"As the lark that soars the highest builds her nest the lowest; as the nightingale that sings so sweetly, sings in the shade when all things rest; as the branches that are most laden with fruit, bend lowest; as the ship most laden, sinks deepest in the water;—so the holiest Christians are the humblest."

As I have been studying some Bible characters that illustrate humility, I have been ashamed of myself. When I put my life beside the life of some of these men, I say, Shame on the Christianity of the present day. If you want any of the present day, look at to get a good idea of yourself, look at some of the Bible characters that have been clothed with meekness and humility, and see what a contrast is your position before God and man.

One of the meekest characters in history was John the Baptist. You remember when they sent a deputation to him and asked if he was Elias, or this prophet, or that prophet, he said, "No." Now he might have said some very flattering things of himself. He might have said:

"I am the son of the old priest Zacharias. Haven't you heard of my fame as a preacher? I have baptized more people, probably, than any man living. The world has never seen a preacher like myself."

I honestly believe that in the present day most men standing in his position would do that. On the railroad train some time ago, I heard a man talking so loud that all the people in the car could hear him. He said that he had baptized more people than any man in his denomination. He told how many thousand miles he had traveled, how many

sermons he had preached, how many open-air services he had held, and this and that, until I was so ashamed that I had to hide my head. This is the age of boasting. It is the day of the great "I."

My attention was recently called to the fact that in all the Psalms you cannot find any place where David refers to his victory over the giant, Goliath. If it had been in the present day, there would have been a volume written about it at once. I don't know how many poems there would be telling of the great things that this man had done. He would have been in demand as a lecturer, and would have added a title to his name: G. G. K.,—Great Giant Killer. This is how it is to-day: great evangelists, great preachers, great theologians, great bishops.

"John," they asked, "who are you?" "I am nobody. I am to be heard, not to be seen. I am only a voice."

He hadn't a word to say about himself. I once heard a little bird faintly singing close by me,—at last it got clear out of sight, and then its notes were still sweeter. The higher it flew the sweeter sounded its notes. If we can only get self out of sight and learn of Him who was meek and lowly in heart, we shall be lifted up into heavenly places.

When his disciples came and told John that Christ was beginning to draw crowds, he nobly answered: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

It is easy to read that, but it is hard for us to live in the power of it. It is very hard for us to be ready to decrease, to grow smaller and smaller, that Christ may increase. The morning star fades away when the sun rises.

Let us now turn the light upon ourselves. Have we been decreasing of late? Do we think less of ourselves and of our position than we did a year ago? Are we seeking to obtain some position of dignity? Are we wanting to hold on to some title, and are we offended because we are not treated with the courtesy that we think is due to us? Some time ago I heard a man in the pulpit say that he should take offense if he was not addressed by his title. My dear friend, are you going to take that position that you must have a title, and that you must have every letter addressed with that title or you will be offended? John did not want any title, and when we are right with God, we shall not be caring about titles. In one of his early epistles Paul calls himself the "least of all the apostles." Later on he claims to be "less than the least of all saints," and again, just before his death, he declares that he is the "chief of sinners."

Notice how he seems to have grown smaller and smaller in his own estimation. So it is with John. And I do hope and pray that as the days go by we may feel like hiding ourselves, and let God have all the honor and glory.

"When I look back upon my own religious experience," says Andrew Murray, "or round about the Church of

Christ in the world, I stand amazed at the thought of how little humility is sought after as the distinguishing feature of the discipleship of Jesus. In preaching and living, in the daily intercourse of the home and social life, in the more splendid fellowship with Christians, in the direction and performance of work for Christ' sake! how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces can grow, the one indispensable condition of true fellowship with Jesus.

See what Christ says about John. "He was a burning and shining light." Christ gave him the honor that belonged to him. If you take a humble position, Christ will see it. If you want God to help you, then take a low position.

I am afraid that if we had been in John's place, many of us would have said: "What did Christ say,—I am a burning and shining light?" Then we would have had that recommendation put in the newspapers, and would have sent them to our friends, with that part marked in blue pencil. Sometimes I get a letter just full of clippings from the newspapers, stating that this man is more eloquent than Gough, etc. And the man wants me to get him some church. Do you think that a man who has such eloquence would be looking for a church? No, they would all be looking for him.

My dear friends, isn't it humiliating? Sometimes I think it is a wonder that any man is converted these days. Let another praise you. Don't be around praising yourself. If we want God to lift us up let us get down. The lower we get the higher God will lift us. It is not the exaltation of John, "Greater than any man born of woman."

There is a story told of Carey, the great missionary, that he was invited by the Governor general of India to go to a dinner party at which were some military officers belonging to the aristocracy, and who looked down upon missionaries with scorn and contempt. One of these officers said at the table: "I believe that Carey was a shoemaker, wasn't he, before he took up the profession of a missionary?"

Mr. Carey spoke up and said: "Oh, no, I was only a cobbler. I could mend shoes, and wasn't ashamed of it."

The one prominent virtue of Christ, next to His obedience, is His humility; and even His obedience grew out of His humility. Being in the form of God, He counted it not a thing to be grasped to be on an equality with God, but He emptied Himself, taking the form of a bond-servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death, yes, the death of the cross. In His lowly birth, His submission to His earthly parents, His seclusion during thirty years, His consorting with the poor and despised, His entire submission and dependence upon His Father, this virtue that He became obedient in His death on the cross shines out.

One day Jesus was on His way to Capernaum, and was talking about His coming death and suffering, and about His resurrection, and He heard quite a heated discussion going on behind Him. When He came into the house at Capernaum, He turned to His disciples, and said:

"What was all that discussion about?"

I see John look at James, and Peter at Andrew, and they all looked ashamed. "Who shall be the greater?" That discussion was wrecked party after party, one society after another—"Who shall be the greatest?"

The way Christ took to teach them humility was by putting a little child in their midst and saying: "If you want to be great, take that little child for an example, and he who wants to be the greatest, let him be servant of all."

To me one of the saddest things in all the life of Jesus Christ was the fact that just before His crucifixion, His disciples should have been striving to see who should be the greatest, that night He instituted the Supper, and they ate the Passover together. It was His last night on earth, and they never saw Him so sorrowful before. He knew Judas was going to sell Him for thirty pieces of silver. He knew that Peter would deny Him. And yet, in addition to this, when going into the very shadow of the cross, there arose this strife as to who should be the greatest. He took a towel and girded Himself like a slave, and He took a basin of water and stooped and washed their feet. That was an other lesson of humility. He said, "Ye call me Lord, and ye do well. If you want to be great in my Kingdom, be servant of all. If you serve, you shall be great."

When the Holy Ghost came, and those men were filled, from that time on mark the difference: Matthew takes up his pen to write, and he keeps Matthew out of sight. He tells what Peter and Andrew did, but he calls himself Matthew "the publican." He tells how they left all to follow Christ, but does not mention the feast he gave. Jerome says that Mark's gospel is to be regarded as memoirs of Peter's discourses, and to have been published by his authority. Yet here we constantly find that damaging things are mentioned about Peter, and things to his credit are not referred to. Mark's gospel omits all allusion to Peter's faith in venturing on the sea, his fall into detail about the story, his going and denial of our Lord. Peter put himself down, and lifted others up.

If the Gospel of Luke had been written to-day, it would be signed by the great Dr. Luke, and you would have his photograph as a frontispiece. But you can't find Luke's name; he keeps out of sight. He wrote two books, and his name is not to be found in either. John covers himself always under the expression—"the disciple whom Jesus loved." None of the four men whom history and tradition assert to be the authors of the gospels, lay claim to the authorship in their writings. Dear man of God, I would that I had the same spirit that I could just get out of sight,—hide myself.

My dear friends, I believe our only hope is to be filled with the Spirit of Christ. May God fill us, so that we shall be filled with meekness and humility. Let us take the hymn, "O be nothing, nothing," and make it the language of our hearts. It breathes the spirit of Him who said: "The Son can do nothing of Himself!"

Oh to be nothing, nothing!
Only to lie in His feet,
A broken and emptied vessel,
For the Master's use made meet.

Empty that He might fill me
As forth to His service I go;
Broken, that so unbroken
His life through me might flow.

Oh to be nothing, nothing!
Only to lie in His feet,
A broken and emptied vessel,
For the Master's use made meet.

Empty that He might fill me
As forth to His service I go;
Broken, that so unbroken
His life through me might flow.

A PRACTICAL CHRISTIANITY NEEDED.

Jesus of Nazareth, the world's great est teacher, laid down a principle which all teachers must follow if they would be successful. This principle is embodied in the broad statement that "actions speak louder than words."

The Christian church in a large measure apparently does not fully realize this. The Gospel preaches and appeals to the unsaved world far more forcibly and conclusively by the lives of those who profess to follow its teachings than it does when presented from the pulpit. There is a reason why this is so. Many men do not attend church, therefore they do not hear the Gospel from the pulpit. But they do see the lives and observe the daily conversation of those who profess to be led by gospel principles, and they surely draw a natural conclusion that these professors live according to the teachings of gospel principles as expounded from the pulpit. They judge the tree by its fruits.

The sad fact that very many professors, by a life that is flagrantly inconsistent with the true gospel principle, place the Gospel in a false light before the world causes the world to conclude that Christianity is not so much a practice or a life as it is an ideal or a theory, and set it down that either the great majority of professing Christians are hypocrites, or else the Gospel really has not the power over men's lives which it is represented to have.

Jesus did not teach this. The testimony of His life came first, the message afterward. In speaking of this matter a writer in the *Independent* very truly says that the duty of the church to illustrate the Christian life is not to secure its own blessedness, but to attain a higher final reward, but as the essential basis both of its faith and its preaching. Its prior appeal to the authority of Christ, however represented, whether in the Scriptures, or in the church, or in the revealing Spirit, and the summons to all men to surrender to Him, are indispensable to the recognition of that authority which only be recognized and acknowledged by those who have these are destined to play in the development of our denomination at large. We are at a turning point in the history of the future course of this history much depends on what we to-day do for those of our faith in the cities and on what response our efforts in their behalf will meet with from them. Unless the attachment for our church is very strong the members coming to the cities and not finding a congregation with which to unite will soon turn their backs to the denomination.

When a congregation is started in a city, it may often be a difficult task to win back those who have become cold in their allegiance to our church, and the deeper the estrangement has taken root the more difficult the task, but efforts put forth in this direction will not be without results.

Of the congregation in Berlin, which on the 17th of January was just the city of which we are the largest of the city congregations organized in recent years, he gives some important statistics and other information. In its membership the male portion far outnumbered the female. The difference however is becoming less, though even yet the women constitute scarcely one-third of the entire number. That this condition is detrimental to the best interests of

the Father and steadily and faithfully doing His will in daily righteousness of life, as Jesus did it in the home and workshop in Nazareth, and as His disciples were taught by Him example to do it in the years of the Savior's ministry, and men will be ready also, as they were, to receive the revelation of the Christ.

They will believe God, and love God, and find life and joy in serving God, when the hour comes in which there can be no doubt in their minds what His service means. More piety in the pews is the chief condition of more power in the pulpit. Worldly church members make both the Gospel of Christ and the authority of Christ an empty name.

The true church is a society of men and women who are loyal to Christ, and who are living His life. The duty of the church is to keep itself free from the control of worldly, or self seeking or dishonest men. It will then prepare its message to the world by living it. If we would have the results the Savior promised we must pursue the methods He taught.

A LESSON FROM GERMANY.
A recent number of the *Memorial Church Bulletin*, published in Atlanta, Georgia, brings an interesting article from the pen of Christian Hege on "Mennonite Congregations in Cities," referring of course to cities in Germany. Some of his reflections and statements of facts will be interesting reading for Mennonites on this side the Atlantic.

It is not to be expected, says the writer, that the influx of Mennonites into the larger cities can be stemmed, but rather will we have to reckon with the fact that this tide will be apt to grow in strength. In Prussia there are to-day living in cities of over 20,000 inhabitants, nearly 3,000 Mennonites, or more than one-fifth of the whole number of Mennonites in this state. If one considers the rapid growth of our youngest congregations in cities, it will be easy to see what an important part these are destined to play in the development of our denomination at large. We are at a turning point in the history of the future course of this history much depends on what we to-day do for those of our faith in the cities and on what response our efforts in their behalf will meet with from them. Unless the attachment for our church is very strong the members coming to the cities and not finding a congregation with which to unite will soon turn their backs to the denomination.

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the congregation, is seen in the fact that among these Mennonites there is a far greater proportion of intermarriages with those outside the denomination than is to be found in any other confession, being seventy-two per cent. as against twelve per cent. among the Baptists and eight per cent. among the Methodists.

Another table shows that out of the whole number more than one-half were unmarried, many of whom no doubt would be lacking the benign influences of home or family life. Just these are the ones most exposed to the dangers of the temptations of a large city, and should therefore be gathered into Christian fellowship for young men and young women, in which they would find edification, instruction, etc., during their leisure hours.

The same conditions as they exist in Berlin may be found in other cities and our attention ought to be directed to those. The longer the work is put off the more difficult it will become. The Mennonite.

DREAMS.

All dreams that make you better are from God. How do I know it? Is not God the source of all good? It does not take a very logical mind to argue that out. Tertullian and Martin Luther believed in dreams. The dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthaginian physician was persuaded of the immortality of the soul by an argument which he heard in a dream. The night before his assassination the wife of Julius Caesar dreamed that her husband had died across her lap. It is possible to prove that God does appear in dreams to warn, to convert and to save men. My friend, a retired sea captain and a Christian, tells me that one night while on the sea he dreamed that a ship's crew were in great suffering. Waking up from the dream he put about the ship, tacked in different directions, surprised everybody on the vessel—they thought he was going crazy—sailed on in another direction hour after hour, and for many hours, until he came to the perishing crew and rescued them and brought them to New York. Who conducted that dream? The God of the sea.

In 1855 a vessel went out from Spit-head for West India and ran against the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets to die of thirst or starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad twice in one night dreamed that there was a crew of sailors dying on the Caskets. He told his father of his dream. The vessel came down by the Caskets in time to find and rescue those poor dying men. Who conducted that dream? The God of the rocks, the God of the sea.

John Hardock, while on shipboard, dreamed one night that the day of judgment had come, and that the roll of the ship's crew was called, except his own name, and that these people, this crew, were all banished; and in his dream he was asked the reader why his own name was omitted, and he was told it was to give him more opportunity for repentance. He woke up a different man. He became illustrious for Christian attainment. If you do not believe these

things, then you must discard all testimony, and refuse to accept any kind of authoritative witness. God in a dream!

Rev. Herbert Mendes was converted to God through a dream of the last judgment, and I doubt if there are many men or women that have not had some dream of that great day of judgment which shall be the winding up of the world's history. If you have not dreamed of it, perhaps to-night you may dream of that day. There are enough of the materials to make a dream. Enough voices, for there shall be the roaring of the elements, and the great earthquake. Enough light for the dream, for the world shall blaze. Enough excitement, for the mountains shall fall. Enough water, for the ocean shall roar. Enough astronomical phenomena, for the stars shall go out. Enough populations, for all the races of all the ages will fall into line of one of the processes, the one ascending and the other descending; the one led on by the Rider on the white horse of eternal victory, the other led on by Apollyon on the black charger of eternal defeat. The dream comes on me now, and I see the lightnings from above answering the volcanic disturbances from beneath, and I hear the long reverberating thunders that shall wake up the dead, and on one side I see the opening of a gate into scenes golden and amethystine, and on the other side I hear the clanging back of a gate into battles of eternal bondage, and all the seas, lifting up their crystal voices, cry, "Come to judgment!" and crumbling manselets, and Westminster Abbeys, and pyramids of the dead, with marble voices, cry: "Come to judgment!" And the archangel seizes an instrument of music which has never yet been sounded, an instrument of music that thrumming that, mighty trumpet through the clouds, and turning it this way, he shall put it to his lips and blow the long, loud blast that shall make the solid earth quiver, crying: "Come to judgment!"

Then from this earthly greatness quit,
Attired in stars, we shall forever sit.
Talmage.

RULES FOR CHURCH-KILLING.

1. Don't come.
2. If you do come, come late.
3. Try to make lots of noise.
4. Don't imagine the front seats were meant for you; people might think you condescended.
5. Come bound to find fault.
6. Don't let the world ever think of praying for the church.
7. Don't sing.
8. If the leader asks for prayer, don't pray.
9. Don't encourage the pastor, but tell his faults to others.
10. Visit other churches half of the time.
11. If somebody said a good thing and it helped you, don't tell him; it might make him vain.
12. If you see a stranger in the audience make him as uncomfortable as you can.
13. Never speak of the meeting to any one.
14. Don't believe in spreading the gospel.
15. Don't give much to benevolence.
16. Let the pastor do all the work.

—*from Church Revolt.*

HERALD OF TRUTH.

May 15, 1897.

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10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.

(Amen Mennonite.)

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For sale.—Four shares Mennonite Publishing Co. Stock, belonging to the estate of the late Joseph Nafziger. Must be sold before October 1st, 1897, in order to settle up the estate. Apply to the administrator, Andrew Nafziger, Hopedale Ill. 10-12

STOCKHOLDERS' ANNUAL MEETING.

The Annual Meeting of the Stockholders of the Mennonite Publishing Co. will be held Monday, May 24, 1897, at 7:30 P. M., at the Publishing House in Elkhart, Ind., for the election of Directors, and the transaction of other business.

A. K. FUNK, Secretary.

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IMPEACHMENT OF FREE-MASONRY.

Simpson Ely, of Kirkville, Mo., writes the following strong impeachment of Freemasonry.

I impeach it because it is secret.
I impeach it because it is Christless.
I impeach it because it is a mixture of Biblical and pagan influences.

I impeach it because of its horrible, un-Christian oaths.

I impeach it because husbands are oath-bound to keep its secrets from their wives.

I impeach it because its votaries are pledged to protect one another in all crimes except murder and treason, and even these are optional.

I impeach it because it has the same burial service for Christian and infidel.

I impeach it because the wickedest member of the lodge is taught that he will go to the grand lodge above when he dies.

I impeach it because Christians, Jews, Mohammedans, deists and infidels are all brought into its fellowship.

I impeach it because it teaches only personal purity toward the wives and daughters of Masons.

I impeach it because it establishes lines of caste in society.

I impeach it because it belongs to "the unfruitful works of darkness."

I impeach it because thousands of its members substitute the lodge for the church.

I impeach it because of its lying claims to great antiquity.

I impeach it because it murdered Morgan.

I impeach it because its prominent members have told me that Masonry is Christ-dishonoring.

I impeach it because prominent Masons have told me that the lodge is draining the church of the money, energy and influence that properly belong to it.

I impeach it because it violates the teaching of the Apostle Paul, that "all that we do in word or deed should be done in the name of the Lord Jesus."

I impeach it because it boasts of a "benevolence" that is unadulterated selfishness.

I impeach it because it is intolerant to those who oppose it.

I impeach it because its votaries will not come out into the light and defend it in the face of the world.

I impeach it because it gives itself to ways that are dark and to tricks that are vain.

I impeach it because it is clannish, and so opposed to the common brotherhood of humanity.

I impeach it because it excludes from its benefits (?) the poor, the outcast, the deaf, the dumb, the halt, the lame and the blind. Those who were the special objects of our blessed Savior's love and benevolence would be "black-balled by Masonry."

SUNDAY SCHOOL LESSONS.

LESSON VIII.—MAY 23.
THE CONFERENCE AT JERUSALEM.—Acts 15:1-6, 22-29.

[Memory Verses 3, 4. Read 15:1-35; Gal. 2:1-10.]

GOLDEN TEXT.—Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15:11.

INTRODUCTION.

TIME.—Probably about A. D. 50. About fourteen years after Paul's conversion.

PLACES.—Jerusalem and Antioch.

CIRCUMSTANCES.—Soon after the return of Paul and Barnabas from their first missionary journey a controversy arose in the church at Antioch concerning the Gentile converts. Many Jewish Christians urged that these new disciples must become Jews and observe the whole ceremonial law, thus making Christianity a mere branch of Judaism and leading to the error of justification by works. After a long argument on this vital question, on which the whole future of the Church was at stake, it was agreed to send a deputation to Jerusalem, led by Paul and Barnabas, for the decision of the apostles. There the subject was again debated, and it was resolved to send a letter to the Gentile Christians declaring their freedom from all rites and burdens distinctively Jewish. Our lesson contains this letter.—*Hurlbut.*

PAUL.—At the close of his first missionary tour Paul was about 48 years old. He had arrived at the time in life when his aged experience enabled him to speak and act with discretion, ability, and authority, and his mind had not yet lost any of its youthful vigor.

DAILY READINGS.

M. (May 17). The Conference at Jerusalem. Acts 15:1-11

T. The Conference at Jerusalem. Acts 15:12-21

W. The Conference at Jerusalem. Acts 15:22-32

T. Paul's reference. Gal. 2:1-10

F. The true rulers. Gal. 6:11-18

S. True righteousness. Phil. 3:1-11

S. One in Christ. Col. 3:8-17

LESSON IX.—MAY 30.

CHRISTIAN FAITH LEADS TO GOOD WORKS.—James 2:14-23.

GOLDEN TEXT.—I will show thee my faith by my works.—James 2:18.

INTRODUCTION.

TIME.—There has not been found any way to fix the exact date of the Epistle of James. Some think it was written shortly before the death of James, which Josephus puts at A. D. 63. Some think it may have been written as early as A. D. 45.

PLACE.—Jerusalem, "where James lived. It appears to have been written especially to the Jewish disciples of Christ throughout the Roman empire.

JAMES.—The author of this epistle is called "James the less," to distinguish him from James the son of Zebedee, the brother of John. His father's name was Alphaeus and his mother's name was Mary (Luke 24:13-18). He presided at the council of the apostles and elders, the subject of our last lesson. He was pastor of the church at Jerusalem.—*Practical Commentary.*

THE EPISTLE.—"An epistle of straw!"

"So Luther designated this epistle of James. We need not quarrel with the epithet, for straw, however worthless for some purposes, is most useful for others; and though James' epistle could not take the place of Paul's to the Romans, or the Gospel of John, it has its own place, which it has in its turn could not fill. It is believed to be the earliest of the New Testament writings, and to belong to a period before Paul began his missionary travels."

THE LANGUAGE.—The Old Testament tone and language are especially noticeable. James writes to his Jewish flock like one of the old prophets. See, in particular, the denunciation of rich men in the fifth chapter. Notice many of his expressions, and the Bible reader will say they come from the prophecies.

THE DOCTRINE.—The unconverted Jews prided themselves on their national position and privileges and orthodoxy. Christ said to them, "If ye were Abraham's children, ye would do the works of Abraham." In this epistle we see that the converted Jews fell into the same error. They believed in one God; they looked down upon the Gentile idolaters, and looked down also upon the Jews who would not believe in Christ. But in word and life they set a bad example to those they looked down upon. Their treatment of the poor (2:1-9), their envying and strife (3:14-15), their evil speaking (3:1-8), etc., James sharply rebukes. He shows what kind of a life will follow a true, saving faith. He does not contradict Paul, for Paul says the same things (Rom. 2:13; 6:12-22).

COMMON MISTAKES.—Many of the mistakes about faith grow out of a false idea of what it is to be saved. If to be saved meant merely to be put in a place called heaven, and to be surrounded by all the delights of Paradise, then this intellectual belief might be made a condition of going there, as the ticket is a condition of riding on the cars. But this is not salvation, and therefore it is not true faith. To be saved is to be saved from our sinful nature, to be made holy and in the image of God, and thus fitted to dwell with all the saints and angels in a holy heaven; and therefore faith in Christ is the real acceptance, from the inmost heart, of Jesus Christ as our Savior from sin, and as our Lord and Master, so that we obey Him in all things, follow Him as a guide, love Him as our perfect and holy Redeemer.—*Priebe.*

DAILY READINGS.

M. (May 21). Christian Faith and Good Works. James 2:14-24

T. Hearing and doing. James 1:19-27

W. Abraham's obedience. Heb. 11:13-19

T. Known by its fruits. Matt. 7:15-23

F. Meet for use. 2 Tim. 2:14-21

S. Good and profitable. Titus 3:1-8

S. Called to virtue. 2 Peter 1:1-11

An old Scotchman when asked what was essential to ministerial success, replied: "It is not learning, for a minister can get that; nor is it piety, for he can get that; but it is common sense, for if he have not that he will often make sad work with both the others.—*Bel.*

May 15,

1897.

CORRESPONDENCE.

MCCALLISTERSVILLE, PA., MAY 18th, 1897.—According to arrangements previously made Bish. Jacob N. Brubacher came into our district on April 29th and in the afternoon held an instruction meeting at the Delaware church and on the evening of the same day public worship was held at the same place.

On the morning of the 21st baptismal services were held at Lauver's church near Evandale where thirty-nine applicants were, upon confession of their faith, received into full membership by water baptism, and two on confession, from other denominations. A number of converts had been received by Bro. Auker at the Susquehanna church on Good Friday. On the evening of the 21st Bro. Brubacher preached at Richfield and on the 22nd preparatory services were held at the Delaware church and several members that had fallen back renewed their vows and were again taken into full membership.

On the evening of the 22nd services were held at Lost Creek, and on the morning of the 23rd a large congregation gathered at the Delaware church to witness the commemoration of the suffering and death of our Lord and Savior Jesus Christ. Probably a larger number of members than ever before here partook of the emblems of the broken bread and shed blood, after which Bro. Brubacher left for home.

May God grant him grace that he may continue to do the work that the Lord has assigned to him and give the honor to God.

FROM CUMBERLAND CO., PA.—On April 19th Pre. J. M. Herr from Allen, Pa., was with us at what is known as the Diller meeting over Sunday, in the forenoon a public instruction meeting, at which time three precious souls were willing to come into the class. They were very ably instructed by the brother who pointed them to the precepts of Christ, and the necessity of taking Christ as their only leader. On April 24th Bish. Martin Rutt from Lancaster Co., assisted by Bish. Benjamin Zimmerman of Shermantown admonished these applicants again. After both brethren ably presented the duty of making a covenant with God in water baptism, the applicants desired to go to a stream and be baptized with water. On Sunday forenoon communion services were held. We had also our Sunday school. Both bishops took active part in the Sunday school. After school the brethren again ably spoke to a large and attentive congregation and in the evening preached again, admonishing the followers of Christ to become living stones upon the foundation of which Christ has become the chief corner stone. May the good Lord bless these dear brethren in the large field of labor they are engaged in, and may they ever realize that all their help is from above. All praise and honor belong to God. God's richest blessing to all. COR.

FROM JOINTSTOWN, PA.—On the 18th of April in the Stahl meeting house Bro. S. G. Shetler was ordained to the ministry of the Gospel by Bish. Jonas Blaich. May the grace of God be with dear young brother so that he may faithfully fill his place. It behooves us laymembers to remember our preachers at all times. When they are in need

financially we should help them, but above all we should remember them in our prayers and hold up their arms in time of need. May God help us to this end. LEVI BLAICH.

FROM THE FORKS A. M. CONG., LANCASTER CO., IND.—We had our council meeting on the 1st of May. All present expressed peace and unity as one body. Five were received into church fellowship by letter, and on the 25th of April 8 converts were received by baptism. One was received some weeks before. May they by a consecrated life shine for Jesus wherever they are. Bro. Chauncey King of Wayne Co., Ohio recently held the closing session of a large vocal class which he had taught here. He is an efficient teacher and all were well pleased with the instructions received. COR.

FROM HANOVER, PA.—Following the labors for the ingathering of souls among some of our congregations in York Co., Pa., and in which some of our brethren from abroad, notably from Indiana and Ohio, lent us a helping hand during the past winter, and which kindly aid we are truly thankful to say was richly blessed of God, baptismal services have been held at different places of worship, where, upon confession of their faith, the applicants were formally received into church fellowship. In the Knalton congregation five were received, four quite young persons, and out of the same family. It certainly was a joyful occasion for the mother of those young people to witness her children renouncing the world and all that is sinful and unite themselves with the children of God. In the Hanover Congregation fourteen were received by baptism and one upon confession. COR.

DALTON, WAYNE CO., OHIO, APRIL 20th, 1897.—On April 16th baptismal services were held in the Sonnenberg church and twenty-two young souls were added to the fold. The following Sunday communion services were held at the same place and a very large number of broken bread and shed blood of a crucified but now glorified Savior." May it have renewed unto us all our relation to Christ and to one another, and may those souls, who have enlisted in the Christian warfare, hold out faithful unto the end and finally hear the blessed words "well done." D. A. S.

TRIOLEDALE, KANSAS, APRIL 26th, 1897.—Some dear brethren and sisters from Lancaster Co., Pa., have kindly visited our church here and were also to visit a little while along with our ministering Bro. M. Horst and wife and our deacon, Bro. Jacob Esh and his wife. They were Bro. Isaac W. Huffman and wife, Bro. Erb and wife of East Petersburg, Pa., and Bro. Daniel S. Herr of Lancaster Co., Pa. There will be services at our church to-night and these dear brethren and sisters are expected to be seen there once more if the Lord will so. We wish the rich blessings of God upon all those who visit our brethren here, and upon us likewise. We are indeed thankful to our dear heavenly Father for the sacred blessings He is bestowing upon us as a church here, and as families we pray for His con-

tinual blessings more and more that His name may be honored and glorified and kept in holy reverence day by day. COR.

MILFORD, NEB., APRIL 20th, 1897.—On the 15th of April (Easter Sunday) we held our communion services in the Fairview meeting house near Milford, Seward Co., Neb. A large number of brethren and sisters participated.

COR.

ROCKTON, CLEARFIELD CO., PA., APRIL 24th, 1897.—Our little congregation of seventeen members has been greatly encouraged. On April 10th Bro. J. N. Durr and Bro. A. D. Wenger arrived here from attendance at the Lancaster conference at Rohrentown, Pa. After a few days Bro. Durr returned to his home, while Bro. Wenger continued daily for a while in the work in accordance with the plan the apostles used, Acts 2:46, 47; Acts 5:42 and other passages. Bro. Aaron Loucks also came and assisted some time in the work. Thirty-five precious souls confessed Christ as their Savior. Several others who had gone back into the world consecrated themselves anew to the Master's service. Several from other denominations have applied for membership, among them a minister of good standing. We should have had these meetings long ago. Those who died in their sins can never be saved. Bro. Loucks has returned home and Bro. Wenger has gone to visit the brethren in Blair Co. May the Lord bless his labors as he goes to other fields to labor and that many souls may be gathered within the fold, and may he be spared to visit the little meeting at Rockton again. J. A. HANDEL.

FROM JASPER CO., MO.—We held our communion services on the 25th of April. A godly number partook of the emblems of the broken bread and shed blood of our Savior. We were very forcibly reminded of the sufferings and death upon the cross of our blessed Master and of the Lord's words, "As often as ye eat this bread, and drink this cup, ye do it in remembrance of me" showing forth His death and sufferings till He comes. Oh dear brethren, we should think of these things not only when we partake of the emblems of His broken body and shed blood, but think continually that He suffered and died for poor lost humanity. J. G. GOOD.

BLUFFTON, OHIO, MAY 30th, 1897.—No word has reached the HERALD from our place, Zion, for some time. That is however not said that we have not been at work. On Easter Sunday we had an all day meeting. In the forenoon we held our Sunday school and regular services which were largely attended; in the afternoon and evening we had a kind of home Sunday school conference. A programme of topics relating to Sunday school work had been arranged several weeks before-hand, and these topics were discussed by the teachers and scholars. Some excellent talks were made, and essays read that served a good purpose. It was the first exercise of the kind ever held at this place but by all probabilities it will not be the last. Saturday (May 15th) we had our "preparatory meeting" at which time also two souls who had for a number of years severed their connection

with the church were again received into full fellowship. The communion services the day following were largely attended, although the weather was most unfavorable. We believe a good feeling has been brought about by these meetings. Bro. J. M. Shenk officiated at the meetings. We have decided to have preaching every Sunday hereafter. There are those attending our meetings regularly who understand only the German, and again there are others who understand only the English. We shall have German and English services alternately and suit ourself to the demands of the times. Steps have also been taken to reorganize a Sunday school at Sheets' schoolhouse four miles northwest of Zion. The people in that locality have little opportunity to attend Sunday school or church. It is really a mission school. The Young People's Meeting has also been reorganized for the summer. Our members are so scattered and many far from the church that we find it difficult to keep up all the meetings all the year. God bless all workers. S.

SUNDAY SCHOOL ITEMS.

MARTICVILLE, PA., MAY 18th, 1897.—The Sunday school was opened again at Hyerdal meeting house in the Conestoga church district on the first Sunday in April with about the average attendance. Superintendent, George K. Herr; Assistant, Benjamin H. Hess; Sec'y, John Huber; Treasurer, Henry Barr; Leader in singing, D. B. Enshman; Assistant, Henry Hess. COR.

FROM TISKILWA, ILL.—The Willow Springs Sunday school near Tiskilwa, Bureau Co., Ill., was re-opened on the 11th of April. Bro. August Schertz was elected superintendent; and Bro. Frank Snucker assistant superintendent. May the Lord bless the young brethren in the work to which they have been called. And may much good seed be sown into the young and tender hearts, that it may spring up and bring forth much fruit, to the up-building of Christ's cause, and to the honor and glory of God. Brethren and sisters, pray for us. COR.

FROM MCLESTER CO., ILL. On Mar. 28th our Sunday school officers were elected as follows: Superintendent, Bro. A. D. Mast; Assistant, Bro. M. J. Helmluth; Secretary and Treasurer, Clara Miller; Chorister, C. J. Hostetter. We feel the necessity of more active service here and would ask an interest in the prayers of all God's people. We invite all church and Sunday school workers to visit us and encourage us on our way from earth to heaven. A. D. MAST.

FELDA, MINN., APRIL 25th, 1897.—Our little Sunday school was reopened to day. From now until winter we will have Sunday school every two weeks, meeting being held on the first and third Sundays. Bro. C. C. Good was elected superintendent and Bro. Benjamin Griener assistant. We kindly invite our ministers not to pass us by when they are traveling in the West. Our class numbers twenty-five members, and two teachers and we are all laboring in peace and harmony. Remember us at a throne of grace. COR.

NEW HANOVER, PA., MAY 30th, 1897.—Our Sunday school at the Stone church

was reopened on Sunday, April 14th 1897 and the following officers were elected: Bro. J. B. Miller, Supt.; Bro. H. L. Herr, Asst. Supt.; Bro. Wm. Melinger, Treas.; and Bro. Jacob Melinger, Sec'y. May the Lord bless them that they may conduct the school that it may be pleasing in the sight of God, and may it bring us all into closer relation with Christ, that when we are here upon earth we all may meet in the kingdom prepared for God's people.

CON.

FROM JOHNSTOWN, PA.—On the first Sunday in April our Sunday schools in the four Mennonite congregations in this district reported for this year. At the Weaver meeting house Bro. Daniel D. Yoder is Supt., and Bro. Robert Luther, Asst.; in the Stahl Sunday school Bro. John Stahl is Supt., and Bro. Levi D. Yoder, Asst.; in the Blauch Sunday school Bro. Stephen Yoder, Supt.; Bro. Jacob Stahl, Asst.; in the Thomas Sunday school Bro. Jacob Say, Supt.; Bro. James Saylor, Asst.; May the grace of God be with all officers and teachers in all Sunday schools that they may be the means of winning the hearts of the young people for Christ.

LEVI BLAUCH.

MILFORD, N.Y., APRIL 26TH, 1897. On April 14th, 1897 we reopened our Sunday school for this year. W. W. Miller was elected superintendent and Peter Kessel assistant. May the good Lord bless them in their work to lead a good Sunday school that many souls may be gathered through them to work in the Lord's vineyard.

CON.

FROM GROEDALE, PA.—We reorganized our Sunday school at Groedale, Pa., March 28th when the election of officers was held. Noah Mack was chosen superintendent; E. W. Weaver, assistant superintendent; John Munsell, secretary; David Martin, treasurer; D. Martin, chorister. We are having a large attendance. W. H. DENNER.

INDIA.

The following letter from sister Alice Yoder, missionary among the orphans in India, appeared recently in *Echos from the Valley of Blessing*. It describes in a vivid way the sufferings of the dear little ones of that large country, and shows the urgent need of prompt measures for relief.

Khamgaon, Khy. School, Berar, India, Feb. 21, 1897.

DEAR FRIENDS: Jesus Christ the same yesterday, to-day and forever. 'Praise His name! Although I am far away from friends and loved ones He is the same. What a comfort!

I have with the last three mails received letters saying, "Tell of your every-day experience." I could not put on paper what comes up in my daily experience here among these children. In my last letter to the *Echos* I told you of gathering children in the famine districts.

Now, when we get them in the home, what then? What care they need then? Some are only skeletons covered with sores, itch and lice. The diseases they have are numerous; they escape very few of those recorded in Deut. 28:22, 25, 26; and have a sort of disease not mentioned there. One of them is the famine or cancer sore month which is often fatal. Two of my little girls died

of that disease. I could not describe it. One of the cheeks of one that died was eaten out; some, that the tip of the tongue was eaten off; others, that some of their teeth fell out; and still others, that decayed bones came out. The Lord healed them all over. Praise His name!

The habits of some of those children are more beastly than human. To get them to wear their faces properly is a great deal. I had taken children into the orphanage until I was full, sixty in number, but now three of the famine children and an opium baby died. One of the little girls that I got from the poor house had wandered nineteen miles until she got there, an entire orphan, searching for something to eat. She never picked up, never ate like the rest, but was a sufferer all the time she was with us. We often spoke to her about Jesus and a few weeks ago she said, "Yes, Jesus forgave my sins," and asked me to sing that beautiful hymn "Jesus Christ My Savior."

We carried her especially on our hearts as it seemed she had only a short time to stay, and often spoke to her about Jesus and about heaven and that in heaven there is no more pain. So she was asked about a week ago if she was ready to die. She said, "no, I told a lie," and in her simple, childlike way she asked Jesus to forgive her sins and cleanse her heart, and then said, "I am ready now." Two nights ago, while sitting on my lap, she said, "I am now going to God's house and I think I will go to night." "But are you not afraid?" she was asked. She answered, "No." She did not go that night but this morning at ten o'clock, Feb. 24th (on the day that three months ago she came here), she so sweetly passed away. The last that she was conscious she asked for that hymn, (in Marathi) "I am happy in the arms of Jesus." The little girls say she is gone to God's house. My prayer is that the little life though dead yet may speak as there was such a change in her. Praise God for that precious soul saved which was worth coming to India for. She never knew what comfort was here on earth. The children were all called together and we sang in Marathi, "Safe in the arms of Jesus." We had a precious little service and then her little body was laid away.

I praise God for all the prayers of all the dear ones at home whose hearts and hands were longed for India. Beloved, we cannot do without your prayers and help. The Lord needs you at that side to be faithful stewards. Do not miss any opportunity, and we at this end let us do what our hand finds to do "for only yet a little while and he that shall call will come and we will not tarry." Yours in His service till He come, ALICE YODER.

CONFERENCES.

(ANNUAL.)

The Annual Church Conference for the state of Illinois will be held (the 4th) fourth Friday in May (the 26th), near Morrison, Whiteside Co.; we extend a general invitation to ministers, deacons, brothers and sisters to be with us at the conference. Questions for discussion should be handed in by the 27th.

The Annual Sunday school Conference will also be held at the same place the 26th and 27th of May. We extend a general invitation to Sunday school workers to be with us then. Those

coming by railroad will come to Morrison on the C. & N. W. Ry. J. NICE.

For Ontario, at the "Twenty," Lincoln Co., beginning on Thursday May 26th.

Sunday school Conference for Ontario, at the C. Eby M. H., on Whitmonday, June 7th. A cordial invitation is extended to all who are interested in the Master's work, to attend these annual conferences.

The Annual Spring (Amish) Conference of Indiana will be held the second Friday in May (14th), in the Howard and Miami M. H., near Meyna, Howard Co. Those coming from a distance will communicate with Bro. E. A. Mast or Bro. G. W. North, Kokomo, or Bro. Nobertus Spill, at Amboy, and they will make arrangements for meeting them at North Grove, or Amboy, on the Pitts. Cin. Chi. & St. L. Ry.

The Amish Mennonite Conference for Ohio, will be held on Ascension day (May 27) 1897, at the Oak Grove church, near Smithville, Wayne Co., Ohio.

Persons desiring to come by way of the Wheeling, Lake Erie & Toledo R. R., should correspond with Benjamin Gerig, Smithville, Ohio.

Those desiring to stop at Orrville, O., via, Pittsburgh, Ft. Wayne & Chicago R. R., inform Fredrick Winger, Orrville, O. Those coming from the West on the same road to Smithville, Sta., inform C. Z. Yoder, Wellersville, O. C. Z. Y.

For Ohio at the Oberholzer M. H., in Mahoning Co., on the 3d Friday in May (21st). The brotherhood of Mahoning and Columbiana Co's, Ohio, extend a cordial invitation to brethren and sisters, and especially to ministers and deacons from abroad to attend this conference. The nearest railroad stations are Columbiana and Leetonia, on the P., Ft. W. & C. R. R. Persons stopping off at Columbiana will be met at the depot by Bro. Isaac B. Witmer of that place if they inform him beforehand of the fact. Bro. Noah Blosser, of Leetonia, will look to the wants of those coming to that depot if they apprise him of their coming. M.

SEMI-ANNUAL.

The semi-annual conference of Virginia will be held at the Spring Dale M. H., Upper District, Augusta Co., Virginia on the 14th and 15th of May, 1897. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Waynesboro on the Chesapeake & Ohio R. R. by informing Erasmus Shank of their coming. Address him at Waynesboro, Augusta Co., Va.

S. M. BUCKHOLDER, Harrisonburg, Va.

For the York Co. District, Ontario, at the Weidman M. H., near Markham, Ont., on Friday, May 14th.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD

FOR THE MONTH OF APRIL, 1897.

RECEIPTS.	
Evangelizing.	
Anna H. Kauffman,	\$ 3.00
Mrs. J. Hallman,	1.00
Mary N. Kendig,	1.00
Samuel M. Hershey,	1.00
J. P. K.,	2.00
Scottsdale, Pa., Cong.,	7.25
Total	\$10.25

Chr. Bachman,	2.50
E. N. Eby,	2.00
W. H. Benner,	1.20
Total	\$5.70

Chicago Mission.

West Liberty S. S., McPherson Co.,	
Kansas,	\$ 9.64
A friend,	2.25
Levi Aungspurger,	1.00
C. S. Schertz,	.75
Anna H. Kauffman,	1.00
N. S. G.,	2.00
Mrs. W. B. Guntner,	7.00
Scottsdale, Pa., Cong.,	5.75
McVeytown Bible Class,	6.00
Friends, Lancaster Co., Pa.,	8.90
" Elkhardt, Ind.,	3.25
" Huntsville, Ohio,	
Total	\$47.70

Armenian Sufferers.

Weaverland, Pa., Cong.,	\$16.16
Caenarvon S. S., Pa.,	2.82
Sugar Creek Cong., Henry Co., Ia.,	15.80
Total	\$34.78

Armenian Orphans.

Friends near Kaloua, Iowa,	\$11.00
George Walters,	6.00
K. and L. Peachy,	5.00
Scottsdale, Pa., Cong.,	10.50
Total	\$32.50

Foreign Missions.

Oak Grove S. S., Champaign Co., O.,	\$8.75
A Sister, Freeport, Ill.,	8.00
A Brother, " "	2.00
Infant Class, Home Mission, for children who never heard of Jesus,	.26
Total	\$17.01

Church Building Fund.

Huron Co., Mich.	\$11.10
Elkhart Cong.,	

General Church Building Fund.

Barbara Hershey,	\$20.00
Jacob Myers,	5.00
Susanna Myers,	3.00
Total	\$28.00

SUMMARY.

Evangelizing,	\$20.56
Chicago Mission,	47.79
Armenian Sufferers,	34.78
Armenian Orphans,	65.50
Foreign Missions,	17.01
Church Building Fund,	11.01
Total	\$225.63

DISBURSEMENTS.

Evangelizing.

D. D. Miller to Ohio,	\$12.00
S. Yoder, Branch Co., Mich.,	1.20
Philip Nies, Keokuk Co., Ia.,	6.65
W. W. W. Brauch Co., Mich.,	1.30
Jos. R. Loucks, for different workers in Pennsylvania,	20.00
Total	\$41.15

Chicago Mission.

Rent,	\$28.00
Living expenses,	19.07
Drayage,	.50
Postage,	.50
S. S. Supplies,	.30
Oil,	.30
Carpet,	10.00
Car Fare,	.30
Coal,	1.60
Door Latch,	.15
Incidentals,	.17
Total	\$80.59

Sundries.

David Garber, for Orphans' Home,	\$ 81.18
Ohio,	
Brown Bros., for Armenian Orphans	149.63

May 15,

1897.

SUMMARY.

Evangelizing,	\$ 51.25
Chicago Mission,	60.80
Orphans' Home, Ohio,	81.18
Armenian Orphans,	119.63
Total	\$312.86

Gratefully acknowledged,

Executive A. B. KOLL.
Comm. G. L. BENDER.
C. K. HOSTETLER.

GENERAL CONFERENCE.

At a meeting of our General Conference committee, November 27, 1896, C. B. Breneman, D. J. Johns, and Daniel Kauffman were appointed a committee to decide upon a time and place of holding a Preliminary Meeting, which meeting is to determine whether or not our people should hold a General Conference.

After considerable correspondence, it was decided to hold the meeting in Allen Co., Ohio, beginning Thursday November 11th 1897.

In connection with this announcement, we thought it proper to offer a few thoughts relative to the importance of the meeting just alluded to. Without calling up any controverted points, it is admitted by every one that there is greater activity among our people to-day than at any time since our forefathers came to America.

This activity may be turned to good or to evil. We all recognize that it is our duty to do all that we can to turn the world from heathendom to light; but we recognize, at the same time, that without vigilant care and much prayerful meditation this very zeal may be the means of leading us away from the truth. Recognizing this fact, we have banded ourselves together in district conferences, which have done a great deal in keeping us grounded in the true faith. But the field is widening, and additional care is needed. That our church may be able to maintain that unity of the faith and loyalty to Gospel truth which must characterize every true church, it is urged that a General Conference is needed to strengthen the work of our district conferences. This idea having been endorsed by most of our conferences, representatives from ten of them met at Elkhart, Ind., last November to consider the advisability of calling such a conference. After prayerfully considering the matter, it was decided to call a Preliminary Meeting, of all the bishops and such other delegates as each conference may see fit to send, not exceeding five from each conference, where the matter might be more fully considered.

This Preliminary Meeting is not to be considered as a General Conference. We hope to derive many of the advantages of a General Conference by being brought into contact with our brethren from various parts of our country, by becoming better acquainted with one another's motives, and the trials, needs, and possibilities of our respective fields of labor, and by the indoctrination which only a meeting of that kind can accomplish; but there will be no action taken at this meeting which will be in any of local congregations. There will be no resolutions passed touching any question of church policy on which our people may entertain different opinions. There will be no authoritative action taken that can in any way cause the least sign

of a division. There will be no code of rules promulgated nor formulas of policy adopted. The meeting was not called for this purpose.

The questions which the meeting will probably be called upon to consider will be something on this order: What is the condition of the church in different parts of the United States and Canada? What can be done to keep our people solidly grounded in the faith, united on Gospel principles, and active in the service of the General Conference to the district conference? What should be the nature of a General Conference, how often should it be held, how should it be conducted, etc.? Is the condition of the church such that a General Conference would be an advantage to it? The fact is, these questions can be intelligently answered only after we have called our people together from every part of our country where our faith is preached and practiced, and the trials and needs and possibilities of our respective fields of labor have been compared, mediated upon, and thoroughly understood. After all this has been done, we are ready to answer the question, shall we have a General Conference?

With the nature and purposes of the Preliminary Meeting thus explained, we hope that there may be a full attendance from each of our sixteen or more conferences. If you favor the General Conference, prove your faith by your works. If you doubt that it is unprofitable, investigate by attending the Preliminary Meeting. If, after hearing the question fully discussed, you are still convinced that a General Conference would not be for the best, cast your voice that way when the meeting will be called upon to decide the question. Whatever may be our views on this question, let us not shrink our duty by refusing to counsel. We have our talents, our opportunities, our field of labor. God grant that we may make the most of them. Let every conference be fully represented, our labors seasoned with love for the cause, and God will direct the result.

COMMITTEE.

THE INSPIRED WORD.

The inspired Volume is not merely a collection of incidental and fragmentary truths; it is, rather, a continuous revelation, structural and symmetrical, the development of an infinitely complex plan, marked by more precision than the motions of the heavenly bodies. Great celestial changes have occurred without serious detriment to the physical universe; but should one jot or tittle of the sacred Word fail the entire fabric of divine revelation would fall to pieces. Should any character come short or over-measure in the slightest particular; or any event occur one hour too soon or too late, the golden thread would be broken and all would be lost.

If the Bible is God's Word it must be pervaded in every part, and throughout the entire period of its fulfillment, by the infinite wisdom, power and faithfulness. The immutability of revealed truth was strongly asserted by the Lord Jesus with the emphasis of the strongest contrast possible to human comprehension. He said, "Heaven and earth shall pass away, but my words shall not pass away."

All inspired truths are equal in truthfulness, but not equal in scope and importance. There are truths of prophecy, of doctrine, biography, of experience, of precept, of promise. There are basic truths, and subsidiary or corroborative truths; truth in general, and truth in minutest particulars.

To interpret and apply any class of truths regardless of their relations as parts of a great system, is false teaching and very pernicious; for one wrong conclusion being reached, others are likely to follow. So, comparing scripture with scripture is the true and only safe method of interpretation. But we do not mean by this a mere verbal parallelism; for the same word or phrase may be found to have very different meaning and scope in different connections.

Inspired prediction is the substratum of the Divine Volume. Without prophecy we could determine nothing taught in the Scriptures; not even the truth of the Scriptures themselves. And who would dare assert that the Nazarene was the promised Messiah, or that any Messiah was promised? The conception, the birth, the miracles, the death, the cross, the spear, the taunt, the flowing blood mingled with water, the dividing of His garments, the resurrection and ascension, were all prophetic.

If deprived of the prophecy of Daniel and the corroborative Apocalypse, the church would be in darkness as to where we are in the history of our world. Prophecy is the pre-written history in outline of the human race and of the earth as inhabited, dating far back into the past ages.

Why so many learned and good men are led into such vague and mixed views of future events is because they ignore or neglect prophecy. Closing their eyes to sacred prediction, the only source of light upon the pregnant future, our modern theological masters have set up a series of hypothetical interpretations as discordant as they are numerous. Scholarship has, to a most alarming extent, excluded the plain common sense apprehension of the sacred text. The average common mind may be more safely trusted for a true rendering of God's word than the subtle Biblical Schools of our times.

The Bible is not a science to be mastered only in universities; but a revelation, an unerring God's plain statement to man, designed to be understood by all who earnestly and prayerfully desire to know its meaning. But the Scriptures are conservative and related, and need to be carefully studied with the single purpose of discerning the thought and purpose of God; and to this end sectarian theological schools are very poor helps.

In the grand prospective, the advent, the resurrection, and the kingdom are basic truths. Around these cluster wonderful groups of prophecies; and out of them arise the resplendent beauties, glories, powers and dominions of the world to come. If our expected Lord does not return there can be no resurrection; and if no resurrection, no immortality, no kingdom. These inclusive truths which constitute the majestic arch under which the redeemed nations are to triumphantly enter into the glories eternal, the popular thought

is bewildered and lost in the mists of a speculative theology.

Moreover the chronology of revealed truth is an element of special power. The grandest sayings, out of time, have but little effect. All fundamental truths of the Bible belong to all times, and should be faithfully proclaimed, even unto the end. But there are classes of truths which belong to our times in a special and vital sense, and these should be prominently, constantly and most earnestly pressed. The need of the hour is intelligent, devout and persistent proclamation of the truth, the whole truth, and nothing but the truth.—Sci.

THE BIBLE TESTED BY SCIENCE.

"The conflict of science and religion" is a phrase that is one of the most frequent in present-day literature. By most persons the subject is viewed with alarm or triumph, according as they take one side or the other, but in both instances, for the main part, with only a vague, confused idea of the real gist of the matter. Many Christians, however, are only unconsciously reminding the foundations of faith, while not a few of the non-religious regard religion as a waning superstition a remnant of priestly tyranny that still lingers to clog the wheels of progress, but will soon be cleared away by the edifice of science.

Now the fact is that there is no war between true science and the religion of the bible. There never has been, and in the nature of the case there never can be. Each occupies a separate realm. Science has to do with that class of facts we can find out for ourselves, and religion has to do with those facts which we are related to us if we are ever to know them.

"Religion is not indebted to science for clearing the atmosphere, as Mr. Fisk mistakes, but both are equally indebted to the same spirit and common sense of the age. It could not easily be shown that religious reformers have had quite as much to do with clearing down man made opinions of theology as have the scientific investigators or metaphysicians, nay, infinitely more. For while the scientists prospered so, like Plato, washing their hands of the whole matter, protestantism was battling against indulgent and temporal authority, against the gross and sensual forms of divine punishment, and putting to route infant damnation and the pulpit was resuming the lost thought of God Almighty's love from the cross. It looks very much as though religion, awakened by the spring time warmth of the Reformation era, had cleaned her own house; and she was at it long before her scientific neighbor across the way had begun her own task of renovation.

With the ripest conclusions of science the bible is in most strange accord. Not only are the casual allusions correct, but it has occupied that very field which science has shown a revelation ought to occupy. Mr. Spencer states that science absolutely demonstrates the presence of a something in the world which passeth understanding, and which he calls the unknowable. A belief in this, he says, the most inspiring criticism leaves unquestionable. "It has nothing to fear from the most inexorable logic, for the contrary, is a belief which the most inexorable logic shows to be more profoundly true than any religion-supposedly true."

But how ridiculous his declaration that this belief in being slowly developed, and by him first dimly suspected, when ages before he or his synthetic philosophy were dreamed of this idea was distinctly set forth in Hebrew scriptures! Some 3,300 years ago it was written in the pentateuch that when Moses asked God what he should say to the children of Israel when they inquired who had authorized his mission—"when they shall say unto me: What is his name? God said unto Moses: 'I am that I am.' Say unto them, I am that I am."

Here is the idea of God revealed in precisely the way the prince of modern thought concludes it only can be conceived. All the attributes of God in the bible are rather rebukes against defining Him than definitions of Him and modern philosophy echoes, that to define God is to destroy our notion of Him. Omnipotent, omniscient, everlasting, the beginning and the end, omnipresent, such terms as these are not fancies of thought including an idea, but they are spires of thought pointing upward into the abyss of infinitude.

How does it come that, in an age when every other nation walked its gods among men, the Hebrew alone never withdrew from His face the veil of mystery? Jehovah never appears in holy writ in human form, though anthropomorphic functions are ascribed to Him as a necessity of human speech. It declares that no man hath seen God at any time. Even when Christ came He was careful to maintain a distinction between Himself and the Father, a distinction as well as a unity. He is called not God, but the Son of God. Now a word is not a definition but a symbol. Throughout the old testament we are made to feel that all ideas about God are symbolic, and that the ceremonies were types. The Mosaic law itself was a makeshift and confessedly faulty, for Jesus showed the deeper meaning that underlay it, and Paul declared it to be only a 'schoolmaster to lead us to Christ.'

But some perplexed thought may inquire: How can I to understand the apostle when he prays that we may "comprehend with all the saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge?" To which I make answer, simply by the common sense. The mother looks love into her baby's eyes, the wanderer looks for home, the murderer in her sleep-walk cries: "Out, out, cursed spot!" These pass understanding. When reason baffled gives up her quest for the unknown, their fair arms about the tottering spirit of man and bear him to the presence of God. *—Vine*

WHAT TRUE FRIENDSHIP IS.

(One quality of true friendship is the ability which looks out for one's friend, in his absence, when derogatory things are said of him. In few ways is human infirmity shown in worse light than in the too common willingness to hear evil things even of one's friends. Most we confess that there is something in a great deal of blame out for one's friend in learning of faults, mistakes, or lapses in others? At least we must admit that there is a strong human ten-

dency in this direction. But we ought to set the world the example of a friendship free from such malign weakness. We ought to refuse to believe evil of our friend, or even to listen to whispers or insinuations against him. Instead of being delighted at hearing injurious things about him, hints of wrong doing in him, or of flaws in his character, such things should grieve us. The law of Christian love requires us to defend the character of our friend as we would our own character. His being our friend makes us one, and whatever touches him touches us. We are in a very real sense our brother's keeper. One writes:

"Say not, 'It matters not to me; my brother's soul is his betel'; For in this wondrous human web, If your life's warp, his life is weft. Woven together are the threads, And you and he are in one loom; For good or ill, for glad or sore, Your lives must share one common doom." *—Westminster Teacher.*

CHILDHOOD OF ST. PAUL.

At about thirteen years of age, perhaps the very year when the boy Jesus lingered in the temple for conference with the learned men of the synagogues of Israel, Paul went from his Cilician home to Jerusalem, to begin in college there the required educational preparation for his chosen life-work, a rabbi of the Jewish church. Before this time, however, during the thirteen years spent in his boyhood home in Tarsus, he had received impressions which influenced his entire life, and had undergone an unconscious preparation for the work to which he was separated by God from his mother's womb, which was of at least equal value with the training he received at Jerusalem.

Paul was born in southeastern Asia God as a symbol. Throughout the old testament we are made to feel that all ideas about God are symbolic, and that the ceremonies were types. The Mosaic law itself was a makeshift and confessedly faulty, for Jesus showed the deeper meaning that underlay it, and Paul declared it to be only a 'schoolmaster to lead us to Christ.'

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MARRIAGE.

GERMAN—OVERHOLT.—On the 3d of April 1897, at Pleasantville, Pa., by Bro. Jacob Rush, Bro. William, son of Pre. David Gehman and Sister Kate (Overholt), both of Doylestown, Bucks Co., Pa.

DEATHS.

RYSTRA.—Margaret Rystra was born Sept. 29th 1844, and was aged at the time of her death 32 years, 6 months and 27 days. She was the last of a family of 6 children. The parents also preceded her. She had epileptic fits occasionally, but died of heart failure. She had her home with her friends, and was staying with Bro. John Hygema, in St. Joseph Co., at the time of her death. Buried in the Whitehead graveyard, Union Twp. She was a member of the Mennonite church, and left a bright hope for heaven. She loved to sing that hymn "I'm going home to die no more." Sometimes before she died she said she would be glad to lie in the graveyard beside her parents. Funeral services by Noah Metzler and Henry Weidy, Text, John 14:1-6.

CHARLTON.—Nancy F. Charlton was born June 18th 1864, and died May 1st 1897, aged 10 months and 15 days. Sweet as a flower in early morn, That withers in the rising sun; Loving was she in her infancy, And swiftly died her life away. Nancy's dark eyes will shine no more, Her soul has taken flight; She has gone to the blessed shore, Where all is peace and light.

She died in the arms of her mother, Had touched her cheek with her hand; But for a moment felt the rod, And then returned to God. S. C. M.

IN MEMORY OF

Our Dear Mother who died Dec. 20th 1896.

BY HER DAUGHTER, FATTMA HORNING. Oh can it be that I must feel That dearest mother's name is gone; Our mother loved by all so well, It makes us feel so sad and lone.

She was the dearest of us all, Like a bright dawn in life's fair day; Ye, came the Master's heavenly call, And soon she dropped and passed away. Her loving heart refused to beat; Her eyes we closed, her soul being freed; Her spirit fled her God to meet, From dust mortality released.

They placed her in a shrouded bed, And bore her to her resting place; They laid her low among the dead, And bid away her loving face.

Our mother's labor now is done; Her weary soul is now at rest; Her race is run; the victory won; And safely gathered with the best.

Within the circle of our home, Dear mother now no more is found; Her chair is vacant, oh, there's gloom, For she is missing all around.

We can no more with our unite In humble prayer and thankful praise; Her heart and voice, so free and light, Join not with us in tuneful lays.

Let noble thoughts our minds employ, We'll weep our weeping eyes and trust She's gone to rest, and heavenly joy, And joins the praises of the just.

Melinks I see her by the throne, In that celestial, happy land, With her dear friends before her gone, Resting with Jesus and the angel band.

We sorrow not so much for this, That she is with us no more, As that we're not with her in bliss, Where she shines, and death are o'er.

By Jesus' help it won't be long, A few more years or months or days, And we shall be with her in glory, And sing with her redeeming throng. Hughton, Allen Co., Ohio.

DELLINGER.—On the 28th of March 1897, in York Co., Pa., of inflammation of the bowels, Sister Elizabeth, wife of Bro. Jacob Kulp, aged 48 yrs., 11 months and 20 days. She was sick only about a week, but in that time suffered greatly. She bore a sorrowing husband and eight children to mourn her departure. Four children preceded the mother to the home beyond. Buried on the 28th at Deep Run. Services at the house by John Gross and Jacob Rush, at the M. H. by John Lederer and Henry Rosenberg. Text, Isa. 43:10.

EAY.—On the 27th of March 1897, at Groffdale, Lancaster Co., Pa., Sadie Eay aged 35 years, 1 month and 14 days. He had been a sufferer for a long time with consumption and after many weeks of intense but patient suffering, death came to his relief. Deceased was an upright, honorable man, and he died in the triumph of the Christian faith. He was respected by all who knew him, and he had many friends. The large concourse of people who came to pay a tribute of respect to his memory the day of his funeral attested to the esteem in which he was held. He leaves a wife and five children, also a father, one brother and seven sisters, besides many other relatives and friends to mourn his departure.

Sweetly sleeps the precious husband, All his toils and cares are o'er Freed from pain and all earth's sorrows, Now he rests on Canaan's shore. Father, how hast thou bereft us, In this sad world bereft of thee; Yet a mother still is left us, For our God would have it so. M. L.

MAVER.—On the 18th of April 1897, at the home of Matthias Friele, near Freeport, Ill., of the infirmities of old age, Bro. Jacob Mayer, at the age of 63 years, 5 months and 23 days. Bro. Mayer was born in Lancaster Co., Pa., Oct. 25th A. D. 1834. He was married to Mary Ann Mayer in Lancaster Co., Pa., Dec. 9th 1852. To them were born 5 sons and 5 daughters. Bro. Mayer and family came west in the spring of 1847 and located in Freeport, Ill., and he has been a resident of Freeport and vicinity ever since. He was twice married. His first wife died July 20th 1870. He was married again Sept. 10th 1871 to Maria Kahler, also formerly of Lancaster Co., Pa.; his wife and 5

sons survive him, the rest of his family have preceded him to the spirit world. Bro. Mayer was a consistent member of the Mennonite church, and was a member of the first members of the Freeport congregation, and was loved and respected by all who knew him. For the last few years he was almost entirely helpless and was confined to his bed continually the last year of his life. He had been anxiously awaiting the time of his departure. His desire was to depart and be with Christ, the Savior in whom he trusted. He was buried in the Mennonite cemetery on the 20th. Many sympathizing friends were present to pay the last tribute of respect to one whom they loved. Funeral services were conducted at the house by Jos. Shirk and at the church by Christian Snavely in the German language and J. S. Shoemaker in the English. Text, 2 Tim. 4:7, 8.

"I have fought a good fight," Paul to Timothy said; "I have finished my course, And have kept the faith." Henceforth there is, I say, A crown laid up for me, And in that glorious day, The Lord will give it me.

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SHADDINGER.—On March 10th 1897, in Blooming Glen, Pa., of a gripe, Catharine, wife of John L. Shaddinger, aged 75 years, 5 months and 20 days. He leaves a sorrowing husband, two sons and one daughter to mourn their loss. She lived in matrimony 55 years. She was a consistent member of the Mennonite church for many years, and lived an exemplary life in modesty and Christian fortitude, and was willing that the will of the Lord should be done, always looking forward to that heavenly mansion that is prepared for all those who put their trust in the living Son of God. We miss a kind and loving mother and grand mother, but our loss is her eternal gain. Funeral services were conducted by Pre. P. B. Loux and Abin Hiestand at the house at the M. H. by Joseph Clemmer and Henry B. Rosenberg. Text, Phil. 1:21. Interment in Blooming Glen graveyard.

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MICK.—Early in the morning, April 2d, death entered the home of Bro. Geo. H. and Sister Amanda Mick, near Lampert, Lancaster Co., Pa. He was 61 years of age, and was a member of the M. H. by John Lederer and Henry Rosenberg. Text, Isa. 43:10.

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sons survive him, the rest of his family have preceded him to the spirit world. Bro. Mayer was a consistent member of the Mennonite church, and was a member of the first members of the Freeport congregation, and was loved and respected by all who knew him. For the last few years he was almost entirely helpless and was confined to his bed continually the last year of his life. He had been anxiously awaiting the time of his departure. His desire was to depart and be with Christ, the Savior in whom he trusted. He was buried in the Mennonite cemetery on the 20th. Many sympathizing friends were present to pay the last tribute of respect to one whom they loved. Funeral services were conducted at the house by Jos. Shirk and at the church by Christian Snavely in the German language and J. S. Shoemaker in the English. Text, 2 Tim. 4:7, 8.

"I have fought a good fight," Paul to Timothy said; "I have finished my course, And have kept the faith." Henceforth there is, I say, A crown laid up for me, And in that glorious day, The Lord will give it me.

Not for me alone A crown did I prepare, But all who love the Son, A glorious crown shall wear. (Our brother's faith is ended, His course on earth is run, He kept the faith of Jesus, And a golden crown he won. J. S. S.)

SHADDINGER.—On March 10th 1897, in Blooming Glen, Pa., of a gripe, Catharine, wife of John L. Shaddinger, aged 75 years, 5 months and 20 days. He leaves a sorrowing husband, two sons and one daughter to mourn their loss. She lived in matrimony 55 years. She was a consistent member of the Mennonite church for many years, and lived an exemplary life in modesty and Christian fortitude, and was willing that the will of the Lord should be done, always looking forward to that heavenly mansion that is prepared for all those who put their trust in the living Son of God. We miss a kind and loving mother and grand mother, but our loss is her eternal gain. Funeral services were conducted by Pre. P. B. Loux and Abin Hiestand at the house at the M. H. by Joseph Clemmer and Henry B. Rosenberg. Text, Phil. 1:21. Interment in Blooming Glen graveyard.

"Well, she is gone and now in heaven, She sings His praise who died for her, And in her hand a harp is given And she's a heavenly worshiper. Often let us think of what she said, And of the kind advice she gave, That we may choose the path she chose, Beyond this world of sin and woes With Jesus in eternity."

MICK.—Early in the morning, April 2d, death entered the home of Bro. Geo. H. and Sister Amanda Mick, near Lampert, Lancaster Co., Pa. He was 61 years of age, and was a member of the M. H. by John Lederer and Henry Rosenberg. Text, Isa. 43:10.

EAY.—On the 27th of March 1897, at Groffdale, Lancaster Co., Pa., Sadie Eay aged 35 years, 1 month and 14 days. He had been a sufferer for a long time with consumption and after many weeks of intense but patient suffering, death came to his relief. Deceased was an upright, honorable man, and he died in the triumph of the Christian faith. He was respected by all who knew him, and he had many friends. The large concourse of people who came to pay a tribute of respect to his memory the day of his funeral attested to the esteem in which he was held. He leaves a wife and five children, also a father, one brother and seven sisters, besides many other relatives and friends to mourn his departure.

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What is humility? It seems that people forget what humility is. It seems to me that the word has lost its power. If "God resisteth the proud and giveth grace to the humble," and our professors of to-day would read the word as it is in Christ Jesus and examine themselves, they could surely see that something is wrong. If the dress and all these fashionable things make no difference, I would like to know where pride comes in. "God resisteth the proud and giveth grace to the humble, and whatsoever is highly esteemed among men is an abomination in the sight of God. And the proud angel was thrust out of heaven never to enter again. Do ye think that the scripture saith in vain the spirit that dwelleth in us lusteth to envy? Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh unto God, and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded, etc." Humble yourselves in the sight of the Lord, and He shall lift you up. In Revelations we read about the marks on their foreheads. Those that are serving God, and those that are serving the devil surely cannot bear the same mark. It is impossible. "The Lord knoweth them that are His. He not deceived; God is not mocked, whatsoever a man soweth, that shall he also reap." 1 Tim. 2:9; 1 Peter 3:3 we read "whereas adorning let it not be that outward adorning of plaiting of hair or putting on of apparel, etc." Now, if some one will say those things make no difference, why then do we join a church whose ground is so plain and humble that we could not, and should not, have those things? Why do we desire that plain church when we know that the Savior has taught us to walk in the narrow way like He trod, and has taught us to walk in His footsteps? Romans 12:2 we read, "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God."

Now, if we "present our bodies a living sacrifice, holy, acceptable unto God," and if these things are an abomination in the sight of God, how can we give our bodies as a sacrifice and adorn them after the fashions of the world? The name of a church will save no one, but the reason I am a Mennonite is because I believed that the foundation was good, and that Jesus Christ was the chief corner stone, and the rock on which I built my hopes, and in His last sermon He told His disciples to go and preach and teach all things "whosoever I have commanded you." Now, we should be willing and ready to observe all those things, for He says, "If ye know all these things, happy are ye if ye do them, and to him that knoweth to do good, and doeth it not, to him it is sin."

I think all these things are a sin. If we come from darkness into this marvelous light, and are a separate people, and if the blood is applied to our hearts, it will also manifest itself outside. "The blood of Jesus Christ cleanseth us from all sin." These words that we hear our dear reader, whoever you are, what do we want with those things that make us look a little more like the world? How do we read that we cannot see those things? To be a Christian we must be Christ-like, and we are to be "living epistles, know and read of all men."

The day is coming that we shall be judged according to our works, and can we that know the way expect to live after the world with those things that are an abomination in the sight of God, and then expect to reap the reward of the righteous? When the destroying angel was sent out to slay the first-born of every house where the blood was not found on the outside, He did not tell the angel to go inside and see if they came in. "God resisteth the proud and giveth grace to the humble, and whatsoever is highly esteemed among men is an abomination in the sight of God. And the proud angel was thrust out of heaven never to enter again. Do ye think that the scripture saith in vain the spirit that dwelleth in us lusteth to envy? Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh unto God, and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded, etc." Humble yourselves in the sight of the Lord, and He shall lift you up. In Revelations we read about the marks on their foreheads. Those that are serving God, and those that are serving the devil surely cannot bear the same mark. It is impossible. "The Lord knoweth them that are His. He not deceived; God is not mocked, whatsoever a man soweth, that shall he also reap." 1 Tim. 2:9; 1 Peter 3:3 we read "whereas adorning let it not be that outward adorning of plaiting of hair or putting on of apparel, etc." Now, if some one will say those things make no difference, why then do we join a church whose ground is so plain and humble that we could not, and should not, have those things? Why do we desire that plain church when we know that the Savior has taught us to walk in the narrow way like He trod, and has taught us to walk in His footsteps? Romans 12:2 we read, "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God."

For the Herald of Truth.
GOD IS LOVE

BY MINNIE STAUFFER.

We have known and believed the love that God hath to us. He is love, and He shall lift you up. In Revelations we read about the marks on their foreheads. Those that are serving God, and those that are serving the devil surely cannot bear the same mark. It is impossible. "The Lord knoweth them that are His. He not deceived; God is not mocked, whatsoever a man soweth, that shall he also reap." 1 Tim. 2:9; 1 Peter 3:3 we read "whereas adorning let it not be that outward adorning of plaiting of hair or putting on of apparel, etc." Now, if some one will say those things make no difference, why then do we join a church whose ground is so plain and humble that we could not, and should not, have those things? Why do we desire that plain church when we know that the Savior has taught us to walk in the narrow way like He trod, and has taught us to walk in His footsteps? Romans 12:2 we read, "Be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good, and acceptable, and perfect will of God."

What is more pleasant than the fact that "God is love," and yet we sometimes doubt it, or fail to realize it. John tells us in so many words that "God is love." It was because He loved us that He planned our salvation in the covenant, and gave His Holy Spirit to teach us our need of Christ, and lead us to Him. He will not let us live satisfied without Him, and this is why He chastens us; but He has promised to be always with His people, and never leave nor forsake them; especially when they are in the furnace of trial. Our trials, our troubles and crosses are a part of God's plan. Every cross is a mercy and every trial a seed of joy. If we sow in tears we shall reap in joy. Many of our present tears will crystallize into pearls and be an ornament to us in glory. We should remember that Jesus hath loved us and was tried like as we, and is therefore able to sympathize with us. If we trust in Him and plead with Him, we will obtain strength, comfort and victory. Sweet thought! Jesus is with us; that Jesus who suffered and died for us, and who has come to prepare a place in His Father's house and who will soon come and receive us unto Himself. O! that God would open a door of utterance to speak the mystery of Christ. Col. 4:3. God is our refuge and strength, a very present help in trouble. If He increase the affliction, He will increase the strength.

A million have brought many to Christ who never thought of seeking Him before, and oh, that these afflictions might all prove real blessings to our souls. In health and prosperity we often wander away from God. Oft He knocked at the door of our hearts, but still we refused to let Him in. We then saw fit to send the rod of affliction. When the darkness is so great, and we know not which way we shall pursue, it is then some friendly voice says to us, "Come and let us return unto the Lord." Hosea 6:1. He is willing to receive us and will heal our wounded hearts. It matters not how much we have changed, we should remember that Jesus is always the same. His love is still great and His mercy as tender. When our burdens are so great and we are so miserable, is it not very often a fault of our own? Are we not trying to carry them ourselves, instead of asking the Lord to help us? "Cast thy burden upon the

Lord, and He shall sustain thee. Ps. 55:22. Let us then remember there is One that is willing to carry our burdens, if we are only willing to commit them to Him, and leave them with Him. We have the promise that if we suffer with Christ on earth, we shall reign with Him in glory. Let this then be the object of our lives; to grow rich in love and faith toward God—to prepare our souls for the great trial that is surely coming. *Elkhart, Ind.*

For the Herald of Truth.
TO THE WORK.

BY JOHN W. VEAMER.

In looking over the columns of the Herald of Truth we often come across something similar to the Macedonian call of old, especially from our dear brethren and sisters scattered here and there over the western states. Our church has in recent years done a good work in that direction. But comparatively little is being done here. When we consider that there are 800,000,000 souls on the globe who have not yet heard the beautiful story of the cross, and 1,000,000,000 precious souls who are not in any sense Christianized, when two thirds of the people of the United States do not attend church at all, when thousands who do attend have not yet accepted Christ, when multitudes of precious little ones are not attending Sunday school—I say, if we look at these figures, can it be said of us, "They have done what they could?" I presume we would all say no. Has it not been truly said, "The harvest is great, but the laborers are few?"

Why will we not cease to strive about matters of no soul saving importance, and all join in one united body as soldiers enlisted under the blood stained banner of King Immanuel, taking unto ourselves the whole armor of God (Eph. 6:10-24), that we may be able to stand against the wiles of the devil. Why will we not lay aside all our inborn prejudice, pre-conceived notions, traditions, etc., and fly to the Word of God which is spirit and life.

Why are we not willing, instead of looking to this man or that preacher, to come and say, "Lord, what wilt thou have me to do?" He has revealed unto us His will. He has given us His word as a guide. Will we accept His word or will we obey man rather than God? God forbid. Oh my dear brethren and sisters just let us think for a few minutes. If I say a few minutes, because I believe if we would think of the many unsaved souls in the world and look at God's Word with an unbiased mind, it would not be long until the Spirit would put us in remembrance of what our blessed Redeemer taught His disciples while with them. "Go ye, therefore, and teach all nations," etc. Let us think of how the apostles went about from place to place, night and day enduring many hardships. If men told them to quit preaching in the name of Jesus, they said: "We will obey God rather than man." Why should we not follow their example? We should tell His brethren, "Follow me even as I follow Christ." Christ told His disciples that they are His witnesses because they walked with Him in His labors, saw Him arrested, suffering, etc., saw Him in death, and afterwards in His resurrection-power as a living Savior. Thanks, praise, and glory to God! Could we but realize what He has done for us.

Now, His apostles have finished their labors long ago. The Word of God says to His disciples now, "Ye are my witnesses." Do we witness for Him? Do we show by our daily walk, conduct and conversation that we know Him? Do others see by our doings that the religion of Jesus Christ is a reality? How are we using our talents when we come together? Are we witnessing for Him the way of giving words of comfort, encouragement or warning as circumstances require? Or are we talking about worldly matters, foolish and idle talk or indulging in neighborhood gossip or such like.

Should we be ashamed to start a spiritual conversation if some are not at all interested. Why not witness for Jesus wherever we are, let all others observe? Why not uphold the cross and the living Savior to all classes be they ever so careless, indifferent and unconcerned.

"How we are to witness for Him."
The gladly solemn sound.

Many, many precious souls might be won to Jesus and become soldiers of the cross if we would only witness for the Lord's cause as we should, by doing more individual work, taking very good care what drift our conversation takes wherever we are.

To show what a wonderful evil work can be done in a short time by our carelessness, I will cite an incident that happened some years ago. A minister was preaching to an audience in the forenoon, one young man being somewhat under conviction was moved by the sermon and he made up his mind to go for dinner where the preacher went to hear more of the words of life. To his surprise he heard nothing but foolish and worldly talk, the impression made upon him was erased, and quite a different one put there. He left the preacher, who little thought what he had done. Soon after he was stricken on a bed of sickness. The preacher visited him, the young man said, "If you had given me a few words of encouragement I now would be a Christian, but now I am lost, eternally lost! Oh, dreadful, awful words! Eternity may only reveal how many more poor souls were kept back for want of encouragement. Dear brethren and sisters, let us not now think of the words of life. To go evangelizing work, take courage, 'be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know, that your labor is not in vain in the Lord.'—1 Cor. 15:58. Though

you meet with many and various hindrances, take courage. 'Fear not thou, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'—Isa. 43:10.

If we examine our condition a little we see how wonderfully kind our Heavenly Father is in allowing many things to befall us which we can not understand for the time being. He even allows people to say all manner of evil against us falsely to keep us humble. Oh, rejoice and take courage. May God bless these lines to our good. May He give us more grace, wisdom and power, that we may henceforth work with a zeal and earnestness for the advance of His cause that we never knew before. Take courage, brethren, take courage.

Why will we not go forth as the Lord has prospered us, and give all

possible encouragement to those dear brethren who are denying themselves many things, some even hazarding their lives for the Gospel's sake. Why do not more of our preachers breathe out the missionary spirit that men may be aroused to a lively sense of duty? When will we begin to use all lawful means to teach and preach the pure and simple Word of God to all people?

Why does not the Mennonite church ordain a crew of evangelists whose duty it shall be to preach wherever called or sent? Of course some will say you would just like to be a preacher but God knows that some other motive prompted me to write this. Nevertheless I would sooner be a preacher, humbly trying to preach the Word of God, than one who is laying all kinds of hindrances and stumbling blocks in the way of those who wish to spread the Gospel.

The false principle that so often is heard that we must occupy all the time to pull the beam out of our eye, leaving no time for us to help others along, is a selfish idea and one of Satan's best methods to quiet that warm feeling for people say, "Oh, well, it is none of my business how this or that man lives." But the Word of God says "Rebuke thy neighbor by any means and suffer not sin to rest upon him." Why are we not as much concerned about the spiritual welfare of our friends as of their temporal welfare? When we use some kind of patent medicine that helps us, we feel inclined to recommend it to anybody whom we know to be afflicted. Why not use the same plan in the spiritual side? Why should we not tell the sick-sinful soul of the wonderful remedy which has never yet failed if used according to directions?

When talking about winning souls, some are apt to get the idea that we must be a preacher or that it is the preacher's work. So it is, but it is every other Christian's work too. Space does not permit to tell much of the many different ways to do evangelizing work, besides going to preach. We can consecrate our means to the work, distribute gospel literature and in many other ways help along in the work. But before anything is undertaken in that way first be endowed with the power from on high.

To those dear brethren and sisters who are doing different kinds of evangelizing work, take courage, 'be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know, that your labor is not in vain in the Lord.'—1 Cor. 15:58. Though you meet with many and various hindrances, take courage. 'Fear not thou, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'—Isa. 43:10.

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For the Herald of Truth.
"HAVE YE RECEIVED THE HOLY GHOST SINCE I HAVE BELIEVED?"

BY ELLEN GABRIEL.

Dear reader, let us sincerely ask ourselves this question in the fear of God, Have I received the Holy Ghost for the Master's service? What a great contrast between God's professed people from the time this question was asked until the present day. We have the same heavenly Father and the same Holy Spirit. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

One reason that we do not have more spiritual power is that we do not seek for it with the prayer of faith. "Prove me now herewith," saith the Lord of hosts, "if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Or more for of that anointing that sinners will be moved by the influence of God's people to cry out, "Men and brethren, what must I do to be saved?"

It seems to me this question is not urged upon young converts and all the members as it should be. God does not want us to be simply members of the church and then sit and ease in Zion. May God open our spiritual eyes that we can see things in the light He sees them, then we will not be satisfied with so low a standard of religion.

It is evident that many have not received that anointing or they would not seek so much to imitate the world in all its various ways and fashions that God is displeased with, and if we have all knowledge and all outward gifts, and have not the baptism of the Holy Ghost and fire we are nothing but as "sounding brass and a tinkling cymbal."

There is danger of drifting into the same channel that some of the popular churches have, they are becoming more and more like the world, hence God has given to many leanness of heart. Will we drift into the same channel, or be content to remain humble at the feet of Jesus, where He can bless us?

With all our own attainments and efforts we can not add to our spiritual stature one cubit. A drowning man cannot be saved so long as he struggles to save himself; so with the Christian, God cannot work all His own good pleasure in us if we try to do for ourselves what God alone can do.

We can take a beautiful lesson from the clay in the potter's hands. How draughts, take courage. 'Fear not thou, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'—Isa. 43:10.

If we are willing to be nothing and lost sight of so Christ can be seen in us. If there were more Holy Ghost power in the church there would be more of a missionary spirit too. Will we not pray for an outpouring of God's Spirit that many will be moved to carry the blessed Gospel to heathen lands that those perishing souls may be saved?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:11.

Orville, Ohio.

APPOINTMENT OF TEACHERS.

WHAT CLASSES DEMAND THE MOST COMPETENT INSTRUCTORS?

ESSAY BY EMMA SHANK AT THE MISSOURI S. S. CONFERENCE.

This question at the first glance suggests thoughts of importance, and the more it is studied the more there is to be seen in it. Let us define some of the more important parts of this question to better understand their force and meaning. What class?—Classes of bright noble boys and girls. It makes no difference whether they are only a few years old, or fully grown, or whether the golden locks are beginning to silver over. They are the noblest of God's creation, and each one has a place in the S. S. class. Demand.—Webster says it means to ask or call for, as one who has a claim, right or power to enforce the claim: to call for urgently. The most competent.—Again we take Webster's definition of the word competent: Ample, sufficient, requirements; adequate, sufficient, fit. Instructor. One who imparts knowledge to another. Now the question presents itself in this light: We have noble boys and girls calling earnestly and with power to enforce their claim for some one to impart knowledge answering to their requirements, sufficient for all their needs. Ideally, then, can we say one class demands a more competent instructor than another? Does not every class cry with a voice, not expressed in words only, but a voice far more eloquent, the Creator Himself speaking through the actual living presence of the bright upturned face of His noblest creation that we demand an instructor answering all our requirements?

The requirements of the classes differ. But the necessity to fill the requirements of one class is as urgent as for another. If a class has not an instructor suitable to all its requirements, that class must be the sufferer. Nor does the influence of the incompetent teacher stop with the class. A whole neighborhood is influenced to a greater or less degree. On and on the wave goes. Perhaps soul or souls will miss a happy eternity because of an incompetent instructor in Sunday school.

To show some of the differences in the requirements of classes, I will take a class of Christian boys or girls and one of non-professors. What is the most needed for the class who have professed Christ? They have seen the errors of their ways, felt lost, guilty, and condemned to eternal death, who have passed through all these terrible trials of "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," but now are sweetly and securely trusting in Christ Jesus, bought and redeemed by the shedding of His blood? What is most needed in such a class than to lead them on to the good and noble cause they have enlisted in, "Free them from the milk of the word, that they may grow thereby, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in

wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." May they be led onward and upward in the blessed truths of the Gospel of Jesus Christ that "He may establish them in every good word and work that they may be able to earnestly contend for the faith which was once delivered unto the saints."

The greatest need of the unconverted class is a teacher that can properly show them their lost and undone condition without the Saviour. Oh that the uselessness and worthlessness of mortal life without Christ,—where our all has not been placed in the hands of our Master, for Him to make of us vessels fit for His use, and in eternity nothing but misery, pain, and woe—might be so indelibly fixed in their minds that they could not get rid of it for one moment until they came out on the Lord's side. The teacher should so gently tenderly and lovingly present God's goodness and mercy before them, that they might be convinced of their sin, flee to the Saviour in whom alone there is refuge for lost ones, "knowing that the goodness of God leadeth thee to repentance."

In unconverted classes the first, last and only thought in presenting them the words of eternal truth contained in the Sunday school lesson is to win them to Jesus, to save their souls from everlasting punishment.

In mixed classes the word must be so presented that there will be food for the Christian and also for the unconverted. Oh that all might receive just the encouragement they need to help them on in life's journey, for saint and sinner alike are marching toward the land of the unseen as fast as time can move us along in this irresistible moving world.

In the younger classes, those who are not old enough to come out on the Lord's side in a public confession, we find their needs differing almost if not quite as widely as in the classes of riper years. In one class we find busy minds, eager and open for the reception of any learn and board up God's promises and blessing until riper years to put them all into practice. In the other class may be found minds equally busy, but on entirely different themes. It is an undeniable fact that rational beings have minds always loosely engaged in something. It is easily traced all along from the little tot to ripe old age. If they have not been taught to think on things good, pure, noble, and everlasting, then—said to say, but true, oh so true they are thinking on things that lead away from God and light, down to darkness, degradation and misery. Here, then, our class of busy minds, not naturally seeking after the precious words of truth, but after almost every other imaginable thing.

What, then, is the most needed in such a class? Is it not for the instructor to make the Gospel truths so plain and captivating as to take their minds from those unworthy things and get them centered in the truths of Jesus Christ?

Now it is no longer so much a question as to what classes demand the most competent instructors; for, as has been said, the very existence of a class demands an instructor answering to all its requirements. The more serious question now arising is, Where can we

get teachers, instructors, filling all the requirements of the respective classes? Now comes the solemn responsibility of those on whom the selection of teachers falls, to select those who can suit or adapt themselves to the needs of the class.

And you, oh teacher, think not that a less serious or solemn duty lies on you, now that you are given a class of immortal souls to instruct in the ways of life, not for time only, but for eternity. How prayerful, how consecrated you should be, asking for the continued guidance of the Holy Spirit that you may say, act, or do nothing but what will be to the upbuilding of the cause of Jesus. How you should study them as a class, as individuals, not for one day only, but seven days out of every week, earnestly implore the Giver of all light to enlighten you in everything that pertains to their souls' salvation and eternal welfare.

One teacher may be more competent for a class of Christian boys or girls. Another more successful with the unconverted; this one more adapted to the little ones, that to the larger ones. In such cases it is easy to decide what will be to the benefit of the class. But when it comes to an instructor equally capable of filling the requirements of the larger or smaller class it is not so easy to decide, because opinions differ. But in my humble judgment give the preference to the little ones. Some one may insist on giving the suitable instructor for the larger ones as a teacher suitable to their case is the only means of their salvation. Some, even with the best advantages, may never be reached, and if a poor instructor be given them, more still will go over the precipice to eternal ruin.

Oh my heart goes out in sympathy and aches for those who in younger and tender years have not been taught the loving teachings of Jesus sufficient to keep them from starting on the broad way, for those who left childhood's innocence and came where the way leads up to light and life but the broad way that leads down to all that is sinful and ruinous. Who of us that have tasted of the good things of Jesus, would not have a heart overflowing with love for them, that they might be brought back into right. But if the preference of teachers be given them, and the little ones come up under the insufficient teaching as the larger ones have, where or when can we look for any reformation? There will always be the same hard, rocky, thorny ground to go over in bringing them to a consciousness of accepting the Saviour. But if the little ones are started in the right, closely guarded in the years to come to keep them under the right influence, we may lay hold of this blessed promise, "Train up a child in the way he should go; and when he is old, he will not depart from it." Oh, we want the little ones in the Sunday school, those even who perhaps do not yet know one letter of the alphabet. And we want for them an instructor competent to teach them, not their letters, but God's eternal word of truth. We want teachers so filled with the Spirit that they can simplify the words of life to them while in their tender years when impressions are easily made. Oh, that Satan may find no ground in which to sow seed, much less to establish his strong hold.

Keep their little minds thus filled with Bible truths, giving them more and more as years qualify them to understand and grasp it. Then when they come to years of accountability we can expect them to embrace the cause of Jesus, live and work for Him, until the design of their creation is finished.

Let not parents think for a moment that Sunday school teaching takes the place of home training. Nothing can or ever will take the place of the home in teaching the little ones of Jesus. Oh that every one of us may be faithful in laboring for the cause of our Master, Christ Jesus, in the place He assigns us, ever ready with a cheerful, happy heart, saying, Here, Lord, take me and make of me what Thou wilt have me be. To Thee, oh God, be all the praise, honor, and glory and ours the blessings in the world without end.

SOME OF THE REASONS WHY A CHRISTIAN SHOULD NOT BE A FREE MASON OR BELONG TO ANY SECRET ORDER.

I. "And in secret have I said nothing." John 18:26.

1st. Because Freemasonry strips man of his manhood. It is not only silly, but positively degrading for any man and especially for a Christian man, to allow himself to be led into the lodge-room, half naked, blind folded and with a halter around his neck. Who, that is possessed of the spirit of a man, would not be ashamed to appear in public in such a ridiculous plight? If seen by the outside world in this degrading condition, would he not be ashamed ever after to hold up his head? He, who can be so much degraded and withal much of the spirit of man; and this is the opinion of masons themselves, when honest enough to express their feelings. Samuel D. Greene tells us that the candidate "is put through a course of preliminary nonsense, offensive to his moral sense, and degrading to his manhood."

DO NOT FORSWEAR YOURSELF.

2nd. Because Freemasonry enslaves men. Once initiated a man is no longer his own master; the fraternity hold him, and control him, and claim the right to do. He must go and come at their bidding, at any hour of the night, and must execute their every command, at the peril of his own life. He is bound, by the most terrible oaths and penalties, to obey all regular signs and summons, given, handed, sent, or thrown to him by the hand of a fellow mason. The thing required of him may be positively sinful; it may be murder or treason; yet he must obey. Henry L. Valance, one of the three men who murdered William Morgan, tells us that, when he discovered the fatal letter on the slip of paper, which he had drawn, he "started back in horror," and that his "first thought was to turn and fly," and that he was prevented from doing so only by the fear of being treated by his comrades "as they were about to treat Morgan." Is not this slavery of the worst kind? Should any man, but especially any Christian man, ever place himself in such a position where he may be compelled to do what he knows to be sinful? Surely not!

Dear Christian, how can you go contrary to 2 Cor. 6:14-18. Please read it. And you, secret order men that are professing Christianity, and to be fol-

lowers of Jesus Christ, think of Luke 12:2-6.

3d. Because Freemasonry takes away from man liberty of conscience and liberty of speech. In the act of initiation liberty of conscience is surrendered; the candidate leaves it to another person, and he perhaps a Deist or a Jew, to judge for him what will or what will not interfere with his politics and religion. Should any man do this? But especially should any Christian man, a man who believes that God alone is Lord of the conscience, ever do this? Nor is this all. With liberty of conscience, freedom of speech is surrendered. The doings of the lodge, and the working of the Order in general, may be of such a character as to shock his sense of right and wrong, yet he must not express a word of disapprobation. He may know of deep laid plans of murder and of treason, but he dare not reveal them, nor do anything to prevent their execution, without placing his own life in jeopardy. In proof of this the reader is referred to the oaths taken by Freemasons as published in "Light on Masonry," by Eld. David Bernard," a book which should be in the hands of all—especially all people professing to be Christians.

4th. Because Freemasonry profanes the ordinance of God. There is not an oath taken by this nor by any other oath-bound secret society, but what involves a breach of the Third Commandment. In all of them there is a taking of the name of God in vain. The oath in itself is sinful because the person swearing binds himself to do, he knows not what. He swears to keep secret things not yet made known to him, and which, for aught he knows, may be positively sinful; and to obey rules and regulations of which he knows absolutely nothing. The "Fellow Craft" thus swears: "Furthermore I do promise and swear, that I will support the constitution of the Grand Lodge of the United States and of the Grand Lodge of this state, under which this lodge is held, and conform to the by-laws, rules and regulations of this, or any other lodge of which I may at any time hereafter become a member, as far as in my power. And yet at the time of swearing, he knows no more of "the constitution of the Grand Lodge," nor of the by-laws, rules, and regulations of any other lodge of which he may afterwards become a member, than he does of what shall happen a thousand years hence. In view, then, of these things, are not these oaths doubly sinful? And being sinful, should any man, but especially a Christian man, and a Christian minister, take them? I say no. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6:17, 18.

For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Luke 8:17.

Charity has no need of secrecy. They are not truly charitable institutions.

II. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:17.

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Blessed are they that are undefiled and unpolluted of such secretisms, that Paul says, that it is a shame even to speak of those things which are done of them in secret.

5th. Because Freemasonry excludes from her prayers the name of Jesus. Masons may, and perhaps sometimes do, pray in the name of Jesus; but in so doing, they do not pray masonically.

If the reader will take the trouble to examine the forms of prayers, as published by the Order, he will be convinced of the truth of the foregoing statement. The writer has examined a number of their published prayers, and even I have received information from prominent men that belonged to secret Orders, that excluded themselves from the Order, that the name of Jesus was never used in the lodge room, and have to find one single instance in which any reference is made to Him, through whom alone an acceptable approach can be made to God the Father. The writer has yet one to find that is not more suitable for the lips of a Turk, or a Jew, or a Deist, than for the lips of a Christian. Follower of Jesus, what does this say of this? How can you bring yourself to join such an order? Rather say, "O my soul, come not thou into their secret, unto their assembly, mine honor be not thou united.

6th. Because Freemasonry recognizes no religion, but the universal religion of nature. On the 46th page of "Ahlman's Reason," (a book compiled for and adopted by the Grand Lodge of Pennsylvania, June 15th, 1857) we read thus: "As Masons, we only pursue the Universal religion, or the religion of nature." As Masons, then, they have a religion, but not the religion of the Bible. They do not recognize the Christian religion.

The lodge room religion is a religion of Turks, and Pagans, and Deists. The moment a Christian man enters the lodge room, he leaves his religion and his Saviour behind him; he dare not carry either with him; practically he must disown both; Christian, can you afford to do this? Surely not. Then, as you prize your religion and your Saviour, wage war with this wicked system, which destroys the souls of men.

7th. Because Freemasonry, and all other secret orders and societies, in imposing an oath, or obligation of secrecy, are directly opposed to the teaching of the Saviour. We learn that Christ is not to be found in secret places. In Matt. 23:29 we read, "Woe unto you, which say unto you, Behold, he is in the desert; go forth: behold, he is in the secret chambers; believe it not."

He requires His people to let their light be seen for the glory of God, and the good of their fellow men, saying: "Let your light so shine before men, that they may have your good works, and glorify your Father which is in heaven." Matt. 5:16. They are not at liberty to conceal the light of a holy life or good example. But Freemasonry and all kindred and secret order associations teach men to conceal their light, that they may have any to conceal; and the better to prevent others from enjoying the benefit of their good examples, they hold their meetings under the darkness of the night, with closely shaded windows, well-guarded doors, and under terrible oaths of secrecy. Is this Christian like? Is it in harmony with His teach-

ings? Can you imagine anything more contrary to the example and teachings of Him, who said, "I spoke openly to the world; I ever taught in the synagogues and in the temple whether the Jews always resorted; and in secret have I said nothing." John 18:20.

8th. Because Freemasonry substitutes morality for religion, and teaches another way of salvation than that taught in the Bible. While it rejects Christ the only Saviour for heaven, and it teaches to depend on their own works, and on the keeping of secret orders, and not on the righteousness of Christ, for salvation. It contradicts the Bible.

It makes God a liar, it teaches the very opposite of the Bible. In proof of this the reader needs only to be reminded of the Masonic tradition, touch-Hiram the widow's son, for whom Solomon sent and fetched out of Tyre.

Freemasonry teaches that this Hiram was murdered by three ruffians before that he had finished the work of the temple, because he would not give them the Master Mason's word; and on this silly tradition, the third, or Master Mason Degree is founded. Now, what does this say of this? How can you bring yourself to join such an order? He had finished the work given him to do? Nothing like it. It assures us that he completed the work which he had to do in connection with the temple. Turn to 1 Kings 7:40 and you will read: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord." To the same purpose also is 2 Chron. 4:11. Christian reader, which will you believe? The lying traditions of Masonry, or the unerring word of God?

It seems strange indeed how any man who loves God, and believes His word, can suppose that he is doing all that he made King Solomon for the house of the Lord." To the same purpose also is 2 Chron. 4:11. Christian reader, which will you believe? The lying traditions of Masonry, or the unerring word of God?

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While the secret Order rejects Christ the only Saviour of man, it pretends to fit men for heaven and it teaches them to depend on their own works, and on the keeping of secret Orders, and not on the righteousness of Christ for salvation.

Christian reader, is not this enough to show that Freemasonry or any secret Order teaches another way of salvation, than that taught in the Bible? And yet the proof adduced is but a tithe of what might be adduced.

III.

"Thou shalt not be found in secret places, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:17.

We can at once learn that the secret order men trusteth in man and not in God, if we only converse with them, for they tell me that they belong in order that when they are stricken down with sickness, there will be some one to care for and aid the sick. Is not God more able to care for His children, than they are themselves; in His word we read, I will never leave thee, nor forsake thee. You should not fail to learn that it is better to "trust in the Lord than to put all our confidence in man," even though they are men of secret Order.

If all professors of Christian religion would serve the King of heaven as faithfully as they do the god of the lodges and the god of this world, a

flame of revival like the one soon after Pentecost day would sweep over all the land and would drown out all the secret Orders before the close of this nineteenth century.

Freemasonry misquotes, misapplies, and perverts the Scriptures. Many instances of this might be adduced, but a few suffice. In the mock ceremony of passing the Entered Apprentice from darkness to light, by the removal of the bandage from his eyes, these words are read, "And God said, Let there be light and there was light;" just as though the reference in that passage was to the making of a Mason or Odd fellow. In the same degree the three knocks given at the door by the candidate is explained to refer to this passage: "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you," just as though the Saviour, when He uttered these precious words, meant by them the gaining of admission to a Masonic lodge. As making of a Mark Master Mason these words are read, "So the last shall be first, and the first shall be last;" just as though the Spirit of God intended them to describe what is then being done by the craft. And then, as the candidate passes around the room, these words are read, "The stone which the builders refused is become the head of the corner;" just as if this passage, which applies exclusively to the Lord Jesus Christ, had its fulfillment in the candidate being initiated.

The horrible oath having been taken, and the key-stone being about to be placed in the hands of the candidate, the Master says, "We read in a passage of Scripture, Lev. 11:17, 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.'"

In this way Freemasonry misquotes, misapplies, and perverts the Scriptures. It is possible to conceive of a more horrid perversion of Scripture than what is contained in the above instances?

It is amazing how any man, having the least reverence for the Word of God, can lend his aid to so mutilate and pervert the Scriptures. And what shall we think of Christian men, and even Christian ministers who do this name? And are they doing their Master's work?

Christian reader, what further need have you of testimony? Is not this sufficient to establish the charge of profaning holy things? If not, what would establish such a charge? It is astonishing how any man, who has any regard for religion, can remain identified with such an institution.

Dear reader, I kindly ask you to turn to Isa. 30:1, 12, 13 and 31:1, and read it carefully.

In view of these facts, the antiquity of secret societies is no argument in their favor; yet it is no uncommon thing to find their members tracing their origin back to the heathenish mysteries of the ancient Egyptians, Hindoos, or Grecians. (See Webb's Freemason's Monitor, p. 32.) Since the ancient mysteries were so impure and abominable, those who boast of their affinity with them must be classed with those of whom the apostle says, Whose end is destruction, whose God is their belly, and whose glory is in their shame. Phil. 3:19. Selected by G. W. Nunn, Kokomo, Ind.

BE FAITHFUL AND TRUE.

SEL. BY MARY HEADRICK.

Dear young soldiers of the Cross, I trust that you have given yourselves without reserve to the Lord, in the full belief that He accepts you (not on account of any remarkable feeling, but because He has said He would), and having taken the next step, that of throwing yourself on His promises, you may feel that the foundation of Christian experience is laid a broad and beautiful foundation, Jesus Christ Himself being the chief corner-stone.

You have made a good beginning, but you would not stop here. The object of laying a foundation is, that we may build upon it. You are happy in the service of your new Master. The determination to please Him gives you pleasure. His yoke is easy now, because it is fairly put on; His burden is light, for He lets you lay it on Him. You are never weary of saying, "I am my Lord's, and He is mine."

Yes, "Wisdom's ways are ways of pleasantness, and all her paths are peace." You feel that all is in the altar; but perhaps after awhile, when you have learned to take broader views of duty, and have become more discriminating in regard to religious experiences, you will make some unwelcome discovery. You may find that you have been unconsciously allowing some form of selfishness. In such a case, I have two words of counsel to offer. Some Christians are unwilling to see anything of this kind, when the faithful monitor within would fain draw their attention to it, because they do not like to think of Scripture, Lev. 11:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

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before, when every one of your wants was anticipated, and provided for; when every one of your sins was anticipated, and atoned for. Dwell on this thing, and then read those sweet words, "I have loved thee with an everlasting love." I dwell on this subject the more, because I find in my own experience, that God loves me, being fully persuaded that God loves me. Realizing this, I cannot help loving Him, and thus all duties are made easy, and all trials light. In this state of mind there is no difficulty in appropriating the promises; indeed after awhile you will hardly need to draw upon them, for you will realize so fully and sweetly that the promises are yours. They will then be to you as the kisses of His mouth (Cant. 1:2).

But while I speak of the happiness which is found in loving God, and believing that He loves you, I ought to throw in a caution against making your own enjoyment an ultimate end. This is a thing as selfish as any religion for the sake of higher happiness, and aspiring after holiness that we may take complacency in it, and desiring God's spiritual gift rather than Himself. These are hidden forms of selfishness, which escape notice for a long time. Frequently God is compelled to withdraw from the children the light of His countenance for awhile, in order to bring those evils to light. If at any time your feelings should not be so lively as they now are, be not discouraged.

Remember, the feelings of God did not change with yours. Remember, that that religion does not consist in joy, the abiding peace promised to the believer depends not upon joy but upon faith. God sometimes tries His children, to see if they will follow Him in the dark. Lean on the arm of your loved when called to walk in the night of the Lord. The question is not, How have you felt to-day? How have you enjoyed your mind? But, For whom are you living? Is all on the altar? Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. "The just shall live by faith." Not by joy, nor by tender emotion, nor by vivid perception of truth, not by dreams, visions and manifestations; those may all be good and desirable, but they are special influences; they are not the things to live on. Full faith in every word which proceedeth out of the mouth of God, is that alone which makes a strong, happy, useful Christian.

That you, my dear Christian friends, may ever remain faithful, is the fervent prayer of your affectionate friend.

Blessed Tree, Me.

HOW THE SHOW OF THE FAITH CHARLES SPURGEON RECALLED THE ORIGINARY CHRISTIAN FAITH. Keep them bright by constant use. Dwell much on the assurance of God's love, with which the Scriptures abound. Endeavor to get a full, deep persuasion of His love to you, and of the belief that He loves you with a tenderness unutterable a love far, far beyond that of any earthly friend. Does this seem too much? Look at the proofs of it in what He is doing for you every moment, in what He has been doing for you ever since your birth, and in what He did for you ages

darkness into light. The case was entrusted to John Lewis Clark, one of my beloved associates. The testimony of

Mr. Akiyama, given in both the English and Japanese tongues, was clear and convincing. He said: "In the former time I groped about in the darkness, searching for God; this time, God came after me!" In the telling of his experience he was moved to grateful tears.

In the presence of the assembled company the usual questions were propounded to him. The examination proceeded and was satisfactory in every way. After the ordinance of baptism had been administered a Bible was presented to Mr. Akiyama. "Hest he was sung; and the right hand of fellowship was informally, but most cordially, extended to Mr. Akiyama by all who were present. He set out for Japan the next day. He may never meet again, on earth, face to face, the group of Christian friends who welcomed him into their fellowship that day; but their prayers will follow him. I do not know how Akiyama's story may strike others; the thing it teaches me is the power of the word of God. It is the word, by the power of the Spirit working through it, that converts the soul. Thank God for the Bible! Thank God for the privilege of preaching the word! Thank God, it does not return unto Him void, but prospers in the thing whereto He sends it!—David James Hurrell.

PREACHERS AND BIG WORDS.

Some years ago we were invited by the evangelist, D. L. Moody, to take a seat in his carriage for a drive around Northfield, and in course of the conversation, he said:

"What a pity, Mr. Angell, that I could not have had, as you did, a college education!"

Our reply was: "If you had received a college education, the chances are you would never have had a tenth part of the influence you now have. You would have gotten your head full of long-drawn-out words of Greek and Latin derivation, and talked to your audience in a language which nine-tenths of them could not understand."

This incident is brought to mind by the prayer and sermon in a country church we have just listened to, in which the clergyman asked the Lord to enable us to do our duties, not in a perfunctory manner.

In the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization, Antinous and Apollo, complex realism, sociological expansion, and the old skeleton of a defunct philosophy, etc., all of which, while doubtless intelligible to the Lord, was an unknown language to the congregation.

We contrasted with it the plain talk of Christ and the apostles. "Christ and him crucified," "Our Father who art in heaven," and we wondered what headway a lawyer would have made in a murder trial if he had talked to the jury as this educated clergyman talked to his more intelligent congregation.

We do not presume to tell clergymen how to preach the Gospel, but as our paper goes to every clergyman in the State, we think there can be no harm in telling them how this matter strikes us.—George T. Angell, in *Our Dumb Animals*.

THE EARLY DAWN.

The babe of ten days is the most helpless being that lives. The little chick, the pig, the lamb, at that age is active, strong, can early move about in the sunshine as if on the margin of self-support. But the infant is a nude, limp, breathing creature thrown upon the world as an especial burden, and without help and close attention must perish in a day. In the animal kingdom it seems to belong to the common with the animal world, but has something more—a gem, a spark of living light, outranking the animal kingdom of a thousand worlds.

This is mother's Heaven-appointed charge. And what a charge! This jewel from the upper mine is given her to cherish and protect, to mold and dress for a stage where he must act a part before an audience gathered from two worlds; and his acts will reflect his parental tuition in time and beyond the grave. If parents could (rather, would) grasp the weight and fullness of their responsibilities, it would fill with fear millions of hearts and produce a moral revolution that would shake the globe! But, alas! the physical is pampered and idolized, and the intellect must be polished, to the neglect of that higher life that must outlive the wreck of worlds.

"Heaven is around us in our infancy." The sleeping babe will smile and use its tiny limbs, holding converse, may be, with spirits too pure for our sight and gathering morning glories in a paradise from which we are excluded. If mother in his early years will but touch the proper keys, it will respond with sacred emotions before it knows what love or worship is.

This is the opening bud of that better life, the formation period when the foundation can be laid in the fear and the admission of the Lord that all the floods and storms of future life will not remove. How careful and specific is Holy Writ on the moral training of the child! See and weigh the meaning of Deut. 6:6-9. Think you that your children and mine require less moral schooling than the children of four thousand years ago?

The dullest have noticed the inquisitive nature of a child, asking questions beyond its years and beyond the research of the best thinkers, showing that a thirst for sacred knowledge is a leading trait of the tender mind. The intellectual dawn is early, and your example is molding the moral character of the child, whether you will it or not. Your five year old child knows you better than any of your neighbors. If you sneer at sacred things, talk everything before him but something good, read everything but the Bible, break the Sabbath, and make the day of the Lord away from church, or if you are dishonest in trade, a high-temped scold, a hollow-hearted, lying hypocrite, the child knows it all, and your example is the soul poison of your own heaven-offspring. Faithfully school the heart of your child in the dawn of life's morning, and your labors will be remembered by him as the years go by. Will you?

SOME people's conception of moral responsibility is dull simply because they look at such matters through their pocketbook and the money stops the vision.—Sel.

WORLDLY CONFORMITIES.

"He not conformed to this world." Rom. 12:2. The time has come when it is absolutely necessary for the people of God to make an advancement on the line of dress. I do not mean that we must look for more light on the subject, but that we all with one accord move up to the light we now have.

The time has come when we must sound forth a warning. God demands His ministers to preach the whole Word and all the saints to measure to the judgment as it should; and the worldly fashionable dress of many, proves that they are not walking in the light that they have received. Those who have known the word of God and have the light on these things have no excuse for the appearance of the fashionable big sleeves and worldly attire seen upon some. They try to justify themselves with the plea that some one else made them. Then let anyone else wear them. Before the church may expect apostolic power and faith she must measure to the apostolic standard of dress and be perfectly conformed to the New Testament teachings.

May God help the ministers to cry out against worldly conformity as we have before, and see that all those who profess to be saints measure to it. God is calling for a peculiar people, and such are the only ones he can use in this great reformation. We are well aware that it will not do to continually preaching at dress, but it is our duty to possess and teach a salvation that will cleanse the heart from all these things. Then it will be but a short time until dress and all the outward deportments will be conformed to the Word. When things appear upon the outside that are of the world, it is quite evident that there is a corresponding element in the heart. "But," says one, "I know that my dress is not just what it should be, but my heart is right." To such we would say, in the name of Jesus, take down the sign-boards and advertisements, and abstain from all appearance of evil.—W. J. Henry.

WHO WERE THE BIGOTS?

Not long since an infidel lecturer visited a town to deliver a series of lectures against the Bible and Christianity. The people of the community took no particular interest in it, and so there was only a fair attendance. The lecturer, at the very end of a night or two, and then began a tirade of abuse of the Christians in town for their "bigotry" in refusing to hear his arguments against their religion. He made his point good and strong by using the fact that they were unwilling to hear him, and so they must be bigots of the worst kind. When he had finished he gave an opportunity for persons who desired to do so, to ask any questions or make any remarks. A gentleman arose and said:

"I would like to know how many infidels are present, and in order to test the matter I will ask all the infidels present to stand up." About fifty arose, nearly all the people present. "Now," said the gentleman, when they had sat down, "I would like all those who have risen and said they were infidels, who have attended church in the last five years, to stand up." Five of them arose, when the gentleman continued,

"Just one tenth of you are here willing to hear both sides, and according to the judgment of the lecturer this evening nine-tenths of you are bigots, for you are too bigoted to go and hear the arguments in favor of Christianity." He sat down, nothing more was said, and the meeting was dismissed.—*Christian Oracle*.

PLAIN WORDS FOR PREACHERS.

I know a man who would make a good preacher but for two faults: 1. He has no delivery. 2. He has nothing to deliver.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say good things from the first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and let the Jesus in.

Ventilate your meeting room. Sleeping in church is due to bad air often rather than bad manners.

Do not repeat sentences, saying, "As I said before." If you said it plainly before, say something else after. Do not read sentences, passages of Scripture or quotations, with "and so forth." Say what you mean, and stop.

Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child."

Have a clear head and your words will be clear. Know what you are talking about.

Aim at a mark; hit it. Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A hard burst is a man most when it strikes him edge-wise.

Do not abuse people for believing what you once did. Respect honest convictions. Judge no man harshly. Be patient toward all.

Keep clear of gluttony, dyspepsia and pious grumbling.

Remember, each sermon may be the last you shall preach or your hearers shall listen to. Keep the judgment in view.

Preach the Word. Preach the Word.—R. P. Marcin.

THERE are versions of the Old Testament which antedate all other manuscripts in existence,—the Septuagint, the Chaldee and Samaritan Targums, the Syriac Peshito and the Vulgate. The three oldest manuscripts in existence are known as the Vatican, Sinaitic and Alexandrian MSS. These Bibles are written in Greek, with only uncial, which are capital, letters. Of other uncial manuscripts there are, if we include fragments, fifty-six of the Gospels, fourteen of the Acts, six of the Catholic and general Epistles, and five of the Pauline Epistles, and five of the Apocalypse. Of the cursives manuscripts—cursive means "running hand," in which letters were joined as we join them now, written not in capitals, but in small letters, there are about two thousand of the books and various parts of the New Testament. The uncial letters show a more ancient style of writing than the cursive.—*Christian Leader*.

Does your minister own the whole congregation? If so, he will frequently remind you of "my people, my church, my congregation."—Sel.

DRESS AND PERDITION.

In answer to a remark made upon the foolish expenditure of money for the

superfluous yards of dress goods that the tyrant Fashion decrees her devotees shall purchase, and by some indescribable combination of ruffles, tucks, puffs, and folds, hang upon their already overburdened frames, the lady replied, "But if a girl should buy only ten or twelve yards, and make her dress perfectly plain, she would be talked about." We do not doubt it; but by whom? Certainly not by any whose good opinion is worth the having. To one who has independence of character enough to thus array herself neatly, becomingly and tastefully, the opinions of that class of persons, who would make her the butt of their senseless ridicule, have but little weight, and their idle chatter falls unheeded, even though it may and does reach her ears. But she does not fail to remember who has condemned this superfluous putting on of apparel, and the approbation of the Infinitely Greater One fully compensates for all that she may have lost of another.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" But there is a more serious aspect to this question. Has not God talked about you? Hear His terrible denunciations against the haughty daughters of Zion. The inspired prophet describes very accurately their dress, ornaments and costumes of the present day; and if the curse was pronounced against the women of Israel for thus decorating themselves, surely the daughters of our Zion cannot escape like punishment.

Although the Lord may seem to bear long, yet "their iniquities shall be cleansed by the spirit of judgment, and by the spirit of burning." Oh, when God shall sit in judgment on your soul, will you dare, in palliation of your crime of long-continued disobedience, offer the mean, paltry excuse, "I would have been talked about?" The question of dress is sending thousands to eternal perdition, and it is one that will not be set aside by such frivolous excuses.

"Talked about?" Yes, and it is not easier to bear, by the help of our sympathizing Savior, than will be the thunder tones in which God shall talk to you? You will hear the echo of that word DEPART, reverberating through the caverns of despair to all eternity. God's words are unheeded now, while, "what will people say?" is the rule by which too many decide this important question. But in that day you must listen—oh! listen, until your terrible import shall burn itself on your soul in living characters of fire.—Sel.

A GLAD THOUGHT.

Let your child always go to sleep with a glad thought in his heart, and a smile on his face. The next morning, as it springs from its bed, the glad thought will burst out in songs, and the smiles in shouts of laughter. If a wrong has to be reproved, let the child be assured of forgiveness, and let the mother be assured that forgiveness is accepted before the eyes shall close. Let the child fall asleep loving all and assured of the love of all. Then, after the little prayer has been said, the child, at peace with all on earth, and with a smile of heaven's love on its face, will drop away into peaceful slumber with its soul all unruffled and unsoiled, as white and

smooth as a freshly-washed and ironed piece of snow-white linen.

THE green pastures come in sight as soon as the heart says, "The Lord is my Shepherd."—Sel.

THE greatest, noblest soldiers the world ever saw are those who, like Paul, stand in defense of the gospel, although these soldiers never handled a gun or drew a sword.—Sel.

CONSOLATORY.

The following letter was handed to us by the afflicted family in the hope that others who are similarly afflicted may likewise draw comfort therefrom; it is in beautiful accord with 2 Cor. 1:3-5. Canton, Kansas, April 19th, 1897.

Mrs. Fred. Hager, Elkhart, Ind.

Dear Sister in Christ:—Through the columns of the HERALD I was made acquainted with your recent sad bereavement in the death of your dear son, Freddie, and now—

"Nethinks I bear a pining mother say, Why snatch a helpless darling thus away?"

Why turn to clay that cheek on which was spread

The lily's whiteness with the rose's red? Why close those ruby lips—those deep-fringed eyes?

Why seize so young, so innocent a prize? Darling Freddie! and must he so soon be laid to sleep? He is gone, and we are going! Though we shall have no more pleasure of hearing his merry voice in talk and laughter, he will have no more the pain of being sick, of crying or of dying.

He has probably escaped many such griefs as you are feeling now. He has escaped forever the troubles of this life and the trials and disappointments which are the common lot of boys.

Then murmur not at the wise decree That set a lovely eternal seraph free, And gave it bliss and immortality."

I know not how this will work out good for you, but I am sure that without argument you will believe the blessed promise of God that "All things work together for good to them that love God."

Freddie has run a little way ahead, as children love to do when nearing home, and we are following.

You are now so much more related to the other world and this will soon be passed to us all.

You can do no more for your dear boy, but you must not therefore think less on the dear ones who are still left you, but by prayer and consecration try to better it yourself and them for the beautiful place to which he has gone.

There is still some work for us to do in the Master's service and soon the time will come when we too must say farewell to scenes of earth; what we would do, then, for God and the salvation of souls, should be done quickly.

By the grace and blessing of God let us work for Jesus while it is day, for the night cometh when no man can work.

Wishing for you the abiding comfort of the Holy Spirit, I am,

Yours sincerely,

FANNIE LANDER.

DEATHS.

OTTENBERG.—On April 4th, 1897, in Dushwood, Huron Co., Ont., of consumption, Sister Annie, wife of Ezra Ottenberg, aged 36 years, 11 months and

4 days. She leaves a husband, three children and six brothers to mourn their loss. Buried on the 6th in the Mennonite graveyard. Services by Noah Stauffer. Text, Rev. 14:13.

YOUNG.—Heuben M. Young, son of Joseph and Myria Young, was born in Lancaster Co., Pa., Feb. 18th, 1833, was married to Elizabeth Long in 1853. Died May 17th, 1897, aged 63 years, 5 months and 2 days. He leaves to mourn their great loss, a wife, three children, one son and two daughters—and fourteen grandchildren, besides a large circle of friends.

HERSHBERGER.—Amos was born in Clinton Twp., Lincoln Co., Ont., June 8th, 1835, died May 9th, 1897, at his home near South Cayuga, Ont., aged 61 years, 11 months and 1 day. The immediate cause of his death was paralysis, from which affliction he was prostrated for eight weeks. Our little congregation at South Cayuga has laid to rest another dear brother with a strong assurance of meeting the departed soul in the spirit and body at the resurrection of our Lord. His widow, adopted son, two sisters and a brother mourn his departure. Funeral services were conducted on the 12th, by Moses Hoover and S. F. Coffman. Text, Gen. 35:22, "Gathered unto his people."

RESOR.—On the 13th of April, 1897, at Box Grove, Ont., Deacon Jacob G. Resor, aged 68 years, 10 months and 17 days. Buried on the 16th in Wideman's burying ground where a very large congregation of friends assembled to pay their last tribute of respect to the departed. Services at his home by S. R. Hoover. Discourse at the meeting house by John G. Hoover from 1 Peter 1:24.

M. H. FRETZ.

GRAYBILL.—On the 21st of April, 1897, in Juniata Co., Pa., near Thompsonstown, after an illness of nine days of pneumonia, Henry S. Graybill, aged 41 years, 11 months and 16 days. Buried on the 24th in the Locust Run graveyard, where a large concourse of friends and neighbors met to pay the last tribute of respect to one that was widely known. Services by William Graybill. Text, Ps. 132:14. The deceased leaves a sorrowing wife and sons, two brothers, four sisters and an aged mother to mourn the loss of one that was near and dear to us. He was a member of the Mennonite church for about fifteen years.

"Brother, thou hast left us lonely, Here thy loss we deeply feel, But is God that has bereft us, He can all our sorrows heal."

HERTZLER.—At Mattawana, Millin Co., Pa., May 9th, 1897, Elizabeth, widow of Henry Hertzler, aged 76 years, 3 months and 6 days. Funeral services by Michael Yoler and Abram Myers. She had neither brothers, sisters, nor children to minister to her in her last sickness, but the Lord remembered her and moved a few sisters to minister to her day and night, with the result that she passed peacefully into the arms of the Father, as she showed that the Savior's lesson about the "good Samaritan" had been well learned by these sisters.

MUSSEY.—On the 5th of Feb. 1897, at Havantown, Ind., of infirmities of old age, Jacob Mussey, aged 75 years, 2 months and 21 days. He was thrice married, but his three wives, two sons and one daughter preceded him. He united with the Mennonite church in his youth and was a consistent member. His ever sickly wife was secluded at the hour of worship. Buried on the 8th in the Mennonite graveyard.

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DEARENDOFF.—In Howard Co., Ind., on the 16th of August, 1896, of cholera infantum, the infant of Samuel and Annie Dearendoff, aged 1 month and 29 days. Funeral services by J. S. Horner and Peter Schaeffer. Text, Job 4:25. May God console the dear young parents of little Roy.

"Death has robbed us of our Roy, Whom we loved and cherished dear; It was Roy, oh yes, dear Roy, That we miss and shed a tear?"

CLONISER.—On April 15th, 1897, Bro. James B. Clouser died at his home in Rockton, Clevedon Co., Pa., of disease of the bladder from which he suffered for more than a year. Buried on the 14th in the Rockton cemetery. Funeral services were conducted by A. D. Wenger and Aaron Loucks. Text, Isa. 34:6; Job 14:14.

Father, thou hast left us lonely, Sorrow fills our hearts to-day; But beyond this vale of sorrow Tears will all be wiped away.

Husband, thou art sweetly resting, Here thy body and care are o'er; Pain and sickness have been thine; Never can distress thee more.

OVERHOLT.—On the 10th of Sept., 1896, in Wakarusa, Elkhart Co., Ind., of typhoid fever, Emma, daughter of Jonas and Hannah Overholt, aged 11 months and 13 days. Buried on the 12th in the Yellow Creek graveyard. Funeral services by George Lambert and Amos Munaw. Text, Isa. 39:4.

SMELTZER.—On the 25th of Sept., 1896, in Harrison Twp., Elkhart Co., Ind., Elizabeth Smeltzer, aged 50 years, 8 months and 4 days. She was received into church fellowship by water baptism about two weeks previous to her death. Buried on the 24th in the Yellow Creek graveyard. Funeral services by Amos Munaw assisted by Jonas Loucks and Jacob Christophel. Text, Ecclesiastes 8:8.

ITEMS.

A CERTAIN paper makes a statement that the Dunkers have decided in conference to discourage in future colonization of their people in the Dakotas and other points in the far West, conditions in the Dakotas especially being disappointing. Many are looking toward the south instead, and already the tide of emigration is turning toward Georgia and other southern states.

A RECENT statistical publication gives the population of Monte Carlo as 2,741, and according to the figures furnished by the Society for the Prevention of Gambling, there were, from the beginning of 1885 to the close of 1894, 8,218 suicides in the town, of persons who had lost all at the gaming table and preferred death to poverty and disgrace. Since the beginning of this year there have been sixty-five unfortunates found in the gardens of the gambling establishment who died by their own acts. And yet, the still younger crop is growing up, who are persuading themselves that they will succeed where others have failed.

THE FASTEST BOAT IN THE WORLD. Her name is Turbina. She is a new invention, and made her trial trip of a short stretch a few days ago. She is propelled by a steam driven turbine, a wheel of slanting and curving spokes, similar to the cup of a propeller.

The shaft of the Turbina has practically a propeller at each end, one inside the ship in the steam chamber and one outside in the water. The steam pressing through the turbine screw wharls is and the screws, while the screws in the water simultaneously. In this case there is not the rise and fall and the pitching and rolling of the ship, but the propeller turning machinery is in continuous rotation, leaving the boat free from all vibration.

The new vessel is already the tide of emigration is turning toward Georgia and other southern states.

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Semi-Monthly.

ELKHART, IND., JUNE 15, 1897.

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ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

The soul that is only "almost saved" is altogether lost.

Fleeing from persecution is often better than facing it.

Christians frequently have to bear the blame for trouble that wicked men have caused.

Change of Address.—Pre. David Morrel from Holden, Johnson Co., Mo., to East Lynne, Cass Co., Mo.

From the tops of the mountains which God places before us may be obtained better views of heaven.

Strive to lead and lift men up to God's standard, but never attempt to lower God's standard down to men.

The temporal blessings which God bestows upon men for their good are often by those men turned into curse.

Pre. John Gell.—A sketch of the life and labors of Pre. John Gell, of Bucks Co., Pa., has just been published by the Mennonite Pub'g Co., in a little booklet of 15 pages. We know that there are many who will be glad to have this book and will read it with interest. It gives a very full account of the life and character of one of the ablest ministers in our church in his day, and a man who exemplified his faith by his works. Price 10 cts. per copy, 12 copies for \$1.00.

Much of the proposed good is never accomplished in this world, simply because it is deferred to a more convenient season.

God's service is our business; our salvation is His business. Let us not try to do His work, but let us be sure to do our part.

Minister Ordained.—On the 10th of May Bro. Benjamin F. Hartzler of East Lynne, Mo., was ordained to the ministry. May he be filled with the Spirit that his labors may be blessed.

Ingersoll expressed the desire of a Christian when he said recently that he wanted to have a "little of heaven on earth," but how can a man without Christ have anything worthy the name of heaven when he has longings and desires which only Christ can satisfy? If any one has a foretaste of heaven in this life it is the child of God when he experiences that "peace which passeth understanding" and the "joy unspeakable and full of glory," which the world cannot give.

Mohammed, the founder of the Mohammedan religion, taught his followers some grand truths, (he borrowed some of his doctrines from the teachings of Christ); but the error that he mixed with the truth he taught spoils it all. One of his doctrines is to the effect that each Moslem is attended in life by two angels—one on his right side, and the other on his left. The one on the right hand writes down all the good the man does, increasing it ten fold; the one on the left writes down all his bad deeds, without either increasing or diminishing them. To illustrate this doctrine, let us suppose that the man steals \$100. The angel on the left hand immediately charges the man with a \$100 sin. The man then, in order to be free from this sin, gives alms to the amount of \$10, and the angel on the right hand, after multiplying this number of dollars by ten, gives him credit for doing good to the amount of \$100; thus the man's account is made to balance, and he is \$90 ahead. As will be plainly seen, such a doctrine is nothing less than a license to steal (and to commit other crimes); yet this is one of the tenets of a religion which some people, who have an opportunity to know better, claim is "about as good as the Christian religion."

Our Lesson Helps.—We are much encouraged to see the marked increase in the circulation of our Sunday School Lesson Helps. They are being introduced into Sunday schools where they have not been used before, and it is a matter of special encouragement to know that a considerable portion of this increase comes from schools of other denominations, as Presbyterians, Methodists, United Brethren and others. This shows a special appreciation of the excellent style in which these Helps are published, both as regards appearance and subject matter. It is a matter of special interest to our patrons, as well as satisfaction to ourselves, that through this increase in the circulation we are enabled to print a larger number, and in this way furnish them cheaper than formerly, when the circulation was so much smaller. The price of these quarterlies is 10 cents per copy per year, in quantities of five or more, and our quarterly is now the largest quarterly, for the price, published in the country. We hope on the strength of the above facts our people will use their efforts to extend the circulation as much as possible. Sample copies will be sent free to any address.

MOTIVES AND RESULTS.—Man looks at results, because he cannot see the motives that prompt a person to action; but God, who knows the "thoughts and intents of the heart," regards the motives rather than the results. The work that some people do will bring them no desirable reward, although it may result in a vast amount of good to the world. We have an illustration of this fact in the case of Judas Iscariot. Although indirectly he was instrumental in bringing about the plan of salvation, through which the greatest of blessings has come to mankind, yet what he did brought upon him the curse of God. He did not betray the Savior in order that the work of redemption might be accomplished, but because he yielded to the temptation of Satan just as people do today who are prompted by motives that are not pure. Another example is afforded us in the conduct of Joseph's brethren. When they sold their brother to the Ishmaelites they did what God

could use to bless them, their father their posterity, and the inhabitants of Egypt; yet because they had meant it evil they were punished for it. We remember too how through the persecutions of the early Christians the Gospel grew and multiplied. Looking at it in one way, it appears possible that some of the enemies of Christianity did more to spread the Gospel by persecuting the saints than did some of its adherents by their preaching; yet it was the preaching, not the persecuting, that met the approval of God. Still another illustration is furnished by that man who, when the contribution box was passed in the interest of a certain worthy cause, by mistake threw in a five dollar gold piece instead of a nickel. No doubt this man's gift helped that cause as much as any five dollars given intentionally could have helped it, yet the giver could not expect to be rewarded for giving more than five cents.

On the other hand, there are many people who do the best they can, and just what they believe they ought to do, and yet but very little good seems to come from their efforts. If we belong to this class let us not despair for,

"If we only do our best,
God will see to all the rest."
Let us always do what the Lord would have us do, and then leave results with Him—resting assured that God will not forget our "work and labor of love."

LETTER FROM INDIA.

The following received from Bro. Lambert was written immediately after his arrival in India.

Bombay, India, May 8, 1897.
Dear brethren and fellow workers at Home: Greeting.
I am glad to say that I have arrived at my destination safely and in the best of health. The entire voyage was very pleasant with the exception of the hot weather which made it almost impossible for a person to get his rest. The weather here in Bombay is very warm during the night. I had to sit up several times to fan myself in bed. I would say that according to latest reports the plague is about overcome. Many houses are seen that have been torn down in order to stop the pest, but starvation is raging in the central provinces for which district I expect to start on Monday. Yesterday I visited some of our American workers in Bombay, and while sitting in the carriage and the home going a good trot, the poor came running after crying for

something to eat; yet it is claimed there was no need here. Many children are in groups naked, while others are poorly clad. I wish some of our people were with me. My mission was something known on board the ship, and also here, and the people appreciate the kindness very much. An Englishman said to me: "Surely you Americans are good, and you are sent as an angel of mercy to India." I have just seen enough that I feel the weight of my mission; but I am so glad to hear through Bro. Kolli's letter, yesterday, that the matter is moving. O dear people at home, no has any idea of Oriental life in India. My heart is stirred within me so that I almost dread the idea of going amongst the starving and dying people, because it is so pitiful, but hope at my next writing I shall be able to give you more information. I am sure that matters were not exaggerated and I would say, dear people, do what you can: now is a chance in a life time to come to the aid of those in need for whom Jesus died. I can believe, I do believe that Jesus loves these poor people as much as our American people. May the love and grace of God constrain many to study this subject and leave their hearts go out for the poor and remember that Jesus says: "Give ye them to eat."

My love to all.
Yours amongst the poor for Jesus' sake.
GEORGE LAMBERT.

For the Herald of Truth.

THE NEW BIRTH.

BY NOAH NETZLER.
"Marvel not that I said unto thee, Ye must be born again." John 3:7.

Love constrains me to write an article for our church paper on this all important subject. Let us think of the one billion and twenty million of Christian souls on the way to the eternity from whence no one ever returns to make wrong things right, and to meet the approbation of God. At each beating of the pulse and tick of the clock one of this great number passes away into the world of the lost, into the regions prepared for the devil and his angels.

Some go there in profanity to receive the answer to horrible prayers they offered in their wrath, while others are traveling this way filled with hatred only to pour out their wrath as witnesses against themselves. We hear of thousands going there by the way of the liquor stream. Some are just starting. Dear friend, halt before too late. See, down in the rapids of this wild, boisterous stream are thousands that cannot be rescued. They are *too far gone*. They do not hear the voice of God calling them to come unto Him and be saved. Down they go to a drunkard's grave, only to receive a drunkard's reward. Some are going this downward road holding tightly to their gold dollars, without feeding the poor, to be erected in the lost world as an ancient golden calf, only to hear the cries of them which they have defrauded, ever remembering the words, "Go to now, ye rich men, weep and howl for your misery that shall come upon you." Jas. 5:1.

We also think of the many exalted ones which shall fall to the very verge of perdition. We will pass the great throng of the foul, low degraded by

which refused to be lifted up to a higher plane of life, and call on our noble, moral young men and women, who are this day neglecting the salvation of their souls. Think what an awful place the world of the lost must be, with a mixture of agony and women, then think of the paradise of God where everything but love, joy, and happiness is put away. Mansions for you! Yes, come and secure them today.

To those in the church who are void of the Holy Spirit, and having nothing but a so-called science or education, and holding only to forms and masses and church rules and only continually working on the outside, void of the life of God in the soul, does Christ likewise say, "Marvel not that I say unto you, ye must be born again," for the new birth is *the one essential thing*. What do we understand by the new birth? It cannot mean a second natural birth as Nicodemus supposed, see John 3:13. Nor does it mean merely to join a church and to be baptized of water, and get a correct creed, and make a public profession of religion. To rend the garment and not the heart is not regeneration, nor is the saying the newborn child of God, this, that, and that makes no difference; if only the heart is right all is right. It is, then, an evident fact that regeneration includes an entire change of heart, the renewal of the soul in the likeness of the divine image, becoming a part of God, members of His body, flesh of His flesh, bone of His bone. Head John 15:1-7.

If our first birth we become partakers of human nature. We are almost safe in saying, Show me the child and I will tell you what kind of a father and mother the child has. We see this in the animal kingdom. Look at the lion, then at the lamb. This proves that "like begets like." In our natural birth we receive a sinful nature, "deceitful and desperately wicked," proud, exalted, daring to rebel against the Holy Spirit and God, crucifying Christ anew by not accepting Him as our Savior; disregarding His Word. Sad! Sad!

If the second birth we are made partakers of the divine nature, no longer sinful, and self-willed, but sons and daughters of God, full of the love and the Spirit of God, ever willing to be His witness, testifying of His great love, confessing Him by example and precept as the world's Savior; never blushing to speak His name. We have a heart of gratitude and praise, desiring a close walk with God, willing to be partakers with His sufferings for His name's sake.

Our experience in this divine life teaches us that the greatest of blessings come to us in suffering for Christ. Not long ago a young man spelt in my face, and oh, how the sparks of sacred love began to burn in my heart, to think that He had made me worthy to be partakers with His sufferings for His name's sake.

As by our first birth we are introduced into the natural world, so by our second birth we are brought into the world or kingdom of grace. Never stop and think for a moment that it is possible for us to work ourselves into the family of God by keeping a few commandments which we can do with our hands, without the renewal of the mind. Marvel not when it is written, "Ye must be born again."

As by our first birth we receive the image of our natural parents, so by the second birth we receive the image of the second Adam, the Lord, from heaven. Christ was the express image of God, Heb. 1:1-3. So, by putting on Christ, as we are commanded to do, we will then receive His image in doing His Father's will. Did Christ, our Head, ever indulge in a vain and foolish conversation, in making a display of His garb? Do we see Him smoke and chew tobacco? As Christ the Head of the church entertained us; and many other things too numerous to mention? If not, we cannot fully be His image and indulge in them ourselves.

As through our first birth we receive all the powers and faculties of the body, so in the spiritual birth we have all the essential parts of the new man, and we pass through a great and astonishing change. All old things pass away and all things become new, as Nicodemus supposed, see John 3:13. Nor are these and these differ as much in nature as light and darkness differ.

It is beyond the power of any created agent to effect the characteristics of this change. It is God only who has power through Jesus Christ to take away the heart of stone and cleanse us from sin and to make us alive for Himself. The Spirit, not man, quickeneth.

The new birth is an instantaneous work. There are, on our part, preparatory processes, such as faith in God and godly sorrow for sin, but with all this there is no medium between life and death.

God says, "Let there be light and life," and light and life are *at once* produced. It is an *infinite* operation, likened to the wind. John 3:8.

Regeneration brings about an entire change. The understanding is enlightened, the judgment made sound, the will subject to the will of God, the affections spiritualized, which means much. The soul becomes the seat of light, and in harmony with the goodness of God, enabling us at all times to say, Thy will be done, oh Father.

The new birth will bring about a *visible* change. It will be manifest to those around. A city set on a hill cannot be hid. The tongue, the temper, the life which we live, the company we keep, all will exhibit it, for Paul says, "Ye are living epistles, read and known of all men."

Fruits of righteousness to the glory of God—prayer, praise, meditation, works of goodness—can only be offered acceptably by those who are renewed in the spirit of their minds, otherwise all that which we do by the way of worshiping God will only be a mockery to His sight, and we are forever lost. The fountain must first be good before the streams can be so. Heaven is a holy place, God's holy presence is a place of holy pleasures. Reader, think for a moment how unholiness of our pleasures are. Holy services, and nothing that defile, and we are possibly eternal without holiness no man shall see the Lord. The carnal mind is utterly incapable of its pleasures and enjoyments. Then, "Marvel not that I say unto you, ye must be born again."

This subject was resting on my mind for many days. I hope you can hear with me, for the Holy Ghost was the teacher of the teacher. To God be all the honor, now and forever. Amen.
South West, Ind.

For the Herald of Truth. "WHO IS MY NEIGHBOR?"

Luke 10:29.

BY J. N. BURKHART.

When Christ was upon earth people were gathered around Him continually finding fault with almost every thing He said. A lawyer once came to Him asking what he must do to inherit eternal life. Christ told him to keep the commandments, to love the Lord with all his heart, and his neighbor as himself. The lawyer, willing to justify, that is wishing to get himself out of the difficulty, starts another question as an excuse for dropping the former, and asked, "Who is my neighbor?" that is, whom must I love as myself? Christ brings before us four men. He draws the picture so vividly that the world will not forget it. Often when we read the Scripture narratives they do not consider that the Samaritans had no souls, that when they died they would be annihilated, that their graves were so deep that the sound of Gabriel's trumpet would not wake them on the resurrection morn. Repentance was denied him in this life and in the life to come. He might profess the Jewish religion, but still they would have nothing to do with him. He was the only man under heaven who could not become a proselyte to the Jewish faith. That was the life they looked upon these Samaritans, yet Christ used the despised Samaritan to teach the hater Jews the lesson of love to their neighbor.

The Samaritan came that way. It says in the narrative that the priest came that way by chance. We are not told that the Samaritan came by chance. He represents our Lord and Master. We are told that he came to where the poor, wounded man was. He stopped right there and got him up and carried him to Jericho. He looked at him and saw that he was a Jew. If he had been like the Jews he would have said, "Served you right, I only wish the thieves had killed you. I would not lift up a hand to help you." But not a word of condemnation or blame did he utter. Here we can learn a lesson. This Samaritan did not pull a man's script out of his pocket and begin to read a long sermon to the wounded man. He did not condemn him. Do you think these drunkards need any one to condemn them? There is no one to condemn them. They condemn themselves. What they need is sympathy, tenderness, gentleness, kindness. What we want is to preach more sermons with our hands and feet, to carry the Gospel to people by acts of kindness. What the poor man needed was sympathy and help. He did not read this poor Jew a lecture endeavoring to prove that science was better than religion. The first thing the good Samaritan did was to pour oil into his wounds; this was the usual remedy in such cases in the East. The oil was to soothe and heal. How many wounded men there are to-day who have need of oil of pity and sympathy. Many Christians seem to carry about them a bottle of vinegar which they bring out on all occasions. The Samaritan might have said to the man, Why did you not stay at Jerusalem? Why did you come down this road anyhow? Seed of men who people get into trouble, others will come to chide them and upbraid, but you are never going to reach them that way, or by putting yourself on a high

to give him any aid. He never attempted to bind up his wounds or help him in any way. He doubtless passed along saying, "I pity the poor fellow." There is a good deal of that kind of pity now-a-days, but it comes only from the lips, not the heart.

The next to come along the road was a Samaritan. It was universal in those days that a Jew would not speak to a Samaritan. The presence of the latter was pollution to an orthodox Jew. No Jew ever entered the habitation of the hated Samaritan. He would not eat at his table nor drink from his well, neither would he allow a Samaritan to come into his house. No religious Jew would sell to a Samaritan or buy from him, and a Jew must have a very poor opinion of a man if he will not do business with him when there is a prospect of making something out of him. This was not only the case, but many Jews considered that the Samaritans had no souls, that when they died they would be annihilated, that their graves were so deep that the sound of Gabriel's trumpet would not wake them on the resurrection morn. Repentance was denied him in this life and in the life to come. He might profess the Jewish religion, but still they would have nothing to do with him. He was the only man under heaven who could not become a proselyte to the Jewish faith. That was the life they looked upon these Samaritans, yet Christ used the despised Samaritan to teach the hater Jews the lesson of love to their neighbor.

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platform. You have to come down to them and enter into their sorrows and troubles. This Samaritan came to where he was and instead of lecturing him he poured the healing oil into his wounds. Do you know how you can reach the people? Go to them and enter into sympathy with them and let them see that you have a heart to feel for them. When they find out that the latter men, things that are in their hearts against God and against Christianity will be swept out of the way. We are not going to do it unless we go personally to them and prove that we really love them. I am quite sure it was Christ's life which touched the hearts of the people. He made Himself one with them. He who was rich, for our sakes became poor. He was born in a manger so that He might put Himself on a level with the lowest. There are thousands of people who are yet out of Christ who could easily be reached if we had thousands of Christians going to them and entering into sympathy with their sorrows. That is what they want.

In this narrative Christ wants to convince the world that He is their Friend. They do not believe it now, but if the world were to grasp this thought once that Jesus Christ is the Friend of sinners they would soon flock to Him. Ninety in every hundred of those out of Christ think that instead of loving them Christ hates them. Do you think the poor drunkard who reels along the street really believes that Christ is his Friend and loves him? The Scripture teaches us very plainly that though Christ hates sin, yet He loves the sinner. This parable of the Good Samaritan is given to teach us this lesson. Let us publish the good news that Christ loves sinners and came into the world that He might save them. Shall we not learn a lesson from the Good Samaritan? Let us hear the voice of the Master saying, "Go thou and do likewise." We can all do something. If we cannot reach the older people let us try and win the younger. It is a blessed privilege to be used of God to bring one lamb into the kingdom; if we are only the means of saving one person our lives will not be a failure. We shall hear the Master's "Well done, good and faithful servant." Some may say, How am I to get into sympathy with those who are in sorrow? That is a very important question. Many people go to work for God, but they seem to do it in such a professional way. I think the best way you can put yourself into sympathy with others—and I have found it to be a great help to me—is to put yourself into the place of the sorrowing and afflicted ones with whom you want to sympathize. If you do this, you will gain their affection and be able to help them. We may fill our hearts with the spirit of the Good Samaritan so that we may be filled with tenderness, and love, and compassion.

Neuville, Pa.

For the Herald of Truth.

ETERNAL LIFE.

BY AARON LOUCKS.

"And I give unto them eternal life: And they shall never perish." John 10:28.

What is eternal life?

Eternal means, perpetual, constant, unceasing, unintermittent, ceaseless.

Life.—A spiritual state of existence, Gal. 2:20. Existence forever in a state of holiness and happiness in heaven. Christ says, "I am the way, the truth and the life." John 14:6.

"And this is the life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." John 17:3.

To know and be in fellowship with God and Jesus Christ, His Son, is eternal life.

It is not simply to have an endless existence through eternity. All men have immortality, but all men do not have eternal life.

Eternal life is "the gift of God." Rom. 6:23. We receive spiritual life when we are regenerated, born again, made new creatures in Christ Jesus, and it comes from the source of all life, God—and hence cannot die.

"Whoever is born of God...his seed remaineth in him." 1 John 3:9.

When and how do we receive eternal life?

Some Christians are in doubt concerning the time when we receive eternal life, and say we must not be too positive as to whether we will ever receive it. They argue, saying, that Christian has gone back to the world, and there is one who is a backslider, so it depends altogether on what our condition is when we die.

To judge by the life of many professors it seems a plausible theory.

Methods it would be a blessing if some church members were called home in the midst of a series of meetings.

Others say we put ourselves in the way here, but do not receive it till we die, hence it depends upon our faithfulness to the end whether we receive it or not, quoting such passages as Titus 1:3; 3:7 that being justified by His grace we should be made heirs according to the hope of eternal life, as something not actually possessed already but which we are to receive on condition, and we are not sure that we will be able to meet that condition.

But what does the Word say about it? He that believeth on the Son hath everlasting life. John 3:36. True believers even now have everlasting life. Not only shall they have it hereafter, but they have it now.

"Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24. (R. V.) He actually has life which is unceasing, and does not come into judgment.

This life is in His Son. He that hath the Son hath life.

How do we get the Son?

"But as many as received him (Christ) to them gave he the right to become children of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. (R. V.)

By faith we receive Christ. When we receive Christ we inherit eternal life. The moment we do that, we receive spiritual life, which is eternal life begun.

And the witness is this, that God gave unto us eternal life, and this life is in His Son. 1 John 5:11. (R. V.) He that believeth on the Son of God hath the witness in him. He that believeth not God hath made him a liar; because

he hath not believed in the witness that God hath borne concerning His Son. 1 John 5:10. (R. V.)

These things have I written unto you, that ye may know that ye have eternal life. Even unto you that believe on the name of the Son of God. 1 John 5:13. (R. V.)

If we have received eternal life can we lose it? Here again come difficulties. We think this doctrine "if a man be born again" he shall not come into judgment" is too good to be true, even though the Word is very explicit in stating that truth. And we try to tone down the Word to fit the experience of some who perhaps never were "born again" and hence never had eternal life, or of others who have been stumbling along, sometimes up, sometimes down, and never so very sure what their standing is before God. We must not apply to the children of God, the warnings, and exhortations meant only for the self-deceived or hypocritical. Hear what Christ says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. John 10:27-29. These promises are made to those only who are represented by sheep, and the test as to whether we are of that class is, "Do we hear His voice," and "do we follow Him?" "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." John 6:39.

So when you point to some one who makes a profession of Christianity and is continuing on in sin, this is making a habitual practice of sinning. I will point to one who does not hear His (Christ's) voice, and who does not follow Him and to such He has not promised eternal life, even though they did profess to have it; they could not lose it, for they never possessed it.

Now, because we have eternal life, we hear His voice and follow Him.

But, says one, Peter did not teach that we could not lose eternal life.

For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment given unto them. But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." 2 Peter 2:20-22. Peter is here warning against false teachers who speak great swelling words of vanity, but their hearts they could tell a fine experience. They may know the way of righteousness, but they did not walk in that way, so their guilt will be the greater, because they knew, and yet turned from the holy commandment.

The trouble with them was, there was no change of heart; they were corrupt.

You can wash a sow, put her into a clean pen, and she is not such a filthy looking creature; but turn her loose, and the first mud hole she sees, she is into. The eternal washing did not

change her nature. Swine are never used to represent children of God. Well, some one says, Paul was afraid after having preached to others that he himself should be a castaway. Let us see what he does say: "I therefore so run, not as uncertainly; so fight I, not as one that beatech the air. But I (do) keep under my body and bring it into subjection." 1 Cor. 9:25, 27. * See note. Paul knew for a certainty what the result of the contest would be, and for that reason he would buffet his body, and bring it into bondage. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. The marginal reading in the revised version brings out a beautiful thought here: "I am persuaded that he is able to guard that which he hath committed unto me against that day."

Now, if we truly have life, then we are in the care of Christ, and He says we shall never perish, neither shall any man pluck them out of my hand. And to make it more emphatic He says, "My Father is greater than all, and no man is able to pluck them out of my Father's hand."

But still some one says, The Word teaches that it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and of the power of the world to come, if they shall fall away, to renew them again unto repentance. Heb. 6:4-6. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin. Heb. 10:26.

Heb. 6:4-6. "Probably this passage, more than any other in the Bible, has been perverted to the distress of the children of God, between whom and this supposition 'taste' there is no real likeness. The text shows how far tentative profession may be imagined to go, and yet fall short of entire surrender to Christ, which alone is conversion. Verse 9 ought to guard true believers against the perversion referred to, for it distinctly states that the things which accompany salvation are 'better' than these things." C. S. Goodfield.

It is important for us to note here that there is a work of the Holy Spirit short of regeneration.

The reference here is not necessarily to some who have been "regenerated," "born again," but rather to some who have made a profession, and now that persecution was coming upon them, and they had to undergo great afflictions, (Heb. 10:32-34), there was danger of them apostatizing, so they are warned of the greater danger they expose themselves to should they turn to the law again.

Sometimes persons get into the churches who to all outward appearances are all right, as Simon Magus. When Philip had preached to the Samaritans, and many of them believed and were baptized, Simon also believed and was baptized, and continued with Philip. But when the Holy Ghost came on the believers the hypocrisy of his heart was revealed.

Also Ananias and Sapphira as they professed, not that which they possessed, were overtaken with swift destruction. (See Matt. 25:10-12.) † See note. "And have tasted of the heavenly

gift and were made partakers of the Holy Ghost."

Christ gave the warning note early in His ministry, to all who would be satisfied with a superficial work of grace in their hearts, in these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21-23.

There have been gifts bestowed upon persons who had no true saving grace, who have felt something of the efficacy of the Holy Spirit in His operations upon their souls, causing them to taste something of religion, but they were not willing to deny themselves, and take up their cross, and follow Him.

But we are not of them who draw back unto perdition; but of them that believe unto the saving of the soul. Heb. 10:39.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:5. "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

Some may think this dangerous doctrine, that it would be a temptation for some one to indulge in sin, who think they have eternal life, but the fact that they make a practice of sinning is an evidence that they have not eternal life. Who-so-ever is born of God *doth not* sin. He that sinneth is not begotten of God, and he cannot sin, because he is born of God. 1 John 3:9. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Read what Paul says in answer to the question, "Who shall separate us from the love of Christ?" Rom. 8:39, 39.

* Paul is not talking here about salvation, but about a crown. Furthermore, he does not hint that he had any fears that he would lose this crown, but tells the precautions he took that made it sure that he should not "by any means be rejected."—Tarry.

† The judgment of professors is not committed to us, but is reserved to the Son of man. See Matt. 19:28, 29. 1 Cor. 4:5.

Scottsdale, Pa.

For the Herald of Truth.

THE REJECTED CORNER STONE.

BY D. W. KILMER.

"The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:17, 18.

"This stone is Christ the Savior, He who rejected by the Jews, for He came unto his own and his own received him not." John 1:11.

Although they saw the miracles He did and knew He was "a teacher sent from God" they would not accept Him, for He was in very humble circumstances, only the carpenter's son. Indeed He was a Carpenter's son; for His heavenly Father had framed the universe. They were too highted and selfish, the fall would be too great, they would be too badly broken. The sacri-

fice was too great for them to make; therefore they rejected Him, and thereby fulfilled the prophecies.

Dear reader, are you still rejecting Him? If so, you are upon dangerous ground. Life is uncertain and death is certain, therefore I would advise you to come to Jesus without longer delay. You must come like a man falling. You must feel helpless in your own strength, and entirely dependent upon Him for your salvation and become willing to obey His teaching. You must allow your pride and self-will to be broken by the fall, and you must become tender-hearted and kind to all people, and to the dumb brutes even, for "a righteous man regardeth the life of his beast." Prov. 12:10.

Jesus is inviting sinners to come to Him. "The Spirit and the Bride say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. 22:17.

One of two things must take place: either you must fall upon this stone and be broken, or it will fall upon you and grind you to powder.

If you are young in life, so much the better. You have a very precious promise in Prov. 8:17: "Those that seek me early shall find me." Your heart is yet tender; you are not yet so hardened in wickedness as you will be at a more advanced age. Do not wait until you are better, but *now* is the time to fall upon this stone and be broken; but whether young or old the invitation is unto all; for "whosoever believeth on him shall not be ashamed."

All who would be His disciples must obey His commandments, and they that are not of a meek and humble spirit, cannot keep His sayings. Please read the story of the blind men, and especially from the 27th verse to the end of the chapter, and you can see how necessary it is to fall upon this stone and be broken in heart and spirit, and forget self, and be willing to take His counsels.

They that hear and do His sayings are they that are like a man that built his house upon a rock. When the floods of tribulation beat vehemently he needs not fear. But he that heareth and doeth not is he who built upon the sand. He will not be proof against trials and temptations, the sand will be washed away, and great will be his fall. The stone will fall upon him and will grind him to powder, and awful will be his condition.

Every Christian professor is a builder in the gospel work, so let us take heed that we do not reject this Stone, as did the builders of the temple. There are many ways to reject Him, in the little things we do or leave undone in our daily walk. We may be called upon to a little of our substance to help along in the gospel work, and we may become impatient at this. Let us take heed that we do not reject Him in this way. And there are a number of other ways to reject Him, before we take heed to our doings. Let us diligently search the Bible and pray the Father for strength and understanding to do His will.

You may be so deeply interested in the accumulation of earthly (so called) to reject Him; you have not or take not the time to read the Bible, or hold family worship, and thus neglect to provide for your own soul and the souls of your household, and thereby fall under the condemnation of having denied the

faith and being worse than an infidel.

We may become so warmly interested in politics that we read the political papers to the entire exclusion of the Bible. You say that the powers that be are ordained of God, and that the Bible tells us that we shall pray for such, and then you conclude that it is your duty to help vote in and thus help God to ordain the best men. At the same time, however, Christian professors are divided, and one is in favor of the candidates in one party, and another is in favor of those in another party. Each one thinks he is helping God elect the right men, but one side must be defeated. Was that side right? Is God ever defeated in His purposes? Since all powers are ordained of God, the Romans must have been ordained of God to rule over the Jews, which was contrary to the wishes of that people. Is it consistent for us to pray for the rulers of our land and at the same time speak evil of them? Let us not speak evil of dignities as we read that some did (2 Peter 2:10), but let us cling to the Stone that was once rejected, but is now become the head of the corner to us, and let us unsparingly cry out and all to His service. Then the beggary elements of this world, and the deceitfulness of riches will not stand in our way and hinder us in obtaining everlasting life, and this rejected Stone will not fall upon us and grind us to powder.

There is another way to reject Him, viz., in attending the secret lodges, etc., and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. 22:17.

There is another way to reject Him, viz., in attending the secret lodges, etc., and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. 22:17.

When this rejected Stone has become to us the head of the corner, we will have partaken of His Spirit, and we will be willing to learn of Him. He says to us, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29. "They are not of the world, even as I am not of the world." John 17:16.

He who has been broken by this heretofore rejected Stone, has now partaken of His nature and is no more of the world. He would be out of place at the dance, the theater, the lodge room and like places; for these are all things that belong to the world, and it would not be consistent in Christ's followers to take part in these things, since they are a peculiar people, zealous of good works, whose leader is Jesus Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 2 Tim. 2:14. See 1 Peter 2:9; Tit. 2:8.

"Thou, therefore, endure hardness as a good soldier of Jesus Christ." "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. 2:3, 4.

In John 14:30 Jesus tells His disciples that "the prince of this world cometh and hath nothing in me." Oranogo, Mo.

For the Herald of Truth.

A ONE-SIDED QUARREL.

BY H. H.

The followers of Christ are enjoined to live peaceably with all men, as much as lieth in their power. This command may be misunderstood by some who harbor unfriendly feelings, may I not say, enmity, against some who could be won as trusted friends if this command were more closely observed, as the following incident will clearly prove.

A member of our congregation whom we will call Bro. A., upon moving into a new neighborhood had for neighbor a man who loved to quarrel, and had been having difficulties with the former tenant of said farm.

Unfortunately Bro. A.'s cattle got into this man's field through the carelessness of a third party, and were promptly penned up. Bro. A., upon searching for his cattle found them in his neighbor's barnyard and after a short conversation asked how much he owed for damage done. A very unreasonable sum was named; but Bro. A. had enough money along with him and paid the amount asked and without any ado took his cattle home. This took his neighbor by surprise, as he was evidently desiring a quarrel about the matter, as is frequently the case over such an occurrence.

Bro. A. treated him kindly afterward just as if nothing unpleasant had taken place, asking and giving favors, but noticed there was something on his neighbor's mind that gave him trouble. Some months passed when Bro. A. went to this neighbor on an errand, and when he started back, his neighbor followed after him, putting his hand on his shoulder, and with tears in his eyes paid back the sum he had charged for damage. Since that time he is a true and trusted friend of Bro. A., who had in this incident lost nothing financially, had gained his neighbor, and his light shine to others who may become involved in similar troubles.

Stark Co., Ohio.

For the Herald of Truth.

WHAT CHRISTIAN HEROISM IS AND DOES.

ESSAY BY OHA FAISON.

Christian heroism is boldness to carry out our convictions of right, regardless of what may oppose us; to defend and live the true principles of the gospel under all circumstances, not only when the circumstances are favorable to us, but in all circumstances, favorable or unfavorable. It is a hard thing to do sometimes, but it must be done; for if we overcome the temptation once it makes us stronger for the next day's battle.

On the other hand, if we commit one wrong we will be very apt to commit another to hide the first one. This shows perfect cowardice. We should always stand up for the gospel and its righteousness, if we do make some enemies by it. For if we do not make any enemies we are not very apt to win friends. Stand up for what you profess; not only be called a church member, but be one in reality, a praying member and a working member. To only have our names on this earthly register of the church, should not be our desire, but to have our names written in gold in that white Lamb's book of life, where man cannot erase, but we only by our actions.

We have a good example of heroism in Stephen, who was stoned to death for standing up for the gospel; but he resisted not. Amidst suffering and persecution he bore it all; presenting his body a living sacrifice to God, which we should all do.

Another example is that of the apostle Paul. He was filled with the Holy Ghost and went about preaching the gospel. Knowing that the Jews were lying in wait for him, yet he was not; for he knew he was on the Lord's side and victory was his. Look back at the martyrs of the middle ages and see how zealously and earnestly they stood up for the gospel; amid ridicule and persecution. Why did they do this? Because they were possessed with true Christian heroism. Trials harassed them on every hand, but not once did they think of giving up. And by their bravery and perseverance many souls were won to God, and they could claim the promises of a home beyond this earthly tabernacle, where they would be safe in the arms of Jesus come the hand of persecution; and the little church was scattered; "And they went everywhere preaching the word." "Trying to extinguish the gospel fire, is like pouring water upon burning coal; it only spreads the flames."

Things we deem adverse may prove but openings to serve Christ more faithfully.

Saul greatly aided the gospel work before he was converted, and after his conversion his zeal remained the same, but it was used now to save life. Paul was not blind to his opportunities, when he said "I became all things to all men, that I might by all means save some." Instead of losing an opportunity, you see him ever seeking an opportunity to lead some poor blind soul into the light.

We have still another example that shines out brightly from the pages of history, viz., John Bunyan, whose name is known throughout the world. He was one who was fully consecrated to God, and even though God permitted him to be cast into prison, yet he did not despair, but in those twelve years (he is not deprived of his pen) he silently yields his pen; and to day his book "The Pilgrim's Progress" has reached over fifty editions and is a blessing to thousands. "Oh the good we all may do, while the days are going by." May God help us to use the talent He has given us. Let us not lay it away in a napkin, because of slothfulness, and in the end hear that sad sentence, Depart from me, ye workers of iniquity. But let us be earnestly about our Father's business, and then the promise of life shall be ours. Amen.

Cullom, Ill.

For the Herald of Truth.

OPPORTUNITIES.

BY L. J. LEHMAN.

"As we have therefore opportunity, let us do good unto all men." Gal. 6:10.

When God finished the work of creation, He pronounced it very good. Everything was in its place, and God was pleased with His work. But in course of time we see the most noble of all the creation (man) out of his place, and thereby bringing sin (spiritual death) into the world; and with it came greater responsibilities, and man, being bound by the cords of his own sin, was doomed to everlasting destruction.

After all this God, in His infinite love and mercy, comes to the rescue, and promises redemption; which came in the form of His only dear Son, who was delivered for our offenses, and raised again for our justification.

What manner of persons ought we to be, seeing God has kept His promise, and hath brought about this great plan of salvation; and hath called us from darkness into His marvelous light. Has our blessed Lord left the shining courts of glory and given His life in a most

ignominious and cruel death, all to no purpose? Has God bestowed His grace in vain? This will all depend upon how we improve our time.

Paul says, "We are ambassadors in Christ's stead;" and if this be true, then it is our duty to carry on the work begun by the Master. "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit." Christ. "As we have therefore opportunity, let us do good unto all men."

The angels mourn over the golden opportunities we let pass by; they would gladly make use of the time we idle away in carelessness, because we have not the work at heart as we should have.

For an example of opportunities improved, notice the disciples on the day of Pentecost; thousands were gathered together; realizing the situation, Peter takes advantage of it, and preaches a sermon which God owned to the conversion of three thousand souls. But, right in the midst of this great success, came the hand of persecution; and the little church was scattered; "And they went everywhere preaching the word." "Trying to extinguish the gospel fire, is like pouring water upon burning coal; it only spreads the flames."

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Cullom, Ill.

For the Herald of Truth.

THE TIME IS AT HAND.

BY A. K. DIENEL.

"And they asked him, saying, Why sayest thou that Elias must first come?" Mark 9:11.

"Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

In considering the evidence of the time of the second coming of the Messiah being at hand, this prophecy, showing

the previous coming of Elijah, must not be overlooked. The expression of our text is peculiar. The thought seems to be that Elijah's work will be to convert parents to a humble childlike condition and then turn their hearts from error, sin and unfaithfulness and lead them back into harmony with the word of God. Malachi's prophecy, the last of the prophets, by Jehovah to Israel, seemed to have deeply impressed them, especially the last two chapters which particularly refer to Messiah's coming and to the special trials which the coming of the Lord would bring with it. (See Mal. 3:1-3; 3:18; 4:1-6.) Looking over this we see that the testing would be peculiar. They took comfort from the last verses quoted above, which promised that Elijah the prophet, who had once converted the entire nation from the worship of Baal back to the worship of God, would come again to prepare them before this severe testing time, which Messiah's coming would bring with it.

Now, in view of the class which Elijah represents, how forcible and beautiful was that vision which the Lord showed to the Apostles on the Mount of Transfiguration (Mat. 17:1-9). It was a vision of the coming kingdom. Peter tells us (2 Peter 1:16-18) that he and James and John saw the glorified and suffering of Christ and the glory to follow. But, before leaving this subject we will point out some features and incidents in the life of the prophet Elijah, the type, comparing them with the history of the church, the antitypical Elijah. That the comparison may be readily seen we will place these in parallel columns.

ELIJAH. The church was persecuted for fidelity, truth and righteousness. His principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name as the type of the persecuting of the saints. Rev. 18:23.

JEZEDEL's persecuting power was not resisted by her husband. The true church, when it is persecuted, is not resisted by her husband.

ELIJAH the King—Elijah held the throne of wisdom or condition of isolation to her place prepared of God, where he was miraculously fed. 1 Kings 17:2-6.

ELIJAH was three years and six months in the wilderness and during that time there was no rain and a great famine was in the land. Jos. 8:17 and 1 Kings 17:1.

After the third year, when Elijah returned from the wilderness, the errors of Israel were manifested, and the rain of God was honored, then followed the great famine. 1 Kings 18:41-45.

ELIJAH'S CROOK changed from being taken from the earth.

The saints will be ended by his coming, changed from being taken from the earth.

These are striking facts and are not accidental, and the fact that Elijah was to come before the great day and that we have found in the church the antitypical Elijah to which Malachi the prophet referred, should be sufficient evidence that the time is near at hand for the coming of the great day of the Lord. But we have no desire to draw before the mind a dark picture. We would rather prefer to point out the glory to follow the great and noble day of the Lord for all who keep His commandments and love His appearance or His second coming. Therefore we should work while it is called day for the night cometh wherein no man can work. While the present time is a most favorable season for those of the Elijah class to work, it is favorable for personal growth in grace and knowledge and also for the spread of the truth, the most favorable time in fact that has ever been known. How the early truth seekers would have rejoiced at such splendid helps as we now have in the way of complete Reference Bibles, concordances, dictionaries and numerous other valuable works at prices within the reach of all, and besides this, the ability of almost all to read and to think intelligently for themselves. With such helps more can be learned of God's word in much less time than in the less favored times. Nor has there ever been a time so favorable for zealous Christians to spread the gospel as this present time of the glorious message of the Lord's second coming. Now, in traveling from place to place to meet the brethren we can do as much traveling in a week as Paul could do in many months, and with comfort; and those who are called to preach by voice, can do so without being molested or with-out any fear. But the Apostle, referring to the nominal church in the last days, said that a time will come when they will not endure sound doctrine (2 Tim. 4:3). While it is true now that the nominal church will hardly allow preachers who ignore creeds and preach the word of God in its purity or the whole counsel of God, but having itching ears they love human speculation rather than the word of God, yet, because they cannot hinder it they endure the sound doctrine to some extent, to a far greater extent than Rome did in her time.

Just before the words we have here spoken of, the apostle refers directly to 2 Tim 3:1-13, pointing out its high minded, pleasure-loving, good-despising characteristics with its formalism, covetousness, pride and unthankfulness, and declares that in the church evil men and such as would lead astray from the truth grow more and more deceiving others and being deceived themselves. And since the apostle was talking and writing about the last days and not about the middle ages we are surely justified in wondering whether the time is not but a short distance before us when such doctrine will not be endured or be permitted to any degree. While it is true now to a great extent that hardly any one is permitted to preach the truths in the church except those who have the mark of the beast or the number of his name, Rev. 13:17, yet those who are fully consecrated have learned that great buildings of fashion called churches are no more necessary to-day than they were in the days of the apostles, and that mechanical music, trained choirs, etc. are not more necessary to attract the people

now than in those days. Now the question arises, May not this statement of the Revelator mean still more than is at present experienced?

Gouldville, Pa.

HOW CAN WE BEST FIT OURSELVES TO LIVE FOR CHRIST?

BY K. Z. H.

First must we have heart power, as it may be called, or a willingness to do the work or His will. It is possible to do work without heart. We only do this when we have no interest in what we do, and are like slaves driven to work. No one can do his work satisfactorily who does it in this way. Only when we love our duty can we do it well. So, in the first place we must have a willing heart and a love to live for Christ and to do His will, which is the love in the gospel.

One who works at anything without love, works below his best. Not only must we love our work, whatever it may be, in order to do it well, but if we would make a mark on this world's life that may not be blotted out, we must be a person with a heart and must love our fellow-men, as Christ taught His disciples, John 15:12, "This is my commandment, That ye love one another, as I have loved you."

No one is fit for this sacred work who does not love Christ. Loving Christ is the central thing of all in Christian work. It is not enough to be affectionate. We need divine help in this work. It is Christ's work and if one does not love Him, one cannot do His work. Heart power in living for Christ is simply love, love for Him and love for human souls mingled in one holy affection. Whatever is worth doing is worth preparing for. Those who think lightly of preparation to live for Christ have yet to learn the importance of His work and the extent of their responsibility. So it is necessary to study God's word, as we are to take pains to prepare ourselves for this work. It is right for us to trust in the Lord to make us a fitting instrument for carrying out His own gracious purposes, but it is our duty to prepare ourselves, then to trust God with our work. With this earnest prayer will be made for guidance and blessing, and careful study and thought will be given to God's word.

Without this how vain is all our effort. "Except the Lord build the house, they labor in vain that build it." There are many helps provided for us to study God's word, but in making careful use of these, we should never wholly depend upon them, for they will not supply to us the place of personal study of God's word. The next thing necessary is to apply His word to ourselves, live it out as best we can. Then, as the difficulties come, get the best explanations you can find. It is better to acknowledge and pass over a difficulty than to make a pretence of solving it. Every child of God should remember he is living among immortal souls, that the soul of each is precious in the sight of God, and each young life enfolds within it self unguessed possibilities for good or evil. With this light shining bright, that by our conduct and conversation others may be brought face to face with God and His word.

Allen, Cumberland Co., Pa.

BE WILLING TO WORK FOR THE LORD.

BY RACHEL KNECHTWANGER.

We should always be willing to work for the Lord. He has given us all a talent to work with. If we are willing to work for Him, He will increase our talents. Wherever there is an opportunity to do good we should take it. We should never be weary in well-doing, for the Lord always has something for us to do. We should always be free to speak and pray as opportunities are given, without waiting for some one else to do it better. We should not think that we are not able to speak or pray, all the ability we need is a heart full of faith and love and desire.

Jesus says, (Matt. 21:21) We shall have faith and doubt not. If we work for the Lord and doubt not, with His help we can bring many a precious soul to repentance.

Birch Tree, Mo.

NON-CONFORMITY.

ESSAY BY FANNIE YODER AT Y. P. M. NAUFANE, IND.

1. The worldling says I desire to look like other people, but nothing superfluous should be worn simply because it is "in fashion." Rom. 12:21 says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." 1 John 2:15, 16 says, "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but of the world."

2. Other Christian professors wear the same fashions. Christ says, (John 21:22), "What is that to thee, follow thou me." "Thou shalt not follow a multitude to do evil." Christians should set an example, and not follow the fashions, and be a light to the world.

3. Why, some ministers say there is no harm in adorning the body. (Gal. 1:8, 9 says, "If any man preach any other gospel unto you than that you have already received, let him be accursed.")

4. Some one says, "I love God, and my heart is not set on these things." You may think so, but if your ornaments were stripped off you would find the contrary. "This is the love of God, that we keep his commandments." 1 John 2:3, 4, "A man's love is known by that which he does, if he keep His commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

5. "One might as well be out of the world as out of the fashions." But woe unto the soul, if we live in the fashions, and the pride of life of this world. Christ says, (John 15:19), "Ye are not of the world, but I have chosen you out of the world; and the world hates you, because ye are not of the world, and ye are hated by the world, because ye have not kept the commandments of the world."

Allen, Cumberland Co., Pa.

in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your own conscience by merely being plain yourselves; God requires that you should strain up a child in the way he should go, and you will be held responsible at the judgment for the performance of this duty. Let us, young friends, live a Christian life; may our lights shine forth more and more, and get the fashions and the pride of life out of our hearts, and get the Christian robe of righteousness on our adornment, and pray for one another and especially for the unsaved.

A LETTER TO A PENITENT.

BY E. B. M.

Dear Brother—I thought I would write to-day. I am very glad that you feel a Christian life to be the best. I am sorry I did not have you go to the continued meetings when you were here. It might have been a great help to throw off the burden of sin and make your heart feel light and happy. Before you arrived I had been praying for you, wishing you would and could enjoy the spiritual life.

From your experience lately you can know what it must be to die with a remorse of conscience such as you have acknowledged to me, which, if not forgiven on this side of the grave, would have to remain forever, for we do not read that there is redemption beyond this life. In what an awful circumstance a person would be placed in the life beyond if we, ourselves, would recognize the unpeppable happiness in others, only to find that we are reaping eternal rewards of spiritual misery.

There is, indeed, a great gift between the Lord and us. We consider how we are born in sin which is inclined to lead us astray and that we have departed from the designed plan of happiness only to reap rewards accordingly, and that we can, even then, no matter how great our sins, be redeemed and "washed whiter than snow," such news indeed ought to make us rejoice as never before. The condition, however, is implicit confidence and faith. A burden of sin and a remorse of conscience can be thrown off in a moment by complying with the essential conditions of believing the word of God. In other words, we know it is wrong to do wrong and right to do right, and the fact is, if we seek forgiveness we shall find it, and it is worth every effort to struggle through to the conquest of evil and the pursuit of all that is good—that is, to do as God pleases, for it will then be a natural pleasure to do right.

Unwillingness to sacrifice every evil pleasure is usually the result of not finding peace. Or, it may be that we doubt. To believe is essential. Though our ideas of God and the great unknown are very crude, we nevertheless have a right to have our hearts set on truth and to worship the great Power that has designed our happy beings eternally. If we but choose to accept, it is, indeed, wonderful, wonderful what we yet shall be.

Let me hear from you soon. My prayer is that you may not give up, but bravely fight the battle. I have often prayed for you and continue to do so. Only seek the help of Jesus, "He will carry you through."

Clarence Centre.

THE VOICE OF GOD.

BY BARBARA GINGRICH.

Hark! the voice of God is calling, Hark, his calling, who will go? Who will answer God's sweet voice? That's been calling long ago? Hark! the voice of God is calling Men to reap the golden grain; Will you heed His call so earnest, And the great reward obtain? Hark! the voice of God is calling, Calling, calling, calling them, Will you go and answer bravely? "Here am I, send me, send me!" Hark! the voice of God is calling, Calling, calling, calling still, Who is waiting, who is ready, Who will rise and say, "I will!"

THE POOR.

BY SARAH STOFFER.

"For ye have the poor always with you," Matt. 26:11. We should have regard for the poor. The Savior always manifested himself very kindly to the poor. He declares that we shall always have poor with us, and that we can do them good if we will; and there are many ways in which we can do them good.

The Lord has created things in this earth which are looked upon as treasures, and people who own them are called wealthy. "This wealth, however, is given us simply to use for God; for the earth is the Lord's, and the fulness thereof; the silver and the gold, yes the cattle upon a thousand hills are His. Hence, to use this wealth for our own selfish desires is sinful. At the same time we should labor diligently with our hands that we may give unto them that are in need, not seeking our own profit, but the profit of many that they may be saved."

The Lord giveth us all things to use to His honor and glory. "Thou shalt surely give unto Him, and thy heart shall not be grieved when thou givest unto Him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to the poor, and to the needy in thy land." Deut. 15:10, 11.

Will you turn your heart from the poor and have no sympathy for them when the Lord has blessed you so bountifully? Will you complain and wish for more of these earthly treasures, when you know that what you now have already draws the mind away from that which is far better than all the riches the world can obtain? How many of the rich church members to-day will, with the rich young man, feel "very sorry" when they hear the words of Jesus, "Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me." Luke 18:22.

Zaccheus said unto the Lord: "The half of my goods I give to the poor." Some one will say, yes, we could give some, but we don't know if it will be sent to the poor. When we give with a willing heart, then we can trust the good brethren that it will be used to the glory of God. We know that we can do some great work, but we should be willing to do what little we can. We ought to be more humble and Christ-like, crucifying the selfish nature

that wants to be the greatest. It is when our hearts are filled with the Spirit that our kind heavenly Father sent at the day of Pentecost, that we will be able to speak with new tongues; when the apostles spoke there three thousand souls were converted on the same day. But they continued in prayer, and were together and had all things common; and sold their possessions and goods, and parted them to all men as every man had need.

"O the good we will say do, While the days are going by."

Another example is given in the passage: "Then said Jesus also unto him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsman, nor thy rich neighbors, lest they also bid thee again, and a recompense be thy due. But when thou makest a feast call the poor, the maimed, the lame, the blind." Luke 14:12, 13. In so doing "thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Oh then, do not feed the poor with the crumbs that fall from the table, by giving what you have no use for. One soul is worth more than all the world. I think the poorest of all the poor are those who live without a Savior in the world, who seek after the pleasures of this world, which will soon be over, and then have no hope of rest forever. He that loveth pleasure shall be a poor man. Prov. 21:17. When people are naturally blind, much is said about them in pity, but they who are spiritually blind are to be pitied much more; for they are the ones whom Christ died to save. He says, I came not to call the righteous, but sinners, to repentance. Luke 5:32. And how many precious souls are living in this world who never heard about the Savior. Think of the lost before the night cometh when no man can work.

Elkhart, Ind.

For the Herald of Truth.

ONE.

BY MONSIEUR D. FEVERS.

"Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." Gen. 2:24.

Since I read the article on matrimony by J. M. Shenk, many thoughts have been passing through my mind. I do think that there are many other brethren that are better qualified to write on these subjects than I am. I have read essays and articles for the HERALD, that will be food for those that come hungering and thirsting after the pure water of the tree of life than I can write, but that does not excuse me. I do nothing I certainly will lose what I have. How important it is to know that we are right, and then go ahead.

Solomon's advice is good. A multitude of counsel is safety. I dare say we can call to mind any thought of business along the line of life, and we can get counsel of God for it. In this life we are continually sowing, and if we sow to the flesh we shall reap corruption; if we sow to the Spirit we shall reap life everlasting. My dear young brother and sister, there is no temporal matter so important as this one of selecting a life companion. If we honor God, we will honor us. God only. There is one Lord, one faith, one baptism. How easy it is to make the distinction in making a selection. We must remember that we do not make

this choice of a mate just to take a visit with to some distant land, but that it is a tie for life.

Therefore it behooves us to base this all important step upon one faith. If we are not of one faith, how can we be one? And, if we are not one, we are two, consequently we had better remain two.

How unthoughtful, imprudent, one must be to come out from under bondage and then step right back and select for himself or herself a companion that is still under bondage. How unequal it makes the yoke. We will just hesitate a moment on the matter of an unequal yoke. From such will come contention, strife, quarrels, disputings, fightings, and even murders. In one faith, or under the equal yoke, there is joy, peace, holiness, happiness, long suffering, patience, loving kindness. In fact the joy that there is to an equal yoke, or to two of one faith is incalculable. God wants us to give testimony. I cannot give personal testimony regarding the unequal yoke, only from observation and hearing.

It is a very easy matter to tell right from wrong when once we "see it." How quickly a person will yield when once he can see. For example, look at David. When God sent Nathan to David with the parable (2 Sam. 12), how quickly David saw the error, and how quickly he made his confession. That is what God wants of us, to see our wrongs and then be willing to confess. But after we are once tied in the bonds of matrimony, and especially under an unequal yoke, we have done a thing that is not to be undone, and if we are not very careful we will be in the condition that the father of Jude decries: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

I would yet say, take no chances, as it is the enemy's plan to come in many ways and deceive us if possible. Heb. 3:10, 11 says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Eugene, Oregon.

For the Herald of Truth.

PRIDE AND FASHION.

BY AN ISOLATED SISTER.

Oh there is so much pride and fashion in the world. We never see any plain people here, and oh it means something to live a consistent life in a place like this. But how thankful I do feel for the blessed Bible and the Comforter which our dear Savior gave to them that believe on Him. If people do point the finger of scorn at us and say that if the heart is right it does not make any difference what we wear, I still feel sustained by divine power to hold fast to that which I have professed, for I fear much that these worldly professors will realize that they have made a sad mistake.

"For ye are a chosen generation, a peculiar people, zealous of good works, therefore glorify God in your body and spirit, which are God's." 1 Cor. 6:20. If the heart is right we want the outside to conform strictly with the inner man, not because we must, but because we love to do so.

QUOTED CONTRASTS.

BY A QUIET OBSERVER.

I. "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee." Matt. 19:27.

"I mean that these rich fellows, who have their thousands, shall give me sufficient that I need not be dependent upon charity in my old age."—A modern preacher.

II. "And Jesus, who by the apostles was surnamed Barnabas, *** having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:36, 37.

"There is at least one in modern times who entered the ministry without worldly means and now (thanks to his skillful trading) owns two or three farms."—From a recent conversation.

III. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. "Charity seeketh not her own." 1 Cor. 13:5.

"We advise our members who have judgments or mortgages against any one to have them recorded, thus securing themselves. But—[certain restrictions follow.]—A modern ecclesiastical body."

IV. "Paul preached unto them, *** and continued his speech until midnight. *** and talked a long while, even till break of day." Acts 20:7, 11.

"Give us short sermons. A twenty minute talk is long enough."—Popular demand nowadays.

V. Jesus labored with a woman of Samaria for her salvation while she was about her daily toil. John 4. "Don't speak to a lady about her soul's salvation anywhere but in church, at least let her be clothed in her holiday attire. It is unbecomely to speak thus to a young lady who is dressed in working clothes."—A Christian father of an ungodly daughter.

VI. "And they all wept sore, and fell on Paul's neck and kissed him." Acts 20:37.

"By all means avoid familiarity with the lay members."—Practice of some ministers.

VII. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:46.

"We consider daily meetings out of order and inadvisable."—Modern church rule.

VIII. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2:40.

"Be mild. Don't urge the matter of personal salvation too strongly." Advice recently given by one minister to another.

IX. "Beware of the scrives, which love to go in long clothing, and love salutations in the market place, and chief seats in the synagogues, and uppermost rooms at feasts; which devour widows' houses, and for pretence greater long prayers: these shall receive greater damnation." Mark 12:38, 40. "Except they be converted, and become as little children, yeshall not enter into the kingdom of heaven." Matt. 18:3.

"I tell you there was wine pulling at our conference. The best appointment given us was to get there. There was a lively struggle to get there."—A minister just returned from conference.

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PRAYER.

"Electricity," said Edison, lately, "is as much a mystery to me now as when I first touched a telegraph's key." We do not know whether it be mere force, like gravitation, or as material as granite; and did we ascertain that, we should still be confronted by the mystery of all mysteries, the nature of force and matter.

Of prayer we know at once so little and so much that it here confounds the philosopher and there comforts the saint. It is as instinctive as self-preservation, and as inexplicable as life. Like the globe which we inhabit, it rests not upon foundations, because it needs none.

Of all religions, Christianity makes most of prayer because it makes most of the personality of God. The aim of other religions is to remove God to an infinite distance; the aim of Christianity is to bring man nearer to his Maker. According to the Bible the divinest attribute of God is not His power but His love; not His sovereignty but His paternity. And one of the sweetest of the prophecies is that unto Him that heareth prayer "shall all flesh come." It is the prayer-hearing God that draws toward himself the heart of man. Art lovers know the supreme conceptions of the older world were embodied in the Apollo of the Vatican and the Venus of Milo in the Louvre; but no divine love illumines either marble face. Our God is not the God of rationalism, "Faultily faultless; icily nully;" but He is one more ready to confer benefits than a father is ready to bestow gifts upon his children at birthday time.

The fundamental principle of prayer is violated when it becomes set, fixed, formal. Public prayer ought to express itself in terms at once majestic and tender, and too much care can hardly be given to the service of leading the devotions of God's people; but Henry Ward Beecher was as philosophical as humorist when he said he had "as love illumines either marble face. Our God is not the God of rationalism, "Faultily faultless; icily nully;" but He is one more ready to confer benefits than a father is ready to bestow gifts upon his children at birthday time."

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"When thou prayest," said Jesus, "enter into thy closet;" but no divine love illumines either marble face. Our God is not the God of rationalism, "Faultily faultless; icily nully;" but He is one more ready to confer benefits than a father is ready to bestow gifts upon his children at birthday time."

The most troublesome church member is a man who is entirely satisfied with himself.—Sel.

The most powerful sermon you or any man can preach is to look your audience in the eye, and tell them that you know the blood of our Lord Jesus Christ cleanseth you from all sin.—Sel.

SUNDAY SCHOOL LESSONS.

LESSON XII.—JUNE 20.

PERSONAL RESPONSIBILITY.—Rom. 14: 10-21.

[Memory verses, 19-21. Read chap. 14.]
GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Rom. 14: 21.

INTRODUCTION.

TIME.—The epistle was written in the spring of A. D. 58.

PLACE.—Written to the church at Rome from Corinth, at the close of Paul's third missionary journey, and just before he set out for Jerusalem with a contribution from the churches of Macedonia and Achaia.

THE EPISTLE.—As a complete, orderly expression of the main doctrines of salvation, the epistle to the Romans is the most important book in the Bible.

THE SITUATION.—The church at Rome was composed of Jews and Gentiles, who were brought up under different influences and ceremonial, and who naturally differed in opinions on many questions of right and wrong. (1) Some eat only vegetable food for fear of eating flesh of creatures killed by heathen butchers, and drank no wine for fear it might have come from the vineyards of heathen, both of which were forbidden by the rabbinical laws. (2) A large portion of the meat offered for sale in the markets had been offered in some heathen temple as a sacrifice to idols. Should they eat such meat? Were they, in so doing, partakers in idol worship? Should they go to any heathen feasts with their friends, or should the saints altogether (verse 14) (1 Cor. 8)? There was a difference of opinion in this matter. (3) There was also a question of Sabbath observance (vs. 5, 6). "We are to remember that at this time the seventh day was kept by the Jews, and the first day of the week by the Christians, both Jews and Gentiles. Some kept one day, some the other, and some both. It was not a question whether the Sabbath should be kept, but which day should be the Sabbath rest." (4) As we saw in Lesson VIII, there was the question whether the Gentiles must conform to the Jewish ceremonial law, and become Jews in order to be Christians.

DAILY READINGS.

M. (June 14.) Personal Responsibility. Rom. 14: 10-21.
T. Pleasing others. Rom. 15: 1-7.
W. Giving no offense. 1 Cor. 10: 23-33.
T. Warning against offenses. Matt. 18: 1-11.
F. Loving one another. Rom. 13: 7-14.
S. Love for others. Mark 12: 28-34.
S. My neighbor. Luke 10: 25-37.

REVIEW OF THE SECOND QUARTER.

GOLDEN TEXT.—The gospel of the kingdom shall be preached in all the world for a witness unto all nations.—Matt. 24: 14.
TIME.—A. D. 37 to A. D. 50, a period of about thirteen years.

PLACE.—The Jewish Christian Church had its center at Jerusalem. Antioch in Syria became the Gentile center. The two worked in harmony. From these

centers Christianity spread rapidly all over Palestine. Thence it spread to the Philistine countries; to Damascus, to Crete, and to eastern Asia Minor.

DAILY READINGS.

M. (June 21.) Peter Working Miracles. Acts 9: 32-43.
T. Conversion of Cornelius. Acts 10: 34-44.
W. Peter Delivered from Prison. Acts 12: 5-17.
T. Paul's first Misa's journey. Acts 13: 1-39.
F. Paul Preaching to the Jews. Acts 13: 16-39.
S. Paul Preaching to the Gentiles. Acts 14: 11-22.
S. Christian Faith and Good Works. James 2: 14-24.

READING LESSON.—Acts 13: 44-52.

Review of Titles, Golden Texts, Etc.

Les.	Title.	Golden Text.
I. P. W. M.	Jesus Christ maketh thee whole.	Whoever believeth in him
II. C. C. of C.	Then hath God also sent him to bless.	Whoever believeth in him
III. G. C. at A.	The angel of the Lord cleaveth the earth.	Whoever believeth in him
IV. P. D. from P.	Go ye into all the world.	Whoever believeth in him
V. F. R. his arm.	Whoever man is brought to the Lord.	Whoever believeth in him
VI. P. P. to the J.	I have sent thee to be a witness.	Whoever believeth in him
VII. P. P. to the G.	Through the grace of our Lord Jesus Christ.	Whoever believeth in him
VIII. The C. at J.	Whoever man is brought to the Lord.	Whoever believeth in him
IX. C. F. L. to G. W.	I will show by my faith by my works.	Whoever believeth in him
X. S. of the T.	From a child thou hast known.	Whoever believeth in him
XI. P. A. to K.	It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.	Whoever believeth in him
XII. P. R.	It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.	Whoever believeth in him

Time.	Place.	Practical Lesson.
A. D. 40.	Lydda.	"It is all a living Savior."
A. D. 40.	Cesarea.	God gives salvation to every true believer.
A. D. 41.	Antioch.	God blesses concentrated effort.
A. D. 44.	Jerusalem.	The Lord answers our prayers in His own way.
A. D. 45.	Antioch.	Christians were from the first a missionary people.
A. D. 46.	Antioch.	Remission of sins is given freely to all who repent.
A. D. 46.	Lystra.	Tribulation is the lot of true witnesses.
A. D. 46.	Jerusalem.	By the Holy Spirit believers can agree.
A. D. 46.	Jerusalem.	Words were false, but cannot give life to a dead faith.
A. D. 46.	Jerusalem.	The tongue may be the great evil of the Gentile blessing.
A. D. 47.	Rome.	Learn Christ as a child; Jesus Christ as a man.
A. D. 48.	Rome.	Lawful things sometimes are sin to us.

GOD BLESS MOTHER.

A little child with flaxen hair
And sunlit eyes, so sweet and fair,
Who kneels, when twilight darkens all,
And from whose loving lips there fall
The accents of this simple hymn,
"God bless, God bless my mother!"
A youth upon life's entrance wide,
Who leaves a gentle mother's side,
Yet keeps, enfolded within his breast,
Her words of warning, still the best,
And whispers, when temptation tried,
"God bless, God bless my mother!"
—Sel. by D. S. Weldy.

A while haired man who goes back
Along life's weary, furrowed track,
And sees one face, an angel's now,
Hears words of light that led aright,
And prays with fervor, still the best,
"God bless, God bless my mother!"
—Sel. by D. S. Weldy.

The mother of Moses did more for the world than the king who built the pyramids. God bless our mothers that they may rear pyramids of character in the lives entrusted to their training.

CORRESPONDENCE.

BERLIN, OHIO, MAY 17, 1897.—Bro. D. D. Miller, of Middlebury, Ind., arrived here on April 13; on account of a heavy rain there was no meeting the first evening, but on the evening of the 14th he preached in the Walnut Creek M. H. He preached nineteen sermons in all in Holmes and Tuscarawas counties—ten in the Walnut Creek M. H., four at Sugar Creek Union M. H., three in Martin's Creek M. H., one in the Charn schoolhouse and one in the Bunker Hill Dunkard M. H.; as a result twenty-two souls became willing to enter the service of the Lord in the Walnut Creek church, and three in the Sugar Creek church, but to God be all the glory. May the good Lord bless the dear brother wherever he goes and crown his work with the salvation of many souls. May God bless us all that we may hold out faithful to the end.
COR.

THE CHICAGO MISSION.—It will be gratifying to the friends of the Chicago Mission to learn that the work there is progressing favorably. Bro. N. Metzler, who was there during the winter, recently visited the mission and reports that everything is in much better condition than when he left. There is good interest in the work and there is a marked improvement both in attendance and order.

HAMLIN, KAN., MAY 31, 1897.—Greeting in the name of the Lord: Bro. J. M. Nunemaker, of Roseland, Neb., arrived here on the 28th of May remaining until the 31st when he left for Hamlin, Kan., to labor with the brethren there. He preached three sermons while he was here. We were very glad for the many kind words and admonitions of the brother. May the Lord richly bless him in his work.
E. L. YODER.

GARDEN CITY, MO., JUNE 1, 1897.—We were very thankful for the feast of refreshing we enjoyed the past week. Our dear brother, Andrew Sherk of Jasper Co., Mo., was again permitted to be with us. He wonderfully pictured out the fall of humanity, the theme of redemption, and many other grand truths. One precious soul became willing to accept Jesus as her Savior. Preparatory and baptismal services were held on Saturday; communion on Sunday May 30th. Our hearts were made to rejoice to see so many partake of the sacred emblems. There were several accessions to the church since our last writing. May God's children be rooted and grounded in the faith and may rich gifts be abundantly bestowed upon the brother who has worked so faithfully as our prayer.
COR.

MCALLISTERSVILLE, Pa., MAY 29th, 1897.—Our congregations in this district were visited by the following named ministers the past two weeks. First, by Elias Nolt and his brother, Abraham from Lancaster county, Pa. Bro. Nolt filled a number of appointments at our different places of worship. Bro. West-emberger and Bro. Reeder arrived here on Saturday May 22nd from Lebanon county and visited here until the next Tuesday. These short visits are like the April showers, refreshing us in the work. May God bless the brethren and give them grace to labor for His cause.
J. K. HOOLEY.

MT. ZION CONG., MORGAN CO., MO., MAY 25th 1897.—We have had a season of refreshing at this place and we trust we are all ready to work with renewed courage. On Friday May 21st, Bro. Andrew Sherk arrived in our midst and remained over Sunday. Services were held Friday, and Saturday evening. On Sunday we had our communion service. Quite a number were present and a goodly number partook of the sacred emblems. Sunday afternoon Bro. Sherk preached in each of our four meeting houses here, and on Friday morning he left for Scottsdale, Pa. This was Bro. Wenger's first visit here, but we hope it will not be his last. God prosper him in his evangelizing work, to the end that many souls may be won for Christ.
Brethren, pray for us.

IDA KAUFFMAN.

FROM JOHNSTOWN, Pa.—On the 10th of May Bro. A. D. Wenger came here and during the evenings following he preached in each of our four meeting houses here, and on Friday morning he left for Scottsdale, Pa. This was Bro. Wenger's first visit here, but we hope it will not be his last. God prosper him in his evangelizing work, to the end that many souls may be won for Christ.
Brethren, pray for us.

COR.

FROM MAHONING CO., OHIO.—The Lord has again granted us a season of refreshing. During conference week ministers, brethren and sisters gathered in from abroad and services were held every evening, sometimes at two places, for sometime. Friday May 21st conference was held which was well attended and everything was harmonious. Saturday afternoon preparatory services were held at North Lima and Leetonia, and the next day, Sunday, communion was held at the Oberholzer church. In the morning two young persons were received into the church by baptism, and especially Bro. C. Z. Yoder who talked to the little folks and sang short songs with them. At 11 P. M. the brethren and sisters gathered together and soon the house was crowded full. The meeting was opened by singing and followed by reading Isaiah 55 by Jas. H. McGowan, who also led in prayer. Bro. C. Z. Yoder then addressed us very earnestly, in English, and Bro. Ben, Gerig in German. After the breaking of bread and partaking of the cup, Bro. D. J. Johns very explicitly explained the doctrine of foot-washing. Nearly 150 members participated in the communion. The evening we also had a meeting. On Monday the ministers left for their respective homes, with the exception of Bro. Kirtz who stayed with us and continued the meetings until Friday evening. During these meetings two precious souls became willing to confess Jesus as their Savior. May God bless the work that was done through His Spirit.
G. W. NORTHE.

VERSAILES, MO., MAY 24th 1897.—As we are always interested in news from other places, we thought perhaps it would be appreciated by others to hear from the Mt. Zion Congregation. Though not many in number we claim the Savior's promise, "Where two or three meet in His name He will be in their midst." Bro. Andrew Sherk of Jasper Co., arrived here May 21st and held four meetings beginning Friday night. Saturday afternoon preparatory service was held, Sunday morning communion services, and at 12:30 in the afternoon another meeting was held. All these meetings were well attended, there being quite a crowd at the Sunday morning service. Most earnestly did our brother set forth the love of Jesus, and many were the admonitions given us to live close to the Master. Oh, may they sink deep in every heart and long be remembered and be the means of bringing us closer to our Savior. Much do we appreciate the visits of traveling ministers and may none pass us by who can make it possibly suit to stop.
S.

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S.

LETORT, LANCASTER CO., Pa.—Our hearts were made to rejoice to see so many partake of the sacred emblems. There were several accessions to the church since our last writing. May God's children be rooted and grounded in the faith and may rich gifts be abundantly bestowed upon the brother who has worked so faithfully as our prayer.
COR.

SUNDAY SCHOOL ITEMS.

GILMORE CITY, POCAHONTAS CO., IOWA, MAY 29th 1897.—Our number here is but small, but, trusting in the promise of God, that where two or three are gathered in His name, He will be in the midst of them, we concluded to organize a Sunday school here, which we did on Sunday May 23rd. Bro. Joseph Zimmerman was elected Sup't., and Bro. Peter Miller, Asst. It is our desire to do good as long as God permits us to live here on earth and we hope He will add His blessing to our efforts. Dear brethren and sisters, remember us in your prayers. We have no preacher here, so we would be glad to have some of the ministering brethren visit us.
H. H.

VERSAILES, MO., MAY 24th 1897.—We organized our Sunday school the 1st of April. The officers chosen were Bro. John Shank, Sup't.; Bro. John R. Driver, Asst.; Sister Anna Mosser, Sec'y and Treasurer. We have an average attendance of about fifty, perhaps a little larger average. It is not a large school but all seem to be in earnest and things work harmoniously. May each member of the school both old and young learn many more of God's eternal truths than they knew in the past. May we feed and grow upon the word which is able to make us wise unto salvation. I pray for us and our Sunday school at Mt. Zion.
S.

WELLMAN, IOWA, MAY 27th 1897.—On April 25th Sunday school was reopened in the upper Deer Creek church, the brethren P. P. and George J. Swartzendruber were chosen Superintendents. May the Lord bless the brethren in the work to which they have been called, that they may conduct the school that it may be pleasing in the sight of God, and may the Lord add His blessings so that the good seed which may be sown in the young and tender hearts, may spring up and bring forth much fruit. To the upbuilding of Christ's cause, and to the honor and glory of God.
P. P. S.

MISSION NOTES.

By LINA ZOOK.

Recently we were cheered and helped by two very helpful visits by our ministering brethren, one by Bro. J. S. Lehman, of Elkhart, who spent one Sunday with us and preached a very acceptable sermon on Sunday evening, besides being with us in the morning service and in our Sunday school.

Last Sunday May 19th Bro. D. J. Miller, of Middlebury, Ind., was here and preached in the morning and evening. We are very glad to be thus remembered by ministers of our own people.

Our meetings have never yet been without a leader, but we still wish that it were possible for some one of our ministers to remain here. Since the weather is now our Sunday school has diminished somewhat. Last Sunday only 165 pupils were here. The school is however more orderly and more interesting than when it was nearer full. An adults class has been started by Dr. Whitmore and an interest is now being manifested by grown people as well as by children. The dispensary is being well patronized. Many people come, and quite a

number of them begin to attend the meetings through the influence of having received help through the dispensary and being there invited to come.

On Tuesday brother and sister C. K. Hartzler of Huntville, Ohio, came and were with us a few days.

The attendance at the meetings is fair. On Sunday morning are our smallest meetings. There are some times only a few dozen who attend. Sunday evening the hall is well filled. Last Sunday evening about eighty were present, while on Tuesday and Thursday evenings from thirty to seventy are usually in attendance. Thus you see the seed of God's word is being sown in quite a large number of hearts in course of a week. The advanced department of the sewing school numbers from thirty to forty five pupils. Here the larger girls under the direction of sisters Ebersole, Deulinger and Mrs. Day sew quilts, garments, pillow cases, etc., and they make very good progress.

The primary or industrial room usually has from thirty to fifty pupils, all small, and here we learn to thread needles, make quilt blocks and a few simple garments, while those who are too small to handle a needle to sew use a large darning needle and wood to make stitches on card board, which, when finished with a scripture text on a card pasted in the center, makes, in their estimation, a very nice thing to hang on mamma's wall.

How we hope and pray that the beatitudes and other scripture verses which the little ones are so eagerly learning, may influence the lives to purity and usefulness, in early life, and a life hid with Christ in God as the years roll on.

Sister Ebersole is going to leave for a visit to her home on Monday next. We shall miss her very much as there is always much to do; still when we think of the enjoyment of a visit with dear ones and a stay in the pure country air amid grass, trees and flowers, we are glad that she can go, and we hope that God may bless her and give her renewed vigor for the work.

Still remember us at the Father's throne, that He may give wisdom and strength for service.

Chicago, Ill.

REPORT

Of Annual Conference for Canada, held at the Mountain M. H., Lincoln Co., Ont., on May 20th and 21st, 1897.

According to previous announcement, conference convened at the above time and place. The attendance of bishops, ministers and deacons was fair, though there were more absences than should be the case on such an occasion.

Bro. D. Bergey was chosen Moderator and Bro. S. S. Herner, Secretary. The deliberations were carried on in a brotherly way, and the following resolutions were adopted.

1. *Resolved*, That we as a conference see no scriptural reason why our bishops cannot perform the marriage ceremony of non-church-members, and would recommend that they do so if their conscience does not condemn them.

2. *Resolved*, That a deacon be ordained in the Twenty Cong., so soon as the congregation is in harmony on the matter.

3. *Resolved*, That Bro. John F. Rittenhouse and one other brother or more

visit all those brethren who are not yet in favor of ordaining a deacon, and show them the duties they owe to the church.

4. *Resolved*, That meeting houses be not taken into the Mennonite Aid Union.

5. *Resolved*, That Article 6 of the Constitution of the Mennonite Aid Union be taken into consideration at the next Annual Meeting of the said Union.

6. *Resolved*, That Bro. Daniel Wismer shall go to Clarence Centre, N. Y., and report to the Evangelizing and Benevolent Board.

7. *Resolved*, That this Conference sanctions the attendance of our bishops and such other delegates as may be appointed to take part in the Preliminary Meeting of the Committee on the General Conference question to be held in Allen Co., Ohio, beginning Thursday November 11th 1897, and that the brethren Noah Stauffer and Moses C. Bowman are chosen and appointed as delegates in case any of the bishops are unable to attend.

8. *Resolved*, That the proceedings of this conference be published in the HERALD OF TRUTH.

THE SECRETARY.

REPORT

Of the Ohio Annual Conference held in Oberholzer's meeting-house, Mahoning Co., Ohio, May 21, 1897.

Bro. J. M. Shenk opened the meeting with remarks, reading Eph. 4, and prayer.

Bro. I. J. Buchwalter had been chosen moderator and John Blosser secretary by the 1896 Conference.

Conference sermon was delivered by J. N. Durr. Text, Eph. 4:11, 12.

There were those in all the history of the church who were chosen by the Lord to proclaim the word of God by precept and example. Since the calling is a heavenly one we can at once see its responsibility. In order to do the most effectual work we must be filled with the Spirit. We get our strength from God. He promises to be with us to the end of time. Teaching that is prompted by the Holy Spirit is fruitful.

A lack of earnestness on the part of the minister is a great hindrance to the work. We should not become over-enthused, but we should be in earnest. A lack of seriousness or too much levity is a detriment to spiritual life. We should not walk about with long faces, but be about our work pleasantly. It is high time that we see that the harvest is truly great and that it is before us, and what have we as a people, done? Could we not all do more?

We should not only be preachers, but teachers of the plain and simple truths of the Bible, teach the whole gospel; not only that part which men want, but that which they need, such as non-resistance, non-swearing of oaths, separation from the world, simplicity of attire, etc., but do not uphold the outward principles as the standard but as symbols only; an outward sign of an inward work. We want to show forth that life-giving power which is to the edifying of the body of Christ.

Union in these great principles of the Bible is what we need. "United we stand, divided we fall." We must be bound together to resist the devil; then he will have no access into our souls to destroy. We want to be united in faith

in the Bible, and in methods of work. Love is the remedy for disunion. There will be no division where love is exercised.

Hymn, "All hail the power of Jesus' name."

Testimonies by Bishops: J. M. Shenk.—It is important that the minister be not only able to teach, but that he has also in possession the principles he teaches.

John Burkholder.—While we are not all chosen bishops, preachers, deacons, etc., we can all let our lights shine. P. Y. Lehman.—Let us guard against levity and foolishness; rather be in a mood of prayer. The question was asked by an unconvinced thresherman not long since, why the professing Christians do not pray more? He said while he was threshing in a certain neighborhood he heard only a very few prayers or giving of thanks at the tables, and no family devotions. Are people too much engaged in jesting and foolishness at such times, so they will be condemned in prayer?

I. J. Buchwalter and Michael Horst also added short testimonies. Testimonies were also given by the following ministers: Peter Basinger, East Lewistown, Ohio. David Martin, Winchester, Ohio. Joseph Zeigler, Zellenople, Pa. Allen Rickert, Columbiana, Ohio. Martin V. Shoup, Mount Eaton, Ohio. Jonas Kreider, Wadsworth, Ohio. Joseph Wenger, New Holland, Pa. David Hilly, West Liberty, Ohio. David Burkholder, Nappanee, Ind. A. D. Wenger, Garden City, Mo. David Lehman, East Lewistown, O. N. O. Blosser, New Stark, Ohio. M. S. Steiner, Cranberry, Ohio. John Blosser, New Stark, Ohio.

Deacons: Bro. Newcomer, Wadsworth, Ohio. S. K. Plank, Orrville, Ohio. Jacob Eymann, North Lima, Ohio. Wm. Shoup, Waynesburg, Ohio. John Hackman, North Lawrence, O. J. L. Yoder, Columbiana, Ohio.

REPORT OF CHURCHES: Winchester, Ohio.—Peace expressed. Communion soon; desire to be visited. Harmony, Pa.—Communion not held; congregation small; should be visited by traveling ministers.

Holmes Co.—Eight accessions; requests for visits. Medina Co.—Open field for work; requests for visits; all at peace; communion June 6th. Groffdale, Pa.—About 60 accessions. West Liberty, Ohio.—Eight accessions; communion held. New Stark, Ohio.—Communion held; five accessions.

Zion Cong., Bluffton, Ohio.—Communion held; five accessions. Nappanee, Ind.—Three or four accessions. Clinton, Ind., Cong.—Sixteen accessions. Mahoning Co. Cong.—One accession; three reclaimed; communion the 23d of May. Fayette Co., Pa.—Three accessions; communion not yet held. Elida, Ohio.—Eight accessions; communion held.

Pleasant View, Martin's and Salem, Wayne Co.—Nineteen accessions, eleven by baptism, eight by letter. Remarks by Moderator.

Ques. 1. Should not the subject of matrimony be frequently explained in our congregations?

Ans. Yes, and ministers should endeavor to clearly set forth the meaning of the injunction "to marry only in the Lord," and the great importance of a trustful, child-like obedience to the same.

Prayer by David Burkholder. Forenoon session closed by singing "Nearer my God to Thee."

Afternoon session was opened by singing hymn No. 331. Minutes of Conference of 1896 were read by the secretary.

Question 2. What means should be used to check and reform the conformity with the world of some of our members, which threatens to rob the church of her power?

Some of the answers were: Let each member be considered a committee of one to keep order. It should be taught as a Bible doctrine, not as a Mennonite custom. Christ taught as one having authority; so should we. Preach an entire sermon on the subject, then let it alone for a time; do not attach it to every sermon. Keep the children in order. What is wrong for parents is wrong for children. Be consistent; do not, after having preached or taught in this line by precept, teach otherwise by example. Do not, after having preached "be not conformed to this world" in dress, show to the world and the brotherhood that you are conformed to the world in obnoxious habits and practices of any kind, or in business, or financial matters, foolish talking and jesting, etc.

Resolved, That the great evil of worldly conformity should be occasionally set forth in a kind and intelligent way by the ministers of the gospel, and that parents should instruct their children, and the entire laity should aid in the endeavor to bring about such a deep work of grace in every member that all worldly-mindedness and worldly conformity would disappear.

Ques. 3. If a brother becomes involved to an amount above what he is able to pay, is it proper for him, in an assignment, to appropriate for his own use the property the law allows him, or should he give up his property to satisfy his creditors?

Ans. The duty of every Christian should be to pay his just debts as far as possible according to the teaching of Christ. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7: 12.

Ques. 4. What should be done with ministers who become officious by taking upon themselves the office of bishop?

Ans. In order to promote the peace and prosperity of the church it is necessary that ministers, as well as the laity, remain in their proper positions. If they fail to do so they should be kindly admonished; if they will not hear they should be regarded as transgressors. 1 Cor. 7: 20.

Ques. 5. Does this Conference favor authorizing some minister to take charge of the Blanchard church, Putnam county, Ohio?

Resolved, That J. R. Horning take charge of the Blanchard congregation for one year.

The Gar Creek and Ft. Wayne congregations were assigned to Brother John Blosser.

Resolved, That John Blosser and David Garber act as state evangelists for the following year.

Ques. 6. What is the feeling of this Conference in regard to the compiling of a music book (we suppose a hymn and tune book is meant—Ed.) suitable for use in our churches and Sunday school services?

Ans. We favor the compiling of such a work.

Ques. 7. Do we favor the choosing of a choir to do our singing during church services?

Ans. No.

Ques. 8. What care should be taken by our brethren in choosing music for their singing schools?

Ans. They should sing psalms, hymns and spiritual songs.

Resolved, That this Conference approves of the ordaining of a minister in Tuscarawas county, provided the brethren who have charge of that place or work favor such ordination.

Bro. J. N. Durr presented the general conference question, and a resolution was passed that the bishops appoint a committee of five to represent the Ohio Conference at the meeting.

Resolved, That an expression of thanks be tendered to the brethren and sisters of this place for their kindness and hospitality shown to us while in their midst.

L. J. Buchwalter was chosen moderator for the 1898 conference.

The next conference is to be held in Martin's meeting-house, Wayne county, Ohio, on the third Thursday and Friday of May, 1898. Ministers and workers to meet Thursday forenoon. Conference proper to begin Thursday afternoon at one o'clock.

Closing address by the moderator. Prayer by David Hilly. Closing hymn, No. 325.

JOHN BLOSSER, Sec'y.
M. S. STEINER, Assist.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD

FOR THE MONTH OF MAY, 1897.

RECEIPTS.

Evangelizing.
Miller, Nancy \$ 1.00
Miller, D. D. returned from his trip to Ohio, 2.00
A Sister, Letterkenny, Pa., 50
On Note, 20.00
Total \$23.50

Chicago Mission.

A Sister, West Liberty, O. \$ 3.00
Schertz, E. J. 50
Wenger, D. S. 35
Shank, Emma 1.50
Hess, Benj. H. 50
Zions S. S., Allen Co., Ohio, 1.81
A Brother and Sister, Ind., 50
Friends, Lancaster Co., Pa., 8.00
Eliza Betzner's S. S. Class, 70
Friends, Elkhardt, 5.85
Total \$22.71

Orphans' Home.

Coopider, Florence and Stella Hartman, Elias 2.00

Foreign Missions.

A Sister, West Liberty, Ohio, \$2.00

Church Building Fund.

Cullom Cong., Ill. for Harper Co., Kansas, \$20.00

SUMMARY.

Evangelizing, \$203.50
Chicago Mission, 22.71
Orphans' Home, 2.75
Foreign Missions, 2.00
Church Building Fund, 20.00
Total \$250.96

DISBURSEMENTS.

Evangelizing.
Postage, \$ 5.00
Miller, D. D., Ill., 10.00
Metzler, Noah to Iowa, 15.00
Loucks, Jos. R. for workers in his district, 30.00
Burkhardt, D. for workers in his district, 20.00
Yoder, S. to Branch Co., Mich., 1.30
Total \$81.30

Chicago Mission.

Rent, \$28.00
Living, 20.00
Ice Box, 4.75
Wall Paper and Hanging, 3.00
Express, 1.10
Tracts, 4.00
Varnish, 25
Gasoline, 1.00
Window Pane, 70
Stamps, 50
Car Fare, 20
S. S. Supplies, 25
Brooms, 30
Sundries, 58
Total \$71.51

Armenian Sufferers.

Brown Bros. & Co., \$70.88

Armenian Orphans.

Brown Bros. & Co., 15.50

Church Building.

Wenger, J. G., Harper, Kans., \$20.75

SUMMARY.

Evangelizing, \$81.30
Chicago Mission, 71.51
Armenia, 86.38
Church Building, 20.75
Total \$259.94

Gratefully acknowledged.

A. B. KOEHL,
G. L. BENDER,
G. K. HESTER.

Some time ago we had an item in our list of disbursements for evangelizing, namely, one note \$450.00. There were some inquiries as to what we meant. During the winter months we received considerable money and put \$450.00 on interest, which accounts for the item. During May we received only \$35.00 for evangelizing, so we had to call in \$200.00 to meet expenses. We are not complaining because we received so little during May, for our people were doing nobly in aiding the starving people in India.

IN THE SHADOW OF HIS WINGS.

One of the most touching words our Savior spoke was when, weeping over Jerusalem, He said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The expression calls up pictures of helplessness, sympathy, affection, solicitude, love. How sore are we as the little brood when the hen has gathered her chickens under her wings! How free from all concern and fear! And thus the Lord would make us safe in His presence, and under His protection, if we would but confide in Him.

The hen may gather her chickens under her wings, and may perish with them. She may be unable to protect them, however willing she may be to give her life for her helpless brood; but there is no weakness, no helplessness in Him. The powers and resources of the universe are at His command. Under the shadow of His wings, what can disturb our repose? Who can harm us when the great and mighty God is our refuge and our trust?

We who have tasted that the Lord is gracious, and have known something of the love "which passeth knowledge," may bid adieu to fears and doubts and uncertainties and anxieties, under the shadow of His wings. We know He has the will to help us, and we know He has the power; we know that whatever man may say or do, He is able to do for us "exceedingly abundantly above all that we ask or think." He can protect us from every foe; He can deliver us from every danger; He can shelter us from every storm; He can hide us from every assault. No weapon formed against us shall prosper while He protects and defends; no power of man or devil can shake our sure repose or drive us from our refuge in the Lord who is our rock.

"Jesus protect; my fears are gone!
What can the Rock of Ages move?
Safe in Thy arms I lay me down,
Thy everlasting arms of love."
"While Thou art intimately nigh,
Who, who shall violate my rest?
Hail, earth, and hail I now defy,
I lean upon my Savior's breast."
"I rest beneath the Almighty's shade;
My griefs expire, my troubles cease;
Thou Lord, on whom my soul is stayed,
Will keep me still in perfect peace."
The Christian.

CHARITY OF THOUGHT.

You know how often it is difficult to be wisely charitable—to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that, therefore, it is written, not "blessed is he that feedeth the poor" but "blessed is he that considereth the poor." And you know that a little thought and a little kindness are often worth more than a great deal of money. Now this charity of thought is not merely to be exercised towards the poor; it is to be exercised towards all men. There is assuredly no action of our social life, however important, which by kindly thought may not be made to have a beneficial influence upon others, and it is impossible to spend the smallest sum of money, for any not absolutely necessary purpose, without a grave responsibility attaching to the manner of spending it. The object we ourselves covet may indeed be desirable and harmless, so far as we are concerned, but the providing us with it may, perhaps, be a prejudicial occupation to someone else. And then it becomes instantly a moral question whether we are to induce ourselves or not. Whatever we wish to buy, we ought first to consider not only if the thing be fit for us, but if the manufacture of it be a wholesome and a happy one, and if, on the whole, the sum we are going to spend will do as much good spent in this way as it can if spent in any other way. It may be said that we have not time to consider all this before we make a purchase. But no time could be spent in a more important duty, and God never imposes a duty without giving the time to do it.

REWARD OF OBEDIENCE.

BY ANNA AUFENREITH.

In Matt. 5: 41 we are admonished to love our enemies. Prov. 24: 21, 22 reads, "If thine enemy be hungry give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt reap coals of fire upon his head, and the Lord shall reward thee." We are also told that if we even give but a cup of cold water in the name of Jesus we shall not lose our reward. A cup of cold water can be given in many ways—a smile, or a kind word is often more refreshing to a heavy-laden pilgrim journeying heavenward or to a sin-sick soul than a cup of cold water to a thirsty person. Think of Daniel being cast into the lions' den because he refused to bow to the image. Daniel well knew the commandment, and yet he refused to bow to the image, and as a reward of his obedience the Lord stopped the mouths of the lions, and Daniel was taken out of the den unharmed.

God is the same God yesterday, to-day and forever. "Heaven and earth shall pass away, but my word shall not pass away." We may not be cast into a den of lions as was Daniel, but if we put our trust in Jesus He will see us safely through every fiery trial of life. Think of what Paul endured, and still at the close of his mission he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also who love his appearing."

Paul was obedient, and a crown of righteousness was his reward. Can it be that a crown of righteousness is laid up for poor weak sinful me? Yes, that crown is for me, and for you, and for all who will take the water of life freely. All, not one excluded, if they will receive the gift of God, His dear Son Jesus. Think of what Jesus suffered for us: the crown of thorns, His death on the cruel cross. He became obedient unto death that we through Him might live. "I am not come to call the righteous, but sinners to repentance." If we labor on not in our own strength, but in the strength of our Lord, spend much time in earnest prayer and make a full consecration, there will be a crown of righteousness for us as there was for Paul. Jesus has promised to be with us always and He will keep His promises: all we have to do is to take Him at His word, for His promises never fail.

PRIMARY WORK.

ESSAY BY LIZZIE BRENNAN.

The primary work in Sunday school is of great importance, therefore it is necessary to have proper methods. If proper officers according to the work given us by our "Baptist" for this purpose. Therefore let us be in subjection to Him who is Lord over all; for He has said He will never leave nor forsake us. We should be ready, when He directs, to say, "Here am I, send me." Every one of us should be ready to go, to then let us work together as one body in Christ.

The pupils and teachers must not conceive the idea that the superintendent alone can make the primary work interesting. It requires every effort that

can be put forth by all the members of the school. Parents can be a great help to make the primary work interesting by encouraging and helping their children to prepare their lessons at home. Most children can be interested by seeing a picture about the lesson, and if we can get them interested so that they want to know about it, it is hoped that the parents will take the time to read the lesson stories to them and see that they understand them fully. We feel sure that by doing this the parents will teach their children beautiful lessons that will amply repay them for the time so employed.

Let us take the children to the Lord in prayer and ask Him for the guidance of His Holy Spirit that we may teach these young precious souls the right way. Teachers are largely responsible to God for the welfare of the souls of the pupils under their charge. If we love the children we will try and make it as interesting for them as we can.

How can we be successful in anything we are not interested in? To make primary work interesting we must come with well prepared lessons, be punctual, sociable, always kind whether in or out of school. Children will notice all these things.

When children are properly cared for they promote life interest. So let us try by the help of God to do all we can for the little lambs.

Harper, Kansas.

MR. MOODY ON SIN AND REPENTANCE.

"Talk about adulterers going into heaven, reeking with sin!" he exclaimed during a meeting at New York. "Away with such heresies! I wish we could get back to the old religion—to the A, B, C, of religion. If a man will not repent, how can God forgive him?"

"Repentance is not fear. A man can't be scared into repentance. I was criticized because I didn't do more work on the steamship Spree, in the storm. It was the worst place I ever saw to work. Everybody was scared. Every one I spoke to about his sins would say: 'Oh, do you think the vessel will sink?' Fright isn't repentance. I supposed that right after the great Chicago fire was a good time for work, but it wasn't. There were fewer conversions that year than any of my experience."

"Feeling bad is not repentance. Every prisoner in the Tombs feels bad, but it is because he has been caught. Feeling bad is not repentance. Remorse is not repentance. That is the Judas felt, not repentance. Doing penance is not repentance. We must have contrition as well as conviction. There is no such thing as repentance, you give up sin. Without repentance you cannot be saved. Do you believe that? You say you know it? And how do you know it? Because you have tasted a little bit of hell down here on earth."

"Repentance is an after thought. Repentance is to change your mind, to change your course, to give up sin, to right about face and march the other way. You never saw a road without two ends, did you? My boy caught me up on that proposition once, and said a race course hadn't two ends. But that's a race course. Repentance is to turn around on the spot, to turn your back on sin and travel the other way. If I want to go to Philadelphia and get on the train

for Albany, and my friend convinces me that I am on the wrong train, I don't feel badly about it and stay aboard the train, but I grab my grip-sack and get off and start the other way. That is repentance. It is a mistake to think you can do all your repenting for sin at once. I find that I have to repent for something every day."

TROUBLES THAT DO NOT CURE.

Most people have troubles. Some of them may be great. Others may be slight. It is almost universally true, however, that the heaviest burdens that are borne are those of anxiety, solicitude, and apprehension. There is the fear of possible evil that is about to befall, but that oftentimes does not; of loss that is about to be suffered, but that often does not occur. If we were willing to leave the future in God's hands as we are to leave the past, and if we are ready to live simply in the present, accepting His grace and help for each passing moment, our lives would be happy, as they would certainly be more efficient. It has been said that most people suffer their troubles three times—in apprehension, in actuality, and in memory. The worst of it is that a very great part of this is positively unnecessary, owing to the fact that many of the troubles that are dreaded never come. Very few possibilities are probabilities, and exceedingly few of the probabilities become certainties. The one who builds air castles, who dreams instead of working, and who catches the chickens before they are hatched, is, at the best, engaged in fruitless occupations, and is sure to have disappointment in the end. But even this disappointment, after the fair and pleasing dreams, is not so severe on one's vitality as is the habit of worrying over possible ills that threaten.

The Lord Jesus came Christ warm and comforted us against this worse than idle habit of worrying about the future. We are not to be anxious as to the morrow. To-morrow will take care of itself. Sufficient to each day is the evil thereof. God will see His children through each day as it comes, but He does not promise grace to help before the trouble comes. Let it alone. Leave the future in God's hands.

THE CHANGED HEART.

A changed heart will have a change of company. If it is to be had, there is something in the nature that disposes all men to delight in that company which is most suitable to their disposition. When converting grace hath changed men, their minds are much more changed too in regard to the company they seek. Oh, how sad and unsavory, then, it is to sit or walk in the company of those who never have a word of God, or that may help them in the matters that their hearts are set upon! Their merry talk and fine discourse is to him but as the crackling of thorns under a foot. He who troubles him and move him to compassionate such empty souls that have no God, no Christ, no heaven to talk of, but mere unprofitable trifles; but the company of those are sweet to him that will discourse about the matters of his salvation; that tell him how he may get on his way, and open to him the mysteries of the Gospel, and speak to him of the riches of God's love in Christ, or tell

him of the dangers that are yet before him, or the duties that he must perform. These matters are now saved to him, for these he knows do indeed concern him and are worth the talking of. When a man is in a strange country, a thousand miles off, it does him good to meet with his countrymen, and to talk with them about his friends and family, and his estate, and inheritance, and home to which he must return. One hour of this discourse is sweeter to him than a hundred with the strangers of the country about matters that are bitter to him. So it is here. A Christian that knoweth he is a stranger in this world, and that his God, his salvation, his home, his inheritance, are all in the world to come, had rather far discourse with a heavenly-minded man about his Father, and everlasting works and blessedness, than with worldly men about the world.—*Sol. by Jarius S. Hallman, New Dundee, Ont.*

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DEATHS.

YODER.—April 28, 1897, near Allen, Pa., Daniel P. Yoder, aged 76 years, 3 months and 16 days. Bro. Yoder served in the church as deacon many years. He was kind hearted and upright.

PEACHEY.—May 15, 1897, in Mendon, Pa., Millin Co., Pa., John Peachey, aged 68 years, 1 month and 5 days. Bro. Peachey was a minister many years.

POTTER.—Martha, wife of Alonzo Potter, of near Springs, Okla., died May 20th, 1897, aged 62 years and 3 months. Sister Martha was fully resigned to the will of the Lord. She leaves a sorrowing husband and four sons and one daughter to mourn, but not as those who have no hope. Amos Mumaw and the sad meeting house by A. P. Eaton from Rev. 14:13, and S. Hetrick from 2 Tim. 4:6-8.

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MEGARY.—Near Forest Grove, Elkhart Co., Ind., of consumption, Catharine Scott, wife of George Megary, aged 40 years and 18 days. She was buried in Elkhart Co., Ohio, May 9th, 1897, was married to George Megary in 1874. To this union were born four children, one of whom preceded her in the spirit world. She died rejoicing in her Savior. Funeral Sunday, May 30th, at Forest Grove, Ind., by S. Hartzler from 1 Thess. 4:13, 14.

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YODER.—On the 25th of March, 1897, Consensus, Yoder, Somerset, Pa., the wife of Isaac Yoder, aged 70 years and 9 months. The following lines were selected by her son, Levi H. Hanch, and her daughter Barbara. Dearest mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us, He can all our sorrows heal.

Yonder in the graveyard gently, Rests the form we loved so well; But we look to heaven and glory; Where there alone we dwell. Mother, thou hast left us lonely, In this world alone to roam; We may truly ask the question, What is home since thou art gone? For a year thy strength was waning, Till in March the thirteenth day; Further, that she lived in matrimony 43 years, 5 months and 17 days.

YODER.—April 28, 1897, near Allen, Pa., Daniel P. Yoder, aged 76 years, 3 months and 16 days. Bro. Yoder served in the church as deacon many years. He was kind hearted and upright.

PEACHEY.—May 15, 1897, in Mendon, Pa., Millin Co., Pa., John Peachey, aged 68 years, 1 month and 5 days. Bro. Peachey was a minister many years.

POTTER.—Martha, wife of Alonzo Potter, of near Springs, Okla., died May 20th, 1897, aged 62 years and 3 months. Sister Martha was fully resigned to the will of the Lord. She leaves a sorrowing husband and four sons and one daughter to mourn, but not as those who have no hope. Amos Mumaw and the sad meeting house by A. P. Eaton from Rev. 14:13, and S. Hetrick from 2 Tim. 4:6-8.

OKER.—On May 4th, 1897, near Springs, Okla., of the infirmities of old age and dropsy, Letitia J. Orr, aged 72 years, 10 months and 19 days. She was buried on May 4th, 1897, was married to John Orr, and was the mother of 11 children. She leaves four children and five brothers to mourn her death. Funeral services were conducted by Amos Mumaw and Blocher June 18th, 1897, and the same year they moved to Elkhart Co., Ind. She was ordained member of the Menonite church about thirty years. She leaves four children and five brothers to mourn her death. Funeral services were conducted by Amos Mumaw and John F. Funk, Text, Prov. 16:32. The funeral was largely attended. May God comfort the sorrowing children and friends.

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Yonder in the graveyard gently, Rests the form we loved so well; But we look to heaven and glory; Where there alone we dwell. Mother, thou hast left us lonely, In this world alone to roam; We may truly ask the question, What is home since thou art gone? For a year thy

should avail themselves of this opportunity and confidently apply to me. The best physicians wear them and prescribe them for: Gout, Rheumatism, Nervousness, Asthma.

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Semi-Monthly.

ELKHART, IND., JULY 1, 1897.

VOL. XXXIV. No. 13.

ABRAM B. KOLB, EDITOR.

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EDITORIAL NOTES.

The Lord's way to provide for our necessities is the best way.

Advertising other people's faults is one kind of advertising that does not pay.

Bro. J. F. Funk spent Sunday, June 20th, with the congregation at Caledonia, Kent Co., Mich.

Intoxicating drinks have caused and are causing internal, external, and eternal wounds.

While the apostles were turning the "world upside down," they were, in reality, turning it right side up.

The "everlasting arms" are within the reach of every soul that is ready to trust in the protection they offer.

That man who does not steal merely because he fears to break the laws of the land, is guilty of theft in the sight of God.

As natural light will reveal filth that could not otherwise be perceived, so the light of God's word will reveal moral defilement that could not otherwise be discovered.

The longer the love of perishable riches and worldly pleasures, like wild ivy, grows around the hinges on the door of the sinner's heart, the harder it will be for him to open the door when Christ knocks and waits for admission.

A new congregation has been organized at Milan Valley, Okla. Terr., about 25 miles south of German Springs. They will meet for worship every Sunday, and also hold Sunday school.

Bro. D. Z. Yoder, of Opal, Va., formerly of Wayne Co., Ohio, has decided to move to the vicinity of Williamsburg in southeastern Virginia. We understand that Bro. Jacob Hahn of Caledonia, Mich., also thinks of making that his future home.

The editor spent a very pleasant time recently in Waterloo Co., Ont., returning to Elkhart on the 11th of June greatly refreshed. We also had the privilege of attending the Whitman school conference at Berlin on Whitman day, the proceedings of which will appear in another issue.

The new meeting house at the "Twenty," near Jordan, Ont., was formally opened for public worship on the 13th of June. The brethren J. K. Brubaker of Rohrerstown, Pa., and J. S. Coffman of Elkhart, Ind., were present and took part in the services. The attendance was large. Bro. Brubaker remained to hold meetings in the new house. May many souls be won for Jesus.

On the 13th of June votes were taken at the Cressman M. H., Breslau, Ont., for two ministers to be ordained from the congregations in the Waterloo District. Eleven brethren were placed before the church. On the 17th a meeting was held in the morning for the special instruction of the candidates, and in the afternoon the lots were cast, falling upon the brethren Jacob Woolner and Eli S. Hallman. May they look to God for wisdom in the solemn responsibility devolving upon them.

Minister and Deacon Ordained.—On Sunday June 6th, votes were taken in the Reiff church, Maryland, for a minister and a deacon. There were five candidates for minister and nine for deacon. The lot was cast on the 7th and the lot fell, for minister, on Bro. Christian R. Strite of Cearfoss, Md., and for deacon on Daniel L. Horst, Maugansville, Md. Bro. Michael Horst officiated, assisted by Bish. Benj. Zimmerman, of Cumberland Co., Pa., and Philip Parret, of Franklin Co., Pa., and

Pre. Michael E. Horst, of Newton, Kansas. May the Lord bless these brethren in the work and make them active laborers in His vineyard.

In the course of the last few years many letters addressed to us, and containing money, failed to reach us, and the consequence has always been a loss to some one. The facts are that experienced mail clerks can very readily detect a letter containing money, and if such an one gets into the hands of a dishonest mail clerk, it often never reaches its destination. We have borne a great many of these losses, but must impress upon the minds of our many patrons that we cannot possibly afford to continue doing so. When sending money, never do so by simply enclosing it in an envelope with your letter, but have it registered, or buy a Postoffice Money Order, Express Money Order, or a Bank Draft. These ways are safe, but if sent otherwise, please remember that

if it is lost, the sender must bear the loss in every case.

We are informed on very reliable authority that Bro. A. D. Wenger, formerly of Greenmount, Va., and later of Missouri and Oskaloosa, Iowa, intends, on the first of July, to take unto himself a partner for life, sister Mary N. Hoesetter of Millersville, Pa., being the bride. The happy event is to take place on the first of July. On the same day, the Lord willing, they expect to leave on an excursion for San Francisco, Cal., from whence they will go under the auspices of the Evangelizing Board to visit our congregations in Oregon. Their correspondents will address them at Eugene, Oregon, in care of J. D. Misher till July 27; after that to their future residence at Millersville, Pa., from where their mail will be forwarded. They intend, on their return eastward in August, to visit a number of congregations in the West. Their many friends will join the HERALD in warmest congratulations, and best wishes to our worthy brother and sister in their new relation.

At a recent session of the Methodist Conference, in Toronto, Canada, the subject of individual communion cups was introduced and favored, on sanitary grounds. The Rev. Dr. Potts stated that he himself, in presenting the com-

munion cup, had dreaded offering it to a second person after he had noticed "the moustache which had previously been immersed into it." On those who have cleansed themselves "from all filthiness of the flesh and spirit,"—and those only are fit subjects to partake of that emblem of purity and innocence—there will not be found anything that will give offence or even nausea to their brethren, nor is there danger then of transmitting disease in the one cup system. If under proper conditions there would be such grave dangers, our Savior would never have intimated the one cup system. But because men have forsaken the teachings of Christ and His apostles, in the matter of observing the communion, they find it necessary to change the Savior's method also in order to escape the dangers to which their first disobedience exposes them. This holds good, not only in the matter of communion services, but in the entire code of Christian ethics.

Riding through the country on our way home from our visit to Canada, with hill and dale smiling with plenty and the people looking happily forward to a bountiful harvest, the mind turned again and again to our dear brother Lambert who also was traveling, but over a country where the sun sheds its torrid rays upon the earth making life almost intolerable during the day, a country where want, woe, despair, disease, starvation and death meets the eye at every turn, and our heart was lifted in silent prayer to God that he who had sacrificed so much for the sake of starving humanity might be kept safe from the dangers which so thickly surrounded him and that he might with a divinely directed hand render relief where it would do most good. Let the united prayer of the church ascend in that brother's behalf. Let us not think that because we have given something for India's starving poor, we have done our duty and need not concern ourselves about it any further. Let us pray daily that the contributions may be wisely disbursed, that God may be glorified in the giving of these alms and if it please God our brother may be spared and be brought home safely. His task is not a light one, as his letter in another column will plainly show, and he who ventures to assert that the work was undertaken in a light manner

or for the sake of personal aggrandizement is doing our brother a grave injustice. Let us earnestly pray for him; his work is just begun and is full of dangers.

The correspondence by "A. D." from Howard, Pa., is a sad one, and all the more sad because the reader cannot help reflecting "what might have been," had proper efforts been made. There are perhaps those in every congregation who, if the prosperity of the church were depending upon their methods or want of method, or upon their efforts, both in church and home, would wind up the affairs of that congregation with their demise. When such an element obtains a majority in a congregation or more especially when a congregation is composed almost entirely of such an element, the dying process is all the surer and quicker. When the large majority of the members, in the presence of their children, have ten words of censure to one good word for the church or the members, or when they oppose any and every special effort for the ingathering of souls or the instruction of the young people, in Sunday school or by other means, and at the same time neglect to give adequate religious instruction at home, or when they take a number of other papers, religious, secular and fashionable, in preference to their church paper, then we say that there is a principle at work in that congregation or home, as the case may be, that is bound to pull down the church. No church can long exist on this starvation, slow-killing, dying out principle. There is imperfection in the church, but simple fault-finding year in and out will never bring the church nearer perfection. It always works the other way, and besides that it is just as fatal to the future life of church as the entrance of worldliness in the church is. The latter imperils the spiritual life of the church while the former attacks and undermines the very existence of the church itself, by freezing out, choking off or deactivating every effort and closing every avenue that leads to spiritual and numerical growth in the church. The correspondent speaks plainly, but truly and warningly. Will it be heeded? Not perhaps by those where it is most needed, because they will never read the warning because they do not read the HERALD. Yet we hope that those who read it will look about them and hestir themselves, especially if the example given has any hearing on their condition, or gives them any hint as to possible or probable results of certain courses and methods of church work.

For the Herald of Truth,
POWER OF PRAYER.

BY D. KAUFFMAN.

"If ye abide in me, and my words abide in you, ye shall ask what ye

will, and it shall be done unto you."—John 15:7.

In considering and studying prayer, we find it is an important subject. First, we know that God has all power and is the creator and giver of all things and is abundantly gracious. And it is only in answer to faithful prayer that God bestows His blessings on His people. Why have so many professing Christians not the power with God? If the prayers of all the professing class of people were to be gathered into one volume it would make a larger book than the Bible.

We read in the Scriptures "Seek and ye shall find, ask and it shall be given," and again, "and whatsoever ye shall ask in my name, that will I do." Why do we not all experience the power of God in answer to prayer? Much praying is done these days (if it may be called praying), and many prayers are not answered. What! Doth God lie in His word? Verily no; the fault is on our part. Notice the text, "If ye abide in me." The Savior wants us to abide in Him, and we must have Him within us, and when Christ liveth in us, then we are the sons of God and joint heirs with Christ Jesus. Then, and not before, have we the power of God within us. Then we may ask whatsoever we will and it shall be done unto us.

Many pray like the Pharisee prayed in the temple. There is a good deal of public praying that doesn't mean anything in heaven or on earth. Well does the prophet say, "This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me." We must mix faith with prayer, one without the other availeth nothing. Christ always answered the faithful prayer when here upon earth; sometimes not in an instant, so as to strengthen their faith. Our faith may be strengthened by noticing very closely how God answers our prayers.

God very often uses us to answer our own prayers. An illustration: A father with his family bowed around the family altar, plead God's mercy on his poor neighbors that He would give them food and raiment, etc. When he had finished his prayer, a little bright eyed lad of six years said, "Papa, if I had a barn full of wheat and corn like you have, I could answer that prayer myself."

Let us notice how God wants us to be led by His spirit. Very often God withholds a blessing because we are not worthy to receive it, because we would not be thankful for it, and often because we do not realize it is from God. Oh that we would be more faithful and more prayerful, then God could use us as vessels of honor.

Prayer is a prevailing power against Satan. When Satan comes with a temptation, turn to Jesus in faithful prayer, and Satan will flee from us. Prayer can melt the hard stony heart of the infidel. It was by faith that the walls of Jericho fell. And by faith did the children of Israel go into the land of Canaan.

It is only by faith that we can enjoy our eternal reward. Faith is the power of prayer whereby we are saved and kept saved. Let us pray that our prayers may be more effectual, for Christ said, "The effectual, fervent prayer of the righteous availeth much." West Liberty, Ohio.

For the Herald of Truth,
EXPLANATION.

BY E. J. BERKEY.

In the June 1st No. of the HERALD, our article on "Is Immersion Scriptural" seems to have been too strong for some. At least we have received letters from several since then. The persons are unknown to us, and the faith they hold on baptism is also unknown to us. But they take a different view from us, and have asked several questions, and for "more light on the subject," and for that reason comes this article.

We wish to state right here that we do not wish to offend any one, nor should it be taken as an offence by any one if we do not just see alike. However we intend to stand in the same position as we did in the other article. Now if we have biased minds regarding any Bible subject let us be open to learning and reason together.

To get everything plainly before the mind let every one read the article of June 1st very carefully referring to every scripture before examining this one, and then it will not be necessary to repeat any of it. We had stated that rising up "out of" the water was translated in Greek as "from" the water. One letter said "please consult Webster, and see what he says about 'from'." He gives us as much reason to believe he was as not. Very well. If he leaves it neutral, and gives us as much reason to believe He was not under the water as to say He was, and so we must infer by other scriptures bearing upon this as to what term to give "from" the water. However saying "from the water" would naturally imply to the reason that it was not under. This is but a small point in connection to refute all other scriptures against points in favor in the article before written, as other scriptures given in connection with the subject would make it impossible to mean under the water. For instance, in Joshua 3:8, the priests were commanded to "stand still in Jordan;" and in 3:17 the priests "stood firm on dry ground in the midst of Jordan," and in 4:17 Joshua commanded the priests "come ye up out of Jordan," and verse 18 the priests were "come up out of the midst of Jordan." Now that is the same expression as "out of" or "from" in Matt. 3:16 and Mark 1:10. The priests were types of Christ and hence performed the similar manner in "coming up out of" the river as Christ, which gives us the authority to say that "from" did not mean "under."

We have shown in the other article that emersion was practiced while immersion was advocated and that immersion was not practiced, and also that Christ had to have a ROUBED baptism as a consecrating act in order to fulfill the law (Numbers 4:1-3, 35, 39, 47 in connection with Lev. 8:1, 10, 15, and Ps. 133:1, 2) which is in itself conclusive evidence to a seeker of truth.

One letter stated that we "are trying to convince the people by omitting the one half of Webster and denying the whole gospel," in connection with what we said that "let us know that pouring is a right mode and the fact is that immersion is no mode at all according to Bible and Webster."

We did make a strong statement that "immersion is no mode," because we have heard so very often from the pulpits of immersion advocates that "pouring and sprinkling are no baptisms," which caused us to make the statement,

for we verily do believe that immersion is not scriptural. However, we did not say that pouring is "the" or "only" mode as others claim of immersion. Please read the article just as it reads, and not as you wish it would read for condemnation.

And as to "denying the whole gospel" will you please read all the passages referred to and if you find no gospel we do not understand the term of the word "gospel" and ask for explanation and also scripture on the subject that is "gospel." If you will read carefully both article and gospel as referred to you will find more gospel than anything else. In fact nothing but gospel and Webster were used except a few illustrations (trifling arguments) made by a minister trying to establish immersion by "Horse drinking from bucket in river," etc., to which we made reply. Such arguments are very frequently made by immersionists in favor of "natural reasoning on the subject" which are neither scientific nor reasonable, and you may judge whether they are using the gospel or "denying the whole gospel."

In the gospel in 1 John 5:8, 9, we read that "three bear witness on earth, the Spirit, and the water, and the blood, and these three agree in one." In 2 Cor. 13:1 it says, "by two or three witnesses shall every word be established." "Agree" in what? In mode of purification from sin both in former and present dispensations. If we can show either the "blood" or the "Spirit" was applied by divine appointment, the water must be applied in the same way for these three "agree in one."

Of course we can use the Old Testament scriptures for that is our school master. If Christ or we had not the law how could He or we know that He fulfilled the law as we know He "came to fulfill." In Ex. 12:6-8, 21, 23, 24 where the blood was used to "strike on the two side posts and on the upper door post of the houses," Ex. 24:8 "Moses took the blood and sprinkled it on the people;" Heb. 12:24 "the blood of sprinkling that speaketh better things;" 1 Peter 1:2 "obedience and sprinkling of the blood of Jesus Christ" and Rev. 1:5 "Jesus—faithful witness—that washed us from our sins in his own blood" are all made by application to subject and not dipped or immersed.

Now for the "Witness" of the Spirit. Prov. 1:23, "I will pour out my Spirit unto you." Isa. 32:15 "Spirit be poured upon us from on high." Isa. 44:3 "I will pour my Spirit upon thy seed." Ezek. 39:29, "I have poured out my Spirit upon the house of Israel, saith the Lord." Joel 2:28, 29, "I will pour out my Spirit upon all flesh, etc." Zech. 12:10, "I will pour upon the house of David . . . the spirit of grace, etc." Job 36:26-28, "God is great . . . He maketh small the drops of water; they pour down rain; He scattereth the spirit of His Word, and He will pour out His Spirit upon the spirit of grace, etc." He maketh small the drops of water; they pour down rain; He scattereth the spirit of His Word, and He will pour out His Spirit upon the spirit of grace, etc.

One letter stated that we "are trying to convince the people by omitting the one half of Webster and denying the whole gospel," in connection with what we said that "let us know that pouring is a right mode and the fact is that immersion is no mode at all according to Bible and Webster."

We did make a strong statement that "immersion is no mode," because we have heard so very often from the pulpits of immersion advocates that "pouring and sprinkling are no baptisms," which caused us to make the statement,

July 1,

In Greek baptism has eleven different meanings and so we cannot say it means just this or that and nothing else, but must give it the meaning in scripture that connected passages place upon it. Baptize in Greek means: tinge, dye, stain, color, plunge, anasar, wet, wash, dip, sprinkle, pour. This definition is given by the seventy Jewish Rabbis who translated the Old Testament out of Hebrew into Greek for the Alexandrian library in the year 284 B. C., known now as the Septuagint. How do we know what meaning to give to the word now? By connecting it with passages such as already quoted; as pouring the Spirit and hence the mode of baptism on scientific ground.

But how about Romans 6? Yes, that is their strong hold. That is purely a baptism of suffering, and if it is made a baptism of water it is certainly not immersion! He died by crucifixion. The blood and water oozed out of His side and trickled down to the ground, so that He exclaimed: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." No immersion during the whole of His sufferings.

We are planted by baptism in the likeness of His death (Rom. 6:5). The beloved brethren at home, Greetings. This pleasant morning at seven o'clock, probably while you are still sleeping, I am writing these lines to you. In this land of immense famine, plague, small-pox, cholera, and all manner of diseases, the Lord has graciously kept me thus far.

I shall endeavor to give you some information regarding the famine, but I

John's baptism was not Christian. Acts 19:1-6, the three thousand at Pentecost may have been John's disciples, but when they heard Peter, "they were baptized in the name of the Lord Jesus." So far from John's baptism that Christ said, "He that is least in the kingdom—gospel dispensation—is greater than he."

In Acts 9:18 we have Saul "Arose and was baptized." The Israelites were baptized on "dry soil baptism." In 1 Cor. 10:2, "They were all baptized in the cloud and in the sea," and Ex. 14:19-22, "the children of Israel went into the midst of the sea on dry ground" while David says Ps. 77:17, 19, 20, "The clouds poured out water," and Ps. 78:13, 53. In this connection is the only case of true immersion (not emersion) we find in scripture, viz. by the Egyptians while pursuing the Israelites and went to perdition.

Again, those who claim to immerse three times do not rightly immerse, for they take the applicant into the water, kneel down, and head and shoulders are immersed three times providing they get them entirely under, which is often not the case and the rest of the body is only immersed once. But "Naaman dipped seven times in Jordan." Yes and he was not baptized, and if you call that baptism why not dip seven times, too, which is the perfect number in the scriptures?

We have used enough scripture "gospel" I hope) to convince any one really seeking truth, while we are aware that

"A man convinced against his will, is of the same opinion still!"

and do not hold ourselves responsible only for the truth presented, and not for any prejudice or throwing away evidence which would lead one to believe the right mode. But read both arti-

cles carefully and prayerfully and be really honest with your convictions and see if, after all, you must not confess, (at least to yourself) that the proper mode has been laid down in these articles by scripture authority.

May grace be given us to be charitable toward all and willing to know and learn any Bible truth as God has it in store for us.

Opal, Va.

LETTER FROM INDIA.

Jubbulpore, India, May 19, 1897. Beloved Brethren at home, Greetings. This pleasant morning at seven o'clock, probably while you are still sleeping, I am writing these lines to you. In this land of immense famine, plague, small-pox, cholera, and all manner of diseases, the Lord has graciously kept me thus far.

I shall endeavor to give you some information regarding the famine, but I

without cost. He is a Christian man.

I have taken a tour through the country into the famine districts, and I have seen things terrible and well nigh impossible to bear. The country is very dry and the winds very hot. The thermometer registers from 85 to 110 degrees in the shade. Cattle, and in fact all animals are very thin and gaunt, and the sights which I witnessed along the way are pitiful indeed. Men, women, and children cry for aid. The children

are naked, and many are but walking skeletons. Missionaries are taking in many, and the government has started work to give the people employment. But, think what they receive for wages! from three to four cents a day is the regular scale. Women in many cases receive but 1½ cents per day, children accordingly. Mothers hammer stone for three cents a day, with a baby by her side crying, and other children trying to keep the baby. At these places I have seen the poor babies crawling

the poor natives inquired who that man was. I was told they prayed for me and sent me word to come back that I should talk with them.

From Akola I went to Shegong, Berar, where the poor assembly. I found a dear missionary who said, "My wife and I do all we can, but what shall we do? This morning 800 were here: we just give as we have it, and trust the Lord. We were just praying the Lord to remember them, and He answered just in time. I stopped here and a great number were fed. They get them to assemble in one place, and then pass them out through a narrow passage where each receives a small cup of grain."

No one can describe the feelings that are awakened in such a place of need. I do not think our dear Mennonite brethren have ever done a nobler work. They have made themselves known and felt.

From here I went farther, to Chandon, Berar, and then to Khanganon



IN THE HEART OF THE FAMINE DISTRICT. No. 1

around like worms in the dust, with sore eyes, and very thin and emaciated, while the mother patiently hammers the hard stone. This is done to keep the people alive more than to pay them for the work they do. I have visited a number of places, and the people all place I visited was Akola, Berar Province, where missionaries are feeding the poor that come from the country. I wish our people could just see these poor folks coming eight to ten miles for a tea cup of corn and thus escape starvation. Many children have been gathered that were almost gone, many sick, many with sore heads, others with mouths and tongues so sore that they can not eat, and with leprosy, small pox, cholera, and the like other pests. O, what a sight in this land of heat and starvation! Here where the Home and Foreign Relief Commission representative first opened his hand to bring relief to these poor people. The appreciation they show cannot be described. After the many thanks were expressed and I had left,

where the same interest in the work is shown. The next station where I stopped was Sahagur and from there to Jubbulpore, and oh! the sights and conditions of things would, if described, fill a large volume. I am now in the heart of the famine district. I have been treated with the greatest respect by the missionaries and natives. From this place I will send you the pictures so that you can see for yourselves their pitiful condition. I have thus far paid out 150 rupees for the poor and I am sure the Lord registers this sum and none of the contributors will lose his reward. (A rupee is worth about 18 cents. Ed.) O if our dear people could only see how much their gifts are appreciated. I take a receipt for all that is paid out.

In one district there were 625 deaths out of every 1000 inhabitants. This seems almost impossible, but it is true, and without help it would die of starvation in a short time.

I have not yet heard from the committee; received but one letter from Brother Kolb and one from home.

Your cable reached me after some delay. I had left Bombay but it followed me. I hope you have received the reply by this time. I sent the same on the morning of the 17th of May at 7:45, and I expect it reached you apparently before it was sent from here according to your time which is so many hours later than here.

As far as grain and means are concerned send them along, but I think it would be best to send all in grain since grain is very scarce here and high in price. Corn is used and you could send some sacks of beans, as some would need them very badly.

I expect to leave here to-day and go to Allahabad and then up to Lucknow, as this is a very much stricken country. I will send you news from time to time. My mission is becoming known as the papers have taken it up. I will send you a clipping which I cut out of the paper.

The prospects are not very favorable for a new crop, and if they will have one, it will not help them at once as the famine is so general and widespread that want will continue for several years at the best, hence I am not too liberal. Many are tiding over at the present by the help they receive from other quarters. The poor are all looked after, and they do their best, but O, the want that still exists!

In about one week I expect to be in Bombay. I have partly organized a plan of relief, as it may be needed, through good reliable men. Many of our Americans and Europeans die all around from various diseases. Many thought I could not endure it, but thus far the Lord has helped me. I hope that you and all will work, and that the cause is moving along. People say, "Who are these Mennonites? What caused their liberality?" etc. Thus I can preach as I go. I wish I could speak with all those who are interested. Traveling is very hard, as the heat is so intense. I travel mostly by night from one place to another, the course being first carefully laid out. I stop mostly with the missionaries of all denominations. I suppose our work will be reported in other papers through the missionaries. All that I can say is, Work on, pray on, and the Lord will lead us through. I am very much encouraged in the work, because I know it is a good work, and if other denominations at home had knew the conditions of things, O how they would take hold. All say it is of the Lord, and that angels of mercy are coming in answer to prayer. I am in correspondence with a number of workers in this country.

I must close for the present, hoping to hear from you soon. Pray for me as I am wandering from one point to another seeking those who are suffering and in need. My love and best wishes to all in the work.

Yours for the poor in India for Jesus' sake.

GEO. LAMBERT.

The methods suggested here may not be the best, but they will aid greatly in making more simple the study of the Scriptures.

Three methods are here given by which to study the Bible.

OLD TESTAMENT.

First Method.—By Books. Study each of the thirty-nine books according to the outline for "book study."

Second Method.—By Subjects. Study each of the "Bible Characters," and also the "Themes." Examples of Characters, Adam, Noah, Moses, David, Isaiah, etc. Examples of Themes, Creation, Sin, Sacrifice, God, Messiah, etc.

Third Method.—By Periods. Study the periods of time in the history of the Old Testament. Each period should be closely studied. The 12 periods are given later.

STUDY OF THE NEW TESTAMENT.

Similar to the former.

1. By Books.—37.

2. Subjects—Characters and Themes.

3. By Periods.—8.

BOOK STUDY (Old Testament).

Note: On account of the wide difference in the character of the old testament books no one outline can be given for all the books. The following general outline will be helpful.

1. Take plenty of time to read. If convenient read aloud. In a note book, write the general thought of the entire book after having read it through. Do not look for too much the first time.

2. Note the time or date of the book.

3. Read again, note the important subjects mentioned. Write them in your note book, and learn to recall them.

4. Write the names of important persons, learn to pronounce correctly.

5. Learn the names of, and by map locate, the important places.

6. Note the different nations mentioned.

7. Note the prophecies made and fulfilled.

8. Note especially the character and circumstances of God's people.

9. Write down difficulties for future light.

Note. The last of the next outline may be added to this in the study of the prophecies.

BOOK STUDY (New Testament).

1. Select one of the short books at first, and read through repeatedly.

2. Write in your note book the first impression received after reading it through.

3. Note the principal thought or subject of the book. Ask the question, "What is the author's subject?"

4. Make notes, on separate slips of paper or under separate headings, of the following topics:

(a). Who wrote the book.

(b). To whom written.

(c). When written, time or date.

(d). Where written.

(e). What caused or prompted the author to write.

(f). What did he wish to accomplish by writing.

(g). Circumstances of the author when writing.

(h). Circumstances of those to whom written.

(i). Glimpses into the life and character of the author.

(j). The central truth or teaching of the book.

The book study should be followed by a

CHAPTER STUDY

of each chapter in the book. Read repeatedly and aloud.

1. Note in note book the subject or subjects of the chapter. Give the chapter a name, suggested by its contents, by which to especially remember it. Examples: 1 Cor. 13, Charity. Rom. 1, Not ashamed. Acts 18, Thymothy's birth.

2. Mark in the margin of your bible, K. V. the "key verse" of the chapter which gives you the clue to the contents of the entire chapter.

3. Mark B. T., or otherwise, the "best text" if taken alone. Ex. John 3, K. V. verse 7. Recalling the conversation with Nicodemus. B. T. verse 16, the most beautiful verse of the Bible, not only of the chapter.

4. Write the names of places mentioned.

5. Write the names of persons mentioned.

6. If chapter tells about something, is descriptive, write down certain facts. If an argument, write the outline and points.

7. Learn to recall the contents of the chapter.

8. Write down any difficulties or things not understood, for future enlightenment.

CHARACTER STUDY.

1. Name.

2. Time of his life, date.

3. Nationality.

4. Genealogy or family record.

5. Position or occupation.

6. Contemporaries and associates.

7. Character; what deeds show it, good and bad.

8. Personal affairs of the man.

9. Distinguishing characteristics.

10. Important Biblical events during his life.

11. Biblical references to him.

12. Questions for future study.

STUDY OF THEMES OR SUBJECTS.

The best method of studying bible subjects is by the aid of a good concordance.

1. Find the scriptural references. 2. Write down what the scripture says. 3. Arrange afterward, in proper order, what you have found on the subject. He closely confined to scriptural definitions and avoid conclusions and suppositions as much as possible.

STUDY BY PERIODS.

The two general periods of bible history may be termed Dispensations; the manner of God's dealing with man.

I. Old dispensation. Genesis to Malachi. Under this dispensation God revealed himself to man with four different covenants. These Covenant Periods are divided into the twelve historical periods.

A. Adamic Covenant.

a(1). Antediluvian Period, Gen. 1-8.

B. Noachian Covenant.

a(2). Postdiluvian Period, Gen. 9-11.

C. Patriarchal Covenant.

a(3). Pastoral life, Gen. 12-50.

D. Bondage. Ex. 1-12.

b(4). Mosaic Covenant.

a(5). Wanderings, Ex. 13-Deut. 34.

b(6). Conquests (in Canaan) Joshua.

c(7). Judges. Judges-1 Sam. 9.

d(8). United Kingdom, 1 Sam. 10-1 Kings 12; 1 Chron. 9-2 Chron. 9.

e(9). Divided Kingdom, 1 Kings 13-2 Kings 17; 2 Chron. 10-36.

f(10). Judah (alone after destruction of Israel), 2 Kings 18-25; 2 Chron. 29-36.

g(11). Captivity. Ezra, Dan, etc.

h(12). Restoration. Esther, Nehemiah, etc.

II. NEW DISPENSATION. Messianic.

A(1). Pre-messianic. (Before Christ's birth).

B. Personal Period (Messiah present.)

a(2). Preparatory.

b(3). 1st year's Ministry.

c(4). 2nd year's Ministry.

d(5). 3rd year's Ministry.

E. Representative Period. (Holy Spirit's presence.)

a(6). Establishing the Church. Acts.

b(7). Confirming the Church. Epistles.

c(8). Prophetic Period. Revelations.

Note 1. The references to the periods in the Old Testament are not complete and have been given only as a guide to further research. The prophets from Isaiah to Malachi are dispersed throughout the various periods and would even claim some attention from the New Testament study. Locate them by the references made to them in the various periods or by references made by them to the period in which they prophesied. Some are doubtful and can be located only by inferences taken from their writings.

Note 2. In taking up any of these studies it is convenient to use a bible which can be marked. A note book should also be used. A few slips of paper for noting references may be kept, conveniently, in the bible. Have a pencil always ready, but do not spoil your bible by carrying or laying a pencil in it. Read carefully, thoughtfully, not hastily, expecting soon to complete the entire Bible. Take one subject at a time and become thoroughly acquainted with it.

Vineland, Ont.

For the Herald of Truth.

DID JESUS HAVE LAUGHING AUDIENCES?

BY A. D. WENGER.

Jesus often preached. His sermons were to the point. The audiences at home, temple, synagogue, well, wayside, street, seaside, and mountain top ranged in number from a single individual to many thousands. Pharisees, Sadducees, Samaritans and Gentiles caught the words as they fell from the venerated lips of the Son of God. In His three-year evangelistic tour through and even beyond the borders of the Holy Land, youth, age, sickness, health, poverty, wealth, literacy and illiteracy were elements in mankind fed on the bread of heaven. In all the different grades and modes of physical, mental, moral and spiritual status was it ever necessary for Jesus to stoop in some little anecdote to create laughter in order to better fit the minds and hearts of the audience for the reception of divine truth? Jesus took the proper way. He was the preacher of preachers and always spoke the proper word at the proper time and at the proper place.

Turn with me to the Sermon on the Mount. Here we look in vain for any levity in the great sermon of Jesus to myriads of all succeeding ages. On through Matthew, Mark and Luke we search and find the Lord preaching in the same serious and sober style.

For the Herald of Truth.

WHAT FORM OF BAPTISM DO THE SCRIPTURES TEACH.

John the Baptist teaches baptism by affusion, i. e., pouring. He says: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Matt. 3:11. When the Holy Ghost was given, there were cloven tongues of fire that sat upon each of the disciples, and Peter here quotes the prophet and says, "This is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh,' etc."

We see here that John calls for baptism, the prophet Joel calls for "pouring out." Peter accepts this definition as correct; Luke likewise, as the writer of the Acts of the Apostles, also gives his testimony in this way and calls it correct; so in a nutshell, we have the testimony of John the Baptist, of Luke,

How is it in the gospel by John? He writes some things about Jesus the others do not. Does John tell us that Jesus put in a little joke or funny thing now and then when He was telling sinners how to be saved? No, Jesus did not use idle words and says we are to give an account for every one we speak.

Jesus preaches through His devoted ministers. When He spoke through Peter, Paul, Philip and Stephen, He did not give them foolish and idle things to tell. Should not ministers to-day be earnest and serious when on their hands are plastic souls to be shaped for eternity? Preaching should be a joyful but not a laughable work. Is it not enough to fill the mind and heart of the pious teacher of God with all reverence and seriousness when he remembers that oft-times upon a single sermon hang the eternal destinies of precious souls? If Jesus is preached there is no room for hilarity and frivolity. Levity lessens the sacredness of the place of worship.

Apparently, too many ministers think they are not succeeding if they fail to arouse an occasional laughter. Such are undoubtedly displaying witty self to please itching ears for popularity or salary. No doubt these entertainment preachers often congratulate themselves with the thought, "Ah, they are well pleased with me. This takes, I see they are amused, their heads are up and they are just drinking it in." Audiences may be interested and yet not edified. Some so-called religious talks that ministers give in places of worship are not fit for the school-room. Both the pulpit and the stage ought to blush with shame when they are brought face to face on the same level.

A congregation should not be left to sleep under the same routine as a sermon gone over twenty-five or fifty times when there is so much of the story of Christ and Him crucified yet untold. A minister should study to show himself approved unto God and be a means to interest, edify and cheer. Bright and happy faces and expressions of appreciation are perfectly in place, but never should a religious assembly be entertained in a theatrical manner.

Jesus did not and does not have laughing audiences.

Shirburnston, Pa.

For the Herald of Truth.

A FRIENDLY WORD TO THE SAVED.

BY JOHN W. SWANK.

In the name of love and adore whereby I enjoy so many blessings and favors of wondrous love in mercy and tender forbearance, in the blessed name of Jesus I now venture to draw near and entreat you.

But oh, how feeble are my efforts, or of what avail. I may not know the awful power with which the enemy may hold and draw you where there is no hope. I may not understand the least of your trials, troubles, or weaknesses.

This life's journey may have been rough and full of dangers, seen and unseen, and at the longest it is short.

But God has in mercy spared and prolonged your life, leading you through many difficulties perhaps, and you not understanding that He loves you and is drawing you to Him. Thus He draws all men to Him, for it is His will that not any should perish, but that all should come to a knowledge of the truth and be saved.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

Have you ever had seasons or times in your life, when disappointment dawned on every hand and all was contrary to your expectation, making you tired of life, and willing to accept any thing to escape these troubles or possibilities? This is God's love and grace overpowering us, showing how poor, helpless and weak we are. If we could only realize His nearness and willingness to help us, we would trust more in Him, and realize, as I do while I am writing, that we of ourselves can do nothing.

I cannot know what is needed to satisfy the requirements of your soul, but since Christ is all, and in all to every believer, if you believe He is the same to you.

For we walk by faith, and not by sight. And thanks be to God who ever

of Peter and the prophet Joel that baptism is pouring, or pouring baptism, and no human logic, no perversion of the Scripture can in anywise make anything else out of it. In the mouth of two or three witnesses every word shall be established, and we have here four witnesses and can produce several more if they should be needed.

The fact that John baptized in the Jordan does not prove immersion nor invalidate the above assertion. The facts that men went down into the water and came up out of the water, or that John baptized where there was much water, are no evidences whatever that baptism was not performed by affusion, in accordance with the symbols and figures so pointedly presented to us in the Old Testament Scriptures.

A close examination of all the Scriptures of the New Testament, make it very clear and positive that the only mode of baptism, taught and practiced by John the Baptist and by the disciples of Jesus, must of necessity have been a baptism by affusion, pouring or sprinkling. There is no record of baptism by immersion until several centuries after Christ, and the latter mode cannot be established in the entire word of God.

F.

For the Herald of Truth.

ARE YOU WILLING TO BE SAVED? Christ loves and pleads for you, forgives and dies for you. Has all this been and will it all be in vain? Have you no thanks for all that suffering and agony for you?

He trusts you with another invitation, another opportunity. Though you have denied Him many a time He trusts you still and offers eternal glory, heaven to you. Oh, will you not spend eternity in bliss with the blood washed throng?

God has spared your life now, giving you another opportunity. Why not call upon the name of the Lord and be saved, deny yourself to this world and live for Christ?

This life passes away with all pertaining to it and what does it amount to? Our ideas and notions will not prevail. They will never save us. Eternity never ends. The richest and most influential men of our age must be saved like the poorest and most despised. We may not look to others, but to Christ. It depends upon what He says. Will He call us brother and own us as His child? Will we keep His commands and love Him in return?

If we only make the effort He will be near and bless it. Though we stumble and fall, as a child taking its first steps into its mother's arms, we fall into the Saviour's tender embrace.

Will we trust our souls to His loving care and keeping? How much happiness did our Lord and Father bestow upon you when He brought you into the world? Have you ever had seasons or times in your life, when disappointment dawned on every hand and all was contrary to your expectation, making you tired of life, and willing to accept any thing to escape these troubles or possibilities? This is God's love and grace overpowering us, showing how poor, helpless and weak we are. If we could only realize His nearness and willingness to help us, we would trust more in Him, and realize, as I do while I am writing, that we of ourselves can do nothing.

I cannot know what is needed to satisfy the requirements of your soul, but since Christ is all, and in all to every believer, if you believe He is the same to you.

For we walk by faith, and not by sight. And thanks be to God who ever

will, may. But before we will, what a hard Master the Saviour seems to be. How awful a step it appears to the unconverted, to accept Christ. Oh how they hesitate, like one taking an awful plunge into the dark. They can't realize that it is but to the Saviour's outstretched arms of mercy, beneath His open side of love, to the fountain of life, to wash away all their sins. They cannot realize that Christ in all His purity is willing to accept and keep them safe from the power of sin.

Sometimes we cannot understand why it is that we are surrounded by so many temptations and dangers that lead to sin, and why we come short in so many respects. This reveals how unworthy we are and the great need of a Saviour to whom all power is given in heaven and on earth, that no matter how great the temptation, sufficient grace will be given to overcome all through faith, for He shall save His people from their sins.

If there were no temptation in this world there would be no sin, neither could the Saviour prove His power to save us from our sins, and how could His name be glorified?

You may have lived quiet while in this world without hope in Christ to save you from the powers of the many temptations that attend life, and as a consequence your sins must be forgiven; you must be born again, if you would be saved.

Are you willing to be saved? Christ loves and pleads for you, forgives and dies for you. Has all this been and will it all be in vain? Have you no thanks for all that suffering and agony for you?

He trusts you with another invitation, another opportunity. Though you have denied Him many a time He trusts you still and offers eternal glory, heaven to you. Oh, will you not spend eternity in bliss with the blood washed throng?

God has spared your life now, giving you another opportunity. Why not call upon the name of the Lord and be saved, deny yourself to this world and live for Christ?

This life passes away with all pertaining to it and what does it amount to? Our ideas and notions will not prevail. They will never save us. Eternity never ends. The richest and most influential men of our age must be saved like the poorest and most despised. We may not look to others, but to Christ. It depends upon what He says. Will He call us brother and own us as His child? Will we keep His commands and love Him in return?

If we only make the effort He will be near and bless it. Though we stumble and fall, as a child taking its first steps into its mother's arms, we fall into the Saviour's tender embrace.

Will we trust our souls to His loving care and keeping? How much happiness did our Lord and Father bestow upon you when He brought you into the world? Have you ever had seasons or times in your life, when disappointment dawned on every hand and all was contrary to your expectation, making you tired of life, and willing to accept any thing to escape these troubles or possibilities? This is God's love and grace overpowering us, showing how poor, helpless and weak we are. If we could only realize His nearness and willingness to help us, we would trust more in Him, and realize, as I do while I am writing, that we of ourselves can do nothing.

I cannot know what is needed to satisfy the requirements of your soul, but since Christ is all, and in all to every believer, if you believe He is the same to you.

For we walk by faith, and not by sight. And thanks be to God who ever

Christ. And what if you had to appear before Him now to account? Would you have Christ to stand by you as one that loved and obeyed Him? Dare you think of appearing before the God of heaven and earth without Christ? How about your life of sin? Do you not feel to forsake it, by yielding to the entreaties of the Son of God?

We must all appear before the judgment seat of Christ, and will be reposing upon His many promises of hope? Oh friend, accept them now and be happy forever. This may be your last call. God's word will not return to Him void, and if you will not hearken you may be made an example to others, as we have record in the Bible of many who obeyed not the truth being called to an awful end.

May the God of heaven by His almighty power move you to make this happy choice before it is too late.

Oh, Father draw near with Thy heavenly love and redeem the soul that reads these lines. Give him grace to forsake every fancy alluring influence of this sin-cursed world. Let the sweet assurance of Thy accepting love be felt in every heart, and keep them safe from the power of sin and darkness. Oh Father speak peace to the soul that thirsts in Thee. Let a ray of heavenly light dawn in upon it. Oh Father we need Thy tender watchful care. Lead, guide, and direct us ever in the path of righteousness, peace and holiness.

I pardon all our sins and shortcomings for Jesus' sake, and remember them no more against us forever. Unworthy though we be, if not asked against Thy will, kind heavenly Father, hear our humble cry, while on others Thine art and power, do not pass by. Commending all to Thy care in the name of Jesus, all glory, honor, praise, and power be thine forever. Amen.

East Petersburg, Pa.

For the Herald of Truth.

CAN WE HAVE PEACE WITH ALL MEN?

BY HENRY HOBBS.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12:18.

That the followers of Christ should have peace with one another, is a truth that every one must admit, because it is so plainly taught in the Bible that no one can find any excuse to live at variance with any member of the body of Christ. In the first epistle of John we have this truth repeated many times over. "He that saith he is in the light and hateth his brother is in darkness even until now." 1 John 2:9. And further, this same apostle lays down some simple rules how every professing Christian can examine and prove himself whether he is serving God or the devil. "Whoever doeth not righteousness is not of God, neither he that loveth not his brother." "He that loveth not his brother abideth in death." "Whoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Bear reader, will my and your life bear this test? Or will we be found wanting when weighed in God's balances?

We will next notice the text at the head of this article and see what it means to the consecrated believer in Christ Jesus. Having peace with all men as much as lieth in us, is a duty that we may think. It means the giving

ing up of things that we may justly call our own, as we shall show further on. I can imagine I hear some one say that "it is impossible to have peace with all men; for the Savior Himself had many enemies." The text does not say that; but notice the word "possible," and Christ says (Mark 9:23) "All things are possible to him that believeth." This is a broad declaration but we cannot easily explain it away. True, the Savior had many enemies; but we do not believe that He made enemies in any dealing that He had with men from a temporal point of view, for wherever we have a glimpse of this in His life we see nothing but love and kindness and some grand lessons are given us how to avoid being drawn into quarrels and difficulties about temporal things, as He never took "sides" in such cases, but always used His influence for peace and reconciliation by exposing their sins and showing both parties to be in the wrong. The reason that many hated the Savior was because He condemned their evil deeds, for this reason the self-righteous Jews were very bitter against Him because He exposed their hypocrisy, and called them blind leaders of the blind. And if we get enemies in this way by warning people of their sins, and refusing to go with the world contrary to God's word, we are free, and this is probably the only Bible excuse we can find for having enemies, if we have done it in love, and were *right ourselves*. We can then claim the blessing of Matt. 5:11.

How can we live at variance with any man when we let him have our mantle as well as our coat? How can there be a quarrel when we give that which the other party demands? How can our enemy hate us if we return good for evil? The trouble nearly always begins when we stand for our "rights," and instead of looking to our Bible we seek our civil laws; when we take our eyes off of Christ and look at the waves.

But some one might say, "If we do not stand for our rights they might take all we have." Never. To the Christian there is no such thing as second causes, for he believes in an omnipresent God and safety trusts His overruling providence to in some way turn this seeming injustice into a veritable blessing; he needs only to stand still and see the salvation of the Lord. To the consecrated soul there is no chance work, for everything comes to him seasoned with God's love. Whether he walks with Christ on the mount of transfiguration, or trends the valley of humiliation he sees the same hand that leads him. This is one way to enjoy our religion, and an unselfish life, living for the good of others, living to make others happy, is a sure way to be happy ourselves.

When Israel fell into sin the Lord moved upon some heathen king to go and trouble them, and again cause them to think of God. And when we wander away from God, may it not be for the same reason that He will cause one to trouble us, and take some of our goods? And when we are thus tried will we come out as gold tried by the fire?

By way of conclusion I would admonish every brother and sister to do all they can to have peace in the church, peace with neighbors, peace with even their enemies, and most of all peace with God. Church troubles, and quarrels between neighbors, who profess to belong to Christ, are responsible for

many empty seats in the churches, and the principal cause of the infidelity and skepticism that we have in our land today. "I don't belong to church, but am just as good as this brother or that sister" is often cast up to Christian workers, and not without truth many times too.

Will we pray to God to give us the form and also the *power* of godliness, which is charity, universal love, the Christian's motive power, the greatest thing in the world, the all in all of heaven.

Stark Co., Ohio.

For the Herald of Truth.
"GO YE INTO ALL THE WORLD."
Mark 16:15.

BY D. H. HOBBS.

While the hearts of the people are enlarged and their ears are open to the cries of starving humanity, it is expected that we are reminded of the above command, and consider that the fields are white to harvest.

When we look into the history of our beloved church, and see how insignificant has been the work in carrying out the above command up to the present time, we think the Lord might say, "Awake, thou that sleepest!" and pray "the Lord of the harvest that he will send forth laborers into his harvest." When we think of the thousands who perish without Christ and without hope, in this and in foreign lands, then we can truthfully repeat Matt. 9:37.

Our prayer is that the Church and the Holy Ghost might send forth into home and foreign fields, within the next few years, no fewer than seventy laborers, "two by two," such as are willing to consecrate themselves according to Rom. 12:1, and Acts 20:24.

Mean-while our prayers shall ascend in behalf of those who have sacrificed their all for the Gospel of Christ.

Winesburg, Ohio.

For the Herald of Truth.
HOW SHOULD WE REWARD OUR ENEMIES?

BY J. METZLER.

Our enemies are those who hate and injure us, and wish us evil. Also those who injure a good cause, or oppose and hinder us when we are engaged in a good cause. *How should we reward them?* With acts of love and kindness, as Christ teaches in the sermon on the mount. He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Deceivers we should not receive into our houses nor bid them God speed.

May the Giver of every good gift make us minded like Christ, and endure us with grace for every time of need, so that we will always reward our enemies thus. We are strengthened and encouraged with the promise of a reward from God, and a crown of life, to reward our enemies right, to suffer wrongfully, to bear injustice, persecution and even death if necessary; like Moses who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for he had respect to the recompense of reward."

"Probably none of us is at present molested by fierce enemies, and we praise the Lord for this. Or, if we are

we praise Him for that if it is for our good. But nevertheless we should be equipped for an emergency. In time of peace we should prepare for war; not as the world with deadly sword and bayonet and rifle, but with the whole armour of God—the shield of faith, the helmet of salvation, and the sword of the Spirit.

The word of God is plain on the subject of rewarding our enemies, and speaks freely of it. Yet strange so many people do not see these teachings in the true light, anyway they disregard them. They retaliate and take revenge on their enemies and prosecute them for injury and abuse. They say, just *quit*, I am going to repay him sometime. A member of some church who "fell out" with his neighbor said he would have given him a "brushing" if he would not hold a high position in church.

We who claim to understand the Bible pretty well on this point, will find ourselves coming short along this line, if we examine ourselves with the Bible in hand. Probably we do not pray enough for our enemies. Or maybe we have thoughts and feelings of resentment and revenge, sometimes wishing them evil, which are displeasing to God. And if such feelings find expression in the presence of our children and others, they will exert a baneful influence over them.

If a person cannot love his enemies and reward them good for evil, he has not the Spirit of Christ. The Spirit of Christ makes a person *Christ-like*. Let us see how Christ rewarded His enemies. "Who when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously." When His blood-thirsty persecutors mocked Him, spit upon Him, smote Him in the face, and nailed Him to the cruel cross, He did not resist but suffered it all meekly. He was led as a lamb to the slaughter, and He opened not His mouth but to bless and pray for His enemies. "Father, forgive them!" He prayed, "for they know not what they do." The eye for eye and tooth for tooth Christians could improve much by this example of Christ.

Look also at the apostles and martyrs for example. When they were persecuted, stoned, beaten, burned, imprisoned, and threatened with death, they prayed, sang praise to God and trusted in Him to whom vengeance belongs. When the apostles were forbidden to speak or teach in the name of Jesus, and were imprisoned, God sent an angel who brought them out telling them to stand in the temple and speak to the people. Again the officers brought them without violence before the council and they were charged with violating the command not to teach. They answered, "We ought to obey God rather than man." When they were beaten and again forbidden to teach and let go, they departed from the council, rejoicing that they were counted worthy to suffer shame for His name. And they continued preaching Christ daily in the temple and in every house.

When Stephen told his enemies—the stiff-necked Jews—that they slew the prophets and betrayed and murdered the just One, they were cut to the heart; and they gnashed on him with their teeth. Finally they cast him out of the city and stoned him. And he knelt down and cried with a loud voice, "Lord, lay not this sin to their charge."

When our enemies take our property we might reward them like the good quaker who caught a man stealing his corn. He took him into his house and

gave him breakfast, then helped him to fill and shoulder his sack, telling him to ask him for what he needs hereafter. Luke says, "of him that taketh away thy goods ask it not again."

If we have wronged our enemies, we should ask their forgiveness immediately. Jesus says, "Agree with thine adversary quickly, whilst thou art in the way with him." If we have defrauded them we should make restitution, like Jacob did to Esau. We should find out what they need much and make them presents of those things. Paul says, "Therefore, if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire on his head." When our enemies are sick, we should visit them. We should always greet them kindly and give them a warm hand-shake.

When we have trouble with our neighbors, or difficulties with any one to settle, it is better to confess or take more than our share of the blame, than not enough. Always to stand up for our rights as so many people do is not Christ like. We may have grievances over which we might brood, or from which we might seek redress, making ourselves miserable. Better cover them with the mantle of charity, let it pass, and take it to God in prayer, if we can consistently.

East Leavittown, Ohio.

REPORT
of the Amish Mennonite Conference for the District of Indiana, held May 14th 1897 in the Howard and Miami Co. church.

Conference opened by singing, followed by an address and prayer by Benjamin Gerig.

ORGANIZATION.
Jonathan Kurtz, elected moderator by ballot.

Benjamin Gerig was chosen assistant moderator.
C. Z. Yoder and Noah W. King were elected secretaries.

The moderator in his address spoke briefly upon the importance of holding our conference in our day and age as well as in the apostolic age. After reading a part of the fourth chapter of Ephesians he referred to the duties of bishops, ministers and deacons, and the necessity of often conferring with one another in regard to church work, and that they teach by example as well as by precept, carrying at Jerusalem in prayer until filled with the Holy Ghost which is the best qualification of a minister; then followed an earnest entreaty to hold fast to the doctrine of Christ and His apostles, their commandments and their strictions, long held dear by our forefathers.

Then followed the testimonies of all the bishops and ministers, all in harmony with the above.
Many precious truths were thus presented and we believe many new resolutions were made to live out these Christian principles in obedience to our Father's holy will, to the honor and glory of our Redeemer. The laity also manifested their unity of faith and doctrine as presented by the ministers by rising to their feet. Conference then closed with singing.

ARRANGEMENTS.
Opened by singing, reading of Col. 3, by D. J. Johns, followed by prayer. The following queries were then discussed.

1. When a member becomes financially involved is it right for him to take the advantages of the laws of the State.
Ans.—It is the sense of this conference, according to Matt. 7:12 and Romans 13:8 that such member should give up all and not retain what the law allows.

2. Should a person who is not willing to make restitution be taken into church fellowship?
Ans.—No, Luke 19:1—10; Matt. 18:6.

3. If a member withdraws from church fellowship, is it necessary to publicly announce it to the church?
Ans.—It should be publicly announced that all may know where such stand.

4. How should we deal with persons who have withdrawn from the church?
Ans.—Ascertain the cause, and deal with them accordingly in the spirit of the Gospel.

5. Would this conference favor a yearly ministerial meeting.
Ans.—We favor such a meeting to the promotion of Christ's Kingdom.

6. Should a member be engaged in any occupation which requires him to perform manual labor on Sunday, the same as any other day, for a worldly compensation?
Ans.—We deem it inconsistent with the Sacred Scriptures and detrimental to the Christian religion. We shall be a light to the world and "seek first the kingdom of God" and inasmuch as God sanctified the Sabbath day thereby commemorating the completeness of the creation, Gen. 2:3, enjoined it upon men, Ex. 20:8, so shall we observe the Lord's day in commemoration of the perfection of the great atonement, Matt. 28:1; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

7. Is it in harmony with the teachings of Christ and His apostles, that we as non-resistant people who teach non-conformity to the world, bring up our children in the fashions of the world?
Ans.—Since our children are an heritage of the Lord, Psalm 127:3, and the future prosperity of the church depends upon the rising generation, and since the Bible requires us to bring up our children in the nurture and admonition of the Lord, Ephesians 6:4; Prov. 22:6, therefore it is not in harmony with God's word.

The above queries were discussed only in the spirit of meekness and charity toward all, interspersed with singing, and at the opening and closing of the sessions, devotional exercises.

Last in order was miscellaneous business.

On motion it was decided that J. S. Hartzler shall retain charge of Pretty Prairie, Ind., congregation.

On motion it was decided that D. J. Johns and J. S. Coffman shall take charge of Barker Street, Mich., congregation.

Homer Evangelist, D. D. Miller, elected by ballot.

Jonathan Kurtz, corresponding secretary for the next conference.

The Sunday school conference program was presented for consideration and was approved.

Jonathan Kurtz, delegate for the next western conference.

J. D. Miller and D. J. Johns, delegates for the Ohio conference.

The General Conference report was presented by D. J. Johns.

A resolution was passed that C. Z. Yoder write an article for the HERALD

of TRUTH on "Desecration of the Lord's day."

Agreed that this Conference District assist in paying part of the unpaid expense of building the church house at Barker Street, Mich.

Thus the conference closed on May 15th very satisfactorily to those present. Although the number of ministers present was smaller than usual, yet all apparently enjoyed themselves well for which we give God the praise.

Bishops.
D. J. Johns, Goshen, Ind.
Jonathan Kurtz, Lagionier, Ind.
Benjamin Gerig, Smithville, Ohio.
Emanuel A. Mast, Kokomo, Ind.
Daniel C. Miller, Plevna, Ind.

Ministers.
James H. McGowan, Nappanee, Ind.
Joseph Horner, Kokomo, Ind.
Nobertus Sproll, Plevna, Ind.

Deacons.
Abraham Miller, Waupecon, Ind.
C. Z. Yoder, Weilserville, Ohio.

REPORT
Of Semi-Annual Conference for York Co., Ont., District, held in Wideman meeting house, Friday, May 14th, 1897.

Conference was opened by singing hymn No. 431 H. & T. 2 Peter I was read for a Scripture lesson, after which the Hish. Bro. Samuel Wideman addressed the conference on the duties of the bishops, ministers, deacons and also the lay members of the church, they all having a work to do. The members then expressed themselves as having a desire to partake of the broken body and shed blood of Christ.

Conference was then organized. Bro. Samuel Wideman was chosen moderator and Bro. Isaac Reaman secretary.

RESOLUTIONS.
Resolved, That there be a regular appointed meeting at Bro. Noah Bakers in the township of Scott, every four weeks.

Resolved, That the English and German services be conducted the same as formerly.

Resolved, That the matter of releasing Bro. Samuel R. Hoover from the ministry be dropped.

Resolved, That the semi-annual conference of York county district do advise the rising generation to reconsider the sixth article in the constitution of the Mennonite Free Aid Union.

THE SECRETARY.

RESOLUTIONS.
There are many persons who have money lying idle. They are, in fact, afraid to invest it or use it for fear they will lose it, and so they hoard it or keep it lying idle. But if it lies idle they are sure to lose it. It is useless to them while they have it before long they must leave it and go where they never will see it again.

The only way to avoid losing money is to use it. The way to preserve seed is to sow it; and the way to make treasures forever safe is to lay them in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The man who has possessions which he does not need, and for which he has no legitimate and necessary use, will do well to consider carefully what God, who entrusted these possessions to him,

intends that he should do with them. He is but a steward; in a little while his term of stewardship will expire; and if he lays up his treasures on the earth he must leave them, and go not only empty-handed, but as an unfaithful steward to give account to his Master. But if the man to whom the Lord entrusts this world's goods will be faithful to his trust, will devise liberal things, will carefully study to know what God would have him do with the wealth He has committed to his charge, he may thus lay up in store a good foundation against the time to come, and lay hold on eternal life; so that when earthly possessions shall fall and pass away he shall have a building of God, a house not made with hands, eternal in the heavens, and shall be received to everlasting habitations, when all earth's glory shall vanish, and earth's possessions shall perish in the burning day. In that day wealth will be of no avail. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18.

Let us to whom God has committed worldly possessions, realize our responsibility and make haste to do the Master's will, and prove ourselves good stewards and faithful servants of Him who hath bought us with His blood.—The Christian.

MR. MOODY ON BABIES AND BOYS AT CHURCH.

Two incidents in the St. Louis meeting illustrated the evangelist's remarkable tact. (One occasion when that quality was strikingly revealed was in his announcement as to mothers who were in the audience with babies.)

Instead of making these women uncomfortable by singling them out for criticism or unkindly animadversion, he said: "I am glad to see women with little babies here. If we can get the mothers of America we can capture the houses of the country. I would sooner shut out the old bachelors from my congregations than to exclude mothers. But I have a request to make of these mothers who are here to-day with little ones in their arms. As you will relocate yourselves so as to get near the doors, then in case the babies get restless or become noisy you can step out into the corridor, quiet them, and then speedily return. If you do this no one will be disturbed, and you yourselves will not be much hindered in the enjoyment of the meeting." Again, just before the sermon, an usher, in trying to seat the people, asked three boys occupying seats in the front row to move to an other part of the house. "Stop them," called out Mr. Moody. "let the boys stay where they are. When boys come early, and keep their seats, and behave quietly as these lads have done, the people are not disturbed. I have something to say to those boys by and by."

Called Christian Advocate.

SINCE a sinner does not prefer to cut his garments over the saint's pattern, why should the saint cut his over hers over the sinner's pattern. S. L.

SAM JOHNS says that the devil does not care how many missionaries we send to the heathen, so long as we average three barrels of whiskey to each missionary.

HERALD OF TRUTH.

July 1, 1897.

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 THE HERALD OF TRUTH, one dollar per year.
 (Per Herald of Truth, one dollar per year.
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11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. Minnesota Mennonite.

Monthly Calendar for July, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

☾ 7; ☼ 13; ☾ 21; ☼ 29.

THE Lesson Helps Quarterly, the Weekly Illustrated Words of Cheer, Class Books, Record Books, Reward Cards and good books for presents and prizes are all published to supply the wants of the teachers and the scholars of the Sunday schools. Write for our new catalogue and any information desired will be cheerfully given.
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For sale.—Four shares Mennonite Publishing Co. Stock, belonging to the estate of the late Joseph Nafziger. Must be sold before October 1st, 1897, in order to settle up the estate. Apply to the administrator, Andrew Nafziger, Hopedale Ill. 10-12

NEW BOOKS.

Notes from My Bible.—From Genesis to Revelation. By D. L. Moody. The power of anecdotes and illustrations to press home the truth into the hearts and minds of their hearers is largely utilized by preachers and teachers of today. "Notes from My Bible" Moody says, is the harvest of many years gathering in this direction, and the flowers in this book have been culled from many gardens. Price postpaid, \$1.00.

HERALD OF TRUTH.

July 1,

1897.

HERALD OF TRUTH.

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Pleasure and Profit in Bible Study.—Notice the following extracts from this excellent book. There is no situation in life for which you cannot find some word of consolation in Scripture.

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If you read half a page of this book, you will not stop until you have read the whole of it. Postpaid for 50 cts.

The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price postpaid, \$1.25.

The Meyer or Meyer Family History.—The Meyer Family History has just been issued from the press. It was compiled by Rev. A. J. Frey, of Milton, New Jersey, author of "The Frey Family History," "The Kratz Family History," "The Wismer Family History," "The Funk Family History and others." This book is the largest of all the above mentioned family histories containing 780 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Meyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

For sale.—Seven shares of Mennonite Publishing Co. Stock, belonging to the estate of Francis Hoover, deceased. Any person desiring to purchase may apply to Mennonite Publishing Co., Elkhart, Ind., or to D. W. Hoover, Nappanee, Ind.

HIGHER CRITICISM SAYS: How could God make a fish so large as to swallow a man? The same critic might say: How can I talk, or see? Or how could God make blood and make it circulate in my veins? How could God make a grain of sand or a drop of water? How did He make the grass grow? How could He make a universe that has no bounds? How could He make hair grow on a hog's back and scales on a fish's back. How can I walk when I want to? Where does the strength to will and to do come from? Ah, we have to lay down to get ourselves up, as being stronger than our all-wise God, if they had only been there to superintend God's work in the Creation, oh how different they would have made it!

If men were willing to enter the path of righteousness when the Lord opens the gates thereto, there would be few outside the kingdom.—367.

SUNDAY SCHOOL LESSONS.

LESSON I.—JULY 4.

FIRST CONVERTS IN EUROPE.—Acts 16:15.

[Memory verses, 13-15. Read Chapter 15:35 to 16:15.]

GOLDEN TEXT.—The entrance of thy words giveth light.—Psa. 119:130.

INTRODUCTION.

TIME.—A. D. 52. The second missionary journey was begun in A. D. 51 and occupied about four years. Europe was reached about the second year.

PLACE.—Asia Minor and Macedonia in Europe, particularly Philippi. Troas was the seat of Paul's vision, a city of considerable importance located near the site of ancient Troy.

PAUL.—The apostle was now about 30 years of age, and had been a Christian for sixteen years. He entered Europe two years after the Britons of England were conquered by the Roman armies.

THE MISSIONARIES.—Paul and Barnabas separated, Barnabas taking Mark with him, while Paul chose Silas, one of the delegates from the Jerusalem church, for his companion on this second journey. Timothy, a convert of the first missionary journey, now joins Paul and Silas. Luke joined the company at Troas.

CONFLICT OF OPINION.—It is true that Paul and Barnabas differed in opinion, and so sharply that they parted company, probably never again meeting on earth. Barnabas wished to take with him his cousin John Mark who had forsaken them on their previous journey, which Paul would not consent to do. "Too much has probably been made of this difference between these good men. There was certainly a sharp, excited manifestation of feeling, but there is no sign of anger or bitter words. They seem to have separated as friends." We clearly see that they were imperfect mortals, and we can see, too, that God can do a great work for the salvation of men with imperfect instruments. This should give courage to the imperfect workers of the present day.

TIMOTHY.—This young convert was a Jew only on his mother's side, and so the rite of circumcision has been neglected. Paul thought it necessary because of his work among Jews that he should become a full Jew. The conference at Jerusalem did not forbid this, only they did not compel it. Paul insisted that it was not necessary to salvation. It was a matter of indifference in his veins? How could God make a grain of sand or a drop of water? How did He make the grass grow? How could He make a universe that has no bounds? How could He make hair grow on a hog's back and scales on a fish's back. How can I walk when I want to? Where does the strength to will and to do come from? Ah, we have to lay down to get ourselves up, as being stronger than our all-wise God, if they had only been there to superintend God's work in the Creation, oh how different they would have made it!

DAILY READINGS.
M. (June 28). First Converts in Europe. Acts 16:15-15.
T. The journey referred to.2 Cor. 2:12-17
W. Letter to Philippi. Phil. 1:1-11
T. Fellow-laborers. Phil. 4:1-9
F. Desire for worship. Psalm 84
S. Jesus at the well. John 4:5-15
S. A heart opened. Luke 19:1-10

LESSON III.—JULY 18.

PAUL AT THESSALONICA AND BEREAS.—Acts 17:1-12.

[Memory verses, 10-12. Read chapters 1 and 2.]

GOLDEN TEXT.—They received the word with all readiness of mind, and searched the Scriptures daily.—Acts 17:11.

INTRODUCTION.

TIME.—A. D. 52, probably near the close of the year.

PLACE.—(1) Thessalonica, the capital of the province of Macedonia, 100 miles west of Philippi. (2) Berea, a walled town, 60 miles west of Thessalonica.

CONNECTING LINKS.—Paul's journey, with Silas and Timothy, unto Thessalonica, was made soon after his discharge from the prison at Philippi. Undaunted by his experience at Philippi, he pressed on his way into the city of Thessalonica, where he faithfully and fearlessly presented Christ to the Jews.

DAILY READINGS.

M. (July 12) Paul at Thessalonica and Berea. Acts 17:1-12
T. The earliest Scriptures.Deut. 5:1-22
W. The Gospel with Power. 1 Thess. 1
T. The apostles' joy. 1 Thess. 3
F. Search the Scriptures. John 5:32-39
S. Diligent study. Deut. 6:1-9
S. Scripture opened. Luke 24:25-32

LESSON II.—JULY 11.

PAUL AND THE PHILIPPIAN JAILER.—Acts 16:22-34.

[Memory verses 28-31. Read Chapter 16:16-40.]

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

INTRODUCTION.

TIME.—A. D. 52. Shortly after the events of last lesson, twenty-two years after the founding of the church.

PLACE.—Philippi, the seat of the first Christian church in Europe.

THE SOUTHERN.—The four missionaries, Paul, Silas, Mark and Timothy, for some time made their home at the house of Lydia, preaching the Gospel in Philippi. They frequently met in the streets a poor slave girl, owned by a company of speculators who made money out of her as a fortune-teller. She was supposed to be possessed with the spirit of Python, a well known character in Greek mythology. "Her masters traded on her supposed inspiration, and made the girl give answers to those who sought her oracular guidance in the perplexity of their lives."—Phumpe. The girl followed Paul, apparently feeling a superior power, probably in her sane moments desiring to be free, and kept saying, "These men are servants of the most high God." This endangered the work of the apostles. Paul put the evil to an end by casting out the demon in the name of Christ.

THE ROMAN PRISON.—"This prison must be conceived as something quite different from the prisons of our own country. It contained interior cells of exceptional strength. Like the Fullam at Rome, there were probably underground, and hence, dark, damp, cold, pestilential dungeons. The word 'spring' in (verse 29) seems in the Greek to imply a springing down into a subterranean cell. The original makes it

clear that the jailer's house was over the prison."

DAILY READINGS.

M. (July 5) Paul and the Philippiian Jailer. Acts 16:16-24
T. Paul and the Philippiian Jailer. Acts 16:25-34
W. Brought out. Acts 16:35-40
T. Shamefully entreated.1 Thess. 2:1-9
F. A mighty Deliverer. Dan. 3:21-30
S. Faith and life. John 8:14-21
S. Faith and Salvation. 1 Peter 1:1-9

THE FAMINE.

For reasons which it is not hard to divine, the public is getting, and for a month past has been getting, little or no information regarding the famine through official sources. Not even the Viceroy now pretends that there is no famine. But it is clear that he and his official advisers are maintaining a conspiracy of silence regarding both its progress and the mortality that follows in its wake. It is admitted now that the time for prevention is past; that we are face to face with the greatest disaster of its kind of which Indian history for the last century has any record.

Roughly speaking, the famine belt extends from Rawul Pindie to Bellary, a tract 1,300 miles long and 400 wide. This computation takes no account of the adjacent and distant districts, where the scarcity is so great and prices are so high that their condition is little better than that of those in which the famine is officially admitted to be raging. At last, when the day for effective measures is past and gone, the Government has awakened to the gravity of the situation in the Central Provinces. The details that reach us of the horrible sufferings of the people are simply heart-rending. Here, for example, is the account given by a correspondent who recently visited the poor-house at Bilaspore: "I observed a girl five years old who weighed only ten pounds, and several adults actually scaled less than four stones. The skin in these and many other cases was so tightly drawn over the face as to show the formation of the skull, while the limbs were so emaciated that the articulation of the joints was visible." These, alas! are not isolated instances. The condition of the inmates of the famine houses both at Jabulpore and at Katni, owing to the absence of proper supervision and medical attendance, was simply deplorable. The wards were over-crowded, and all the paupers, especially the children, were suffering acutely. More than a month ago the mortality in these districts had reached the appalling figure of 120,000 persons. What, we desire to ask the Government, are the figures now? Why are the death statistics sedulously concealed from the public? We can only guess the reason. We have little doubt that if accurate mortality returns for the Jabulpore and other districts were submitted, they would show that not less than half-a-million of people have died of hunger since December. We challenge the Government to publish the facts. It simply dares not do so. For they would prove that while the Viceroy and his Councilors and Heads of Departments are packing their trunks for the trip to the hills, that will absorb twelve lakhs from the exhausted Indian Treasury, half-a-million men, women, and children have been allowed to die of hunger in the most cruel manner.—"Friend of India," Calcutta.

CORRESPONDENCE.

VOLTAIRE, PA., JUNE 4, 1897.—The Hersey M. H. of York Co., Pa., which was destroyed by storm in September last is, by the blessing of God, being rebuilt. A new house, 32 x 40 feet, is about ready for the roof; we expect till about the middle of July to be ready for public worship.

JACOB HERSHEY.

GARDEN CITY, MO., JUNE 15, 1897.—Bro. J. M. Nunemaker of Roseland, Neb., arrived here on the 11th, and left on the 14th. While in our midst he preached five very impressive sermons. We were glad to have the brother with us, our ministers of the gospel are also welcomed here. The church keenly feels the loss of Bro. Daniel Kauffman, who has returned to his home in Morgan Co., Mo. May the Holy Spirit lead us till we meet on Canaan's shore.

COR.

FROM FRANCONIA CHURCH, MONTGOMERY CO., PA.—On the 23d of May twenty-nine converts were baptized and received into the church at Franconia. We are glad to hear that the good work is going on, and that souls are being gathered into the fold. God grant that many others who are still walking in the by ways of sin may also be led by the divine Spirit to give themselves to God and unite with His people.

BIRMINGHAM, KAN., JUNE 8, 1897.—June 1st Bro. J. Nunemaker of Nebraska, arrived in our neighborhood and left on the 8th. While with us he preached four very interesting sermons. May the brethren be remembered and practiced. His visit was very welcome as it was the first preaching we have had since our beloved Bro. J. L. Winey and family left us the last of February. May God's blessings attend our dear brother in all his labors. Come again, we feel much encouraged by your visit.

EMMA LONGENECKER.

FROM CHERRY BOX, MO.—After a long time the little congregation of this place has been privileged to again enjoy a feast of the gospel as ministered by Bro. Andrew Shick of Jasper Co., who came here on the 5th ult., and continued until the 19th. Though forcibly presented was the love of God and the danger of delay, none have as yet taken heed and accepted the blessed opportunity to come out for Jesus. May God still spare them a little longer. On Sunday the 9th ordination services were held. The unanimous voice of the church was for Bro. W. W. Kauffman, and he was ordained to the ministry. May God richly bless him in his high calling, so that he may richly disseminate through the Holy Spirit the truth and power of the gospel to both saint and sinner.

L. J. JOHNSTON.

TUB, SOMERSET CO., PA., JUNE 7, 1897.—Baptismal services were held at the Casselman church, in Garrett Co., Md., on Saturday, May 29. Two souls were united with God's people by baptism, and two were received from another church. May they be faithful servants in His vineyard. The following day communion services were held, and many partook of the emblems, and observed the ordinance of foot-washing. Bro. Aaron Loucks of Scottsdale, Pa.,

was with us during the services and preached unto the people the plain teachings of the gospel. He also held two meetings in the Folk church in Pa. Let us earnestly pray that the love that has been manifested in this communion may continue to manifest itself in our every day dealings one with another; and that in all things we may fulfill the scripture, "In honor preferring one another."

COR.

FROM STRANG, FILLMORE CO., NEB.—On the 23d of May the brethren Joseph Gascho and Jacob Stauffer of Millford, Seward Co., Neb., came here and held two meetings, in the forenoon of the 23d at 10 o'clock, and in the afternoon at 3. The texts were Eph. 6:10-17, and Phil. 2:11-17. The words were spoken through the power of the Spirit of God and were very plain so that we could understand. We were admonished to our duties and we thank the Lord that we were permitted again to hear the word of God through His gospel ministers. May God grant His blessings upon His ministers everywhere, that the banner of Jesus Christ may be widely unfurled.

JOSEPH KUTINS.

GOODLAND, NEWTON CO., IND., JUNE 7, 1897.—As many are aware, a congregation has been organized here. Some came here several years ago from Illinois, others returned here from the west, among others, Bish. David D. Augsburg of Aurora, Neb. The number of members now is about 45. We have meetings in a school house. Yesterday, Whit Sunday, we commemorated the suffering and death of our Lord and Savior by the remembrance and practice of the broken body and shed blood of Jesus, after which our Lord's example and command in regard to footwashing was also observed. The services were held at the house of a brother. All who were able participated. We also had visits from Illinois brethren recently. Bro. Joseph Kinsinger of Meadows, Ill., preached one sermon here, and June 1, Bro. Joseph Zehr of Flanagan, came and held several meetings. The efforts were blessed, three young persons confessed Christ and have started Zionward. God be praised for His goodness. The average attendance of our Sunday school in 1896 was 117; in May 1897, we have an interest in the prayers of all God's people, and ask our ministers, Amish and Mennonite, to visit us.

COR.

THE CHURCH IN CENTER CO., PA.—June 1st, 1897, I left Howard on a day with a heavy heart. I found the brethren and sisters all in the graveyard but three aged ones, a brother and two sisters. Five of the seven deceased rested ministers that served the congregation now lie with scores of their faith, Shanks, Holters, Pleichers, etc., in the old cemetery. We had no service. The church house, built in 1812, was recently sold and converted into a dwelling house, and it is yet undecided what to do with the money. The brother said, "We missed it. I see it now."

During my four hours' stay I lost no time in investigating the cause of the downfall of the once prosperous congregation. A number of witnesses agreed with an observing Catholic, whose opinion I give almost verbatim. He said, "The Mennonites would be by far the strongest religious body in

this part of Bald Eagle valley, had they given attention to their young people, and gathered them into their church. They didn't train them in their faith. The children were mostly kept at home from church when they were small. When they were older, there being no Sunday school at the church of their parents, they oft times went miles away from the church, and even past it to Sunday school and church elsewhere. And besides they held so long to their worship in the German language that they actually drove the young people, who had English schooling, away from them, as is generally the case where the gospel is preached in an unknown tongue. They never had services at night and the young who will go somewhere were to other places of worship." One hundred and two years ago Pre. Michael Shank and family with others, moved from Lancaster Co., Pa., to Center Co., near where the town of Howard now stands. The brother told me that Bro. Shanks' posterity must number many more than a thousand, because a few years ago a grandchild of his died leaving more than a hundred descendants. The valley is full of the descendants of those early settlers. Instead of three members there should be three thousand.

As our doctrines are the purest and most beautiful because scriptural, we should be on the aggressive and influence many to us where they can follow the way of the Lord more perfectly than they can in congregations where they ignore footwashing, non-resistance, non-conformity to the world, etc.

However, there is a happy contrast. The church in general has not gone so. In a brotherhood of peace and love, the truth has spread from a little spot at Germantown, Pa., into nearly half the counties in the State, and nearly half the States in the United States and into Canada. In Lancaster, Bucks and Montgomery Co's, Pa., there are about nine thousand members. During the last year more than half a thousand have been received into church membership by our bishops in the State of Pennsylvania alone. A. D.

FROM IPAVA, ILL.—On June 12th, 1897 our dear Bro. Jonathan Kurtz of Ligonier, Ind., came to visit our few members here. He held services on Sunday at 2:30 in the F. M. church. A goodly number were there. In the evening we had a pleasant little meeting at Bro. and Sister Boyer's. We were greatly refreshed and encouraged, and very glad and thankful that our dear Lord sent us this dear brother to help us along on our way Zionward. Only a few of us are here as sheep without an earthly shepherd. It is indeed a great pleasure to have one of our brethren come into our midst occasionally. Come again, dear brother, and as many more as you desire. Remember us at the throne of grace that God will keep us steadfast in faith. A. L. ROTH.

GARDEN CITY, CASS CO., MO., JUNE 15, 1897.—I thought a short letter on this point might be appreciated, even from me. The season here is in for corn, the weather having been unusually cool, up to within the past few days, since which time crop prospects generally are pretty good. The general health is also good. Bro. J. M. Nunemaker of Roseland, Neb., came here Friday, the 11th, and preached four times at Bethel,

and at Sycamore church Sunday morning. His meetings were well attended and highly enjoyed. Bro. Nunemaker is prospecting for a new location, and we look upon him as worthy of confidence. Samuel Gissel and wife of Olste, Kans., came along with Bro. N., and enjoyed a visit with the brethren. Bro. Daniel Kauffman who is highly respected here and well known to many of the readers is now in Iowa, preaching, and expects to devote his time to church work, and give up teaching, for the present at least. N. SHEFF.

HARPER, KANSAS, JUNE 9, 1897.—On May 24th our brother, B. F. Hamilton, arrived here at noon. Saturday 1 P. M., the 29th, we had our preparatory meeting. Sunday forenoon we observed the communion and nearly all the members took part. Sunday evening Bro. Hamilton preached in Harper, at our regular suppers, where a goodly number had gathered in, among them was also our brother, Fred Byler. After meeting he went home and found his wife complaining some. She soon went to bed, and he also went to bed, but his wife got up again and began to feel worse, so he went for a physician, who arrived about midnight, but by this time she was unconscious, and by seven o'clock Monday morning she was a corpse. Sister Byler was to be buried on June 1st at 2 o'clock, so Bro. Hamilton remained and took part in the solemn services. On the 3d of June Bro. Hamilton and the writer started for Sherman Springs, Oklahoma Terr., a distance of thirty miles. We reached M. H. Yoder's at one o'clock, and the same evening we met at their church house and had an instructive meeting. Next day, the 3d, we met again and had a very impressive sermon, after which we held a counsel meeting and all present confessed peace. In the evening we met again at church and were again admonished to make a full consecration unto the Lord. On the 4th we observed the communion, nearly all took part. One person was taken into church fellowship. In the afternoon we started for Milan Valley, a distance of twenty miles, and arrived at Bro. Noah Troyer's at 8 o'clock P. M. Next day we had meeting in the afternoon at Bro. Troyer's, when we organized their congregation with sixteen members, and they named their organization the Milan Valley congregation. They have here a beautiful country and good land. Their crops look very promising at present.

On the 6th we met again and commemorated the death and suffering of our Lord Jesus Christ, at Bro. John Yoder's, and all took part. In the evening we met for the last time and parted, each one going to his own home, the beautiful hymn, "God be with you till we meet again," still ringing in our ears.

They expect to meet every Lord's day for worship. They also expect to organize a Sunday school in the near future. Our brother, Bro. Simon Hatlock, expects to move into this neighborhood in the near future.

Monday morning, the 7th, at 7:30 we started on our home journey and reached Harper at 6:10 P. M., and found all well; thanks be to His holy name, for His protecting care. J. G. WENGER.

FROM WEST LIGHTS, KANSAS.—We have the privilege of enjoying many rich blessings, if we will but stretch out

our hands in faith and look to the bountiful Giver of all good gifts. Bro. Geo. R. Brunk, who has been sick for about three months, is improving slowly, but is not able to be out much yet. Bro. J. M. R. Weaver and Bish. Hamilton came into our midst May 23d. We had our preparatory meeting that afternoon and Bro. Weaver preached to us in the evening.

On Sunday a sister was received into church fellowship by confession. The week before one was received by letter. We observed communion Sunday. Several of the young brethren, and sisters from the neighboring congregations were present.

Bro. Weaver remained with us the following week and preached every evening. We had a very enjoyable time while he was with us. The labors were crowned by the conversion of nine young souls, who were baptized on the 14th of June. May the Lord richly bless the dear brother who has labored among us, and help us all to be faithful until death. S. E. MILLER.

GILEAD, NEB., JUNE 4, 1897.—We were filled with rejoicing by the recent visit of Bro. John Nunemaker. He preached four very impressive sermons with good attendance. The schoolhouse was filled with earnest hearers. We believe the bread cast upon the waters will not return void. May God bless the word. There are a few here who seem to be awakened to a sense of duty, and are no longer indifferent matters as never before. We invite the brother back, and as many others as can stop with us.

The neighbors and friends were well pleased with the sermons. There are some that have been convicted that pride is contrary to the teachings of the gospel and are showing their sincerity by attending Sunday school and church plainly clad, even conforming with our mode of attire, and are living Christian lives. Much might be said of the great changes that have taken place here within the last six or seven years. May God aid His blessing.

We have Sunday school every Sunday summer and winter; we ask the prayers of the brethren. Cot.

FROM THE MORRISON ILLS. CHURCH.—We were permitted to hold our annual conference here on the 25th of May, and the annual Sunday school conference, on the 26th and 27th. We have reason to thank God for the manifestation of love and interest shown by the neighbors and brotherhood from far and near. We also thank God for the rich shower of blessings we received. After the conference we were permitted to have a series of meetings, held by Bro. D. G. Lapp of Nebraska. The gospel had free course, and we feel thankful to God that eight souls became willing to resign their souls to Him. One of those who had fallen was reclaimed, which is surely a blessing from God. Brethren, let us be earnest in prayer for these souls that have been won, not just here, but in other fields too, that they may be faithful workers in Christ's vineyard, and that those who are almost persuaded may become willing while God extends His loving arm to them. God bless the brethren as they go from place to place, bringing glad tidings to man. Cot.

REID, MD., JUNE 14, 1897.—On Sunday the 6th of June votes were taken for a minister and a deacon in the Reiff congregation, and on Monday, the 7th, the lots were cast. The lots fell on Bro. Christian R. Strife, for minister; and Bro. Daniel Horst for deacon. May the prayers of the brotherhood now be directed to the throne of grace, in behalf of these brethren who have been chosen to the important work, that they be directed by the Holy Spirit, to proclaim the whole counsel of God, as laid down by the apostles, through inspiration by the Lord Jesus, whose flowing blood has sealed the plan of salvation, which is not partial but universal. May they have the courage to stand up before the world regardless of any doctrine presented by man, and declare that doctrine which will stand the test for countless ages to come.

We were also glad for the presence of two ministerial brethren at these meetings; namely, Bro. Michael Horst, of Harvey Co., Kansas, and Bro. Benjamin Zimmerman of Cumberland Co., Pa. Bro. Zimmerman only being present at the ordination services; but he delivered an impressive sermon upon the duty and responsibility of a minister. May the good Lord bless him. Bro. Horst is making a more extended visit; having meetings at the several places of worship in Md. He intends to visit several weeks with his father, Bish. Michael Horst, and other relatives and many former friends; he having moved from Md. to the West several years ago. May the Lord bless him and his wife (she also being with him), throughout their visit in the East. Brethren and sisters, we crave an interest in your prayers. BENJ. R. WEBER.

SUNDAY SCHOOL ITEM.

TUB, PA., JUNE 15, 1897.—The Chestnut Spring Bible class was reorganized June 6th, 1897. Officers elected: Leaders, Bro. G. D. Miller, Bro. E. D. Miller, and Bro. D. H. Bender; Treasurer, Bro. D. J. Stevanus; Secretary, Sister Annie M. Yoder. Lesson for next meeting, first Psalm. We hope the Lord will bless us in the future, even more than in the past, in our Bible readings. SEC'Y.

REPORT

Of the Mennonite Sunday School Conference, held near Morrison, Ill.

According to programme, Conference convened at 1:30 P. M. on Wednesday May 26th, 1897. Bro. John Nics called the meeting to order and acted as temporary chairman.

After singing Hymn No. 45 H. & T., devotional exercises were conducted by D. J. Shoemaker by the reading of the 34th Psalm, and prayer. Organization being next in order, Bro. D. D. Miller of Middlebury, Ind., was chosen moderator, and Bro. John Nics, Ass't moderator.

J. S. Shoemaker was appointed secretary, and Henry Nics, treasurer. Bro. John McCollough then delivered a short and appropriate address in which he cordially welcomed all the Sunday school workers present and urged them all to earnest co-operation in the work of this conference that the same may prove a blessing and a lasting benefit to all present.

Reports of Sunday schools represented were next given as follows:

The report of the Metamora S. school has been sent in since the conference was in session. Schools all in a prosperous condition.

After singing No. 16 G. H., "Jesus Christ our Savior," the subject "What do we gain by a Sunday school conference," was discussed by W. H. Brubaker and Philip Nics.

Following are a few of the thoughts presented.

The benefits derived from a Sunday school conference are many if we as Sunday school workers attend such conference with the right motives. We believe the Sunday school work is doing more to build up the cause of Christ than any other means.

To do efficient work in the Sunday school we need to be filled with the Spirit, and we believe that the S. S. Conference is a means of filling and inspiring us, if we have come desiring to be filled, and we become better qualified to go out and work for our Master. We have an opportunity to gain knowledge and wisdom that we may be more able to impart to others the life-giving word. We certainly shall be benefited by this S. S. conference and shall gain something that we may apply to our S. S. schools and be a means of benefit and blessing to the Sunday school pupils under their charge.

The future of our young people depends largely upon our efforts and labor in the Sunday school. May this conference be the means of inspiring us all to more earnest work for Christ. No. 224 H. & T. was next sung.

Philip Nics.—It would be rather difficult for some of us to say just what we have gained by a S. S. school conference. Paul admonishes his Hebrew brethren and says, "Therefore let us hold the principles of the doctrine of Christ let us go unto perfection." We are probably all willing to admit that the holding of Sunday school conferences for the promotion of the Sunday school work is one of the greatest steps the Mennonite church has taken in many years in the way of going up unto perfection.

Our Sunday schools have been a wonderful means in God's hands in building up our Mennonite congregations.

July 1.

School.	Supt.	Teachers.	Av. Att.	School Open.
Morrison	Henry T. Nics	8	64.5	Evening.
Shelling	Harvey C. Strook	12	81.04	"
Colburn	L. J. Lehman	13	77	"
Freeport	Arnon J. Meek	9	64.44	"
Chl. Mission	Noah J. Byers	8	145	"
Metamora	Geo. Sommer	10	97.14	"
Total		60	529.12	138.31

1897.

The true principles of the Bible are instilled into the mind and heart of the child in the S. school, and he is consequently more easily brought into the church in his early years.

We hold our church conferences in order to be more of one mind, and to be more firmly established in the true doctrines and principles of the Bible, that we may be better qualified to carry on the church work. Even in Apostolic times the apostles met to confer with one another that they might have a better understanding to carry on the Lord's work.

In like manner the S. school conference is the means of bringing the Sunday school workers together, and by conferring with one another and exchanging thoughts, we become better qualified to carry on the great work of the Sunday school. Our work becomes more practical, our methods of work more systematic and concentrated.

There can be no standstill in the work of the Lord, we are either progressing or retrogressing. If we imagine that we can learn no more in the Sunday school work we certainly are in a sad condition and cannot expect to progress or go on unto perfection. May this conference be a great gain to us in making us more practical and useful in the Sunday school work.

Many more valuable thoughts were brought out on this subject by other workers as follows.

L. J. Lehman.—We gain closer relationship; we learn better methods of working; we become more united.

John McCollough.—We gain spiritual power, the Holy Ghost power. Eighty-five percent of all that are received into the church are brought in through the influence of the S. school. Song No. 155 G. H. "Revive the work."

C. S. Hauser.—We gain by what we receive and by what we impart. We gain by becoming more efficient workers in our home fields.

D. G. Lapp.—We gain by receiving encouragement by which we become more zealous and more determined in the work of the Lord, zeal is necessary to successfully carry on the S. S. work. We become enthused and are ready to press on with our banner wide unfurled, and our sickle sharp to work in the Lord's harvest.

A. L. Buzzard.—We gain by telling each other our difficulties, and learning how to overcome them.

Noah Metzler.—The superintendent gains by conferring with superintendent and the teacher with teacher, we gain by associating with our superiors. We are never so far advanced that we may not learn of some one else.

Hymn No. 73 G. H. "Come, great Deliverer, come."

J. Nics.—It is a gain in bringing our young people together and causing them to be more firmly established in the faith.

D. D. Miller.—The Sunday school conference has been a benefit to our home church. Our teachers and workers were aglow with love after attending the Sunday school conference held at the Forks church, Elkhardt, Ind., a few years ago.

There are certain grand qualities that have been lying dormant within us, but are brought out by means of the Sunday school conference. Though we have been teachers for twenty years, yet we may be instructed even by the younger workers.

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In order to be successful in the Sunday school work it is necessary to have system in both the organization and work of both the S. school and Sunday school conference.

A number of other short talks were given, but space will not permit giving them. Afternoon session closed by singing Hymn No. 312 H. & T., and a few appropriate remarks and prayer by Bro. Noah Metzler.

EVENING SESSION

opened at 7:00 P. M. with song service and a number of very edifying talks on the subject of "Consecration."

Evening session proper opened at 7:30 by singing Hymn No. 162 G. H. "While the days are going by." Devotional exercises conducted by D. L. Ebersole. Scripture lesson, Titus from the 7th verse to end of chapter, and prayer.

"What are the benefits of a Sunday school to a community?" was next discussed by Frank Kornhans and C. S. Hauser.

We all know that the benefits are many that a community derives from a Sunday school. I know of no institution that is so great a means in bringing our young people to study the Bible, the book of all books. It is a benefit in bringing young people into pure associations.

It keeps many from indulging in vain amusements on the Lord's day, by which our young people are brought to set better examples to those about them, thereby influencing others in the way of right. Also a means in keeping many children out of mischief on Sunday. Where there are no Sunday schools boys often spend their Sundays in fishing, playing ball, or in some other sinful way, but the Sunday school is a means of counteracting these evils.

The Sunday school affords us means by which we may rescue the bad boys and girls of a community and lead them to Christ as their Savior from sin.

C. S. Hauser.—It depends largely on the spiritual condition of the Sunday school to be a benefit to a community. If the superintendent and teachers are consecrated workers, filled with the Holy Ghost and the spirit of love predominates in the school, there will be visible benefits. It is the work of the superintendents and teachers to sow the good seed of the Word of God, and God will give the increase. "Paul may sow and Apollous water, but God must give the increase."

We may not be permitted to see the direct results of our sowing in the Sunday school, but the Lord, in His own appointed time, will bring forth the harvest.

Song, No. 163, "Wonderful words of life." A number of short pointed talks were given on the above topic by other workers, but the Lord, in His own appointed time, will bring forth the harvest.

Benjamin Herner and J. S. Shoemaker were assigned to the subject as substitutes and spoke in substance as follows.

"Literature for the children. What it should not be." This is undoubtedly to

imply what literature should not be used in the Sunday school. It is indeed rather a difficult task to confine our selves strictly to the negative side of this question and say what it should not be without saying what it should be. The two are so closely connected they are hard to separate.

Literature for children should not be of the immoral, sensational, or vile class. It should not be such as would destroy the purity of the child's mind.

We should be very careful in selecting and providing literature for the children. For they are not capable to select for themselves. They will readily take up and read almost anything either the pure or impure, and if the child is permitted to read that which is impure its character naturally becomes impure.

That which is grossly vile we are ready to discard at first sight, but there is much literature that is scattered throughout the land and even in the Sunday schools, that is trashy and impure in part.

We need literature for the children in the form of papers, but they should not be too deep. Reading matter for the child should be very simple in language. We have sometimes thought that even our own Sunday school paper, the WORKS OF CHRIST, did not quite fill the place for small children. Its contents or language is rather deep for small children to comprehend. It is undoubtedly much easier to act as critic than editor. We would not say that we could do even as well as the editor if we were in his place.

It would be well if we could have a paper published especially for the little ones.

We have seen papers distributed in some of our Sunday schools representing characters of daring, humor and wit. The same were making wrong impressions upon the minds of our young people and cultivating a taste for more sensational reading.

Our S. school papers should be strictly pure and elevating, free from impure and slang phrases. Even the pictures or illustrations should teach lessons of purity and truth.

Many of the pictures seen in some Sunday school papers are simply the devil's advertisements, teaching lessons of vanity, pride, fashion, etc., all such illustrations should be kept out of our Sunday school papers.

What we have said about the accepting and discarding of Sunday school papers, will apply equally as well in the selection of books.

There should be a committee appointed composed of competent men or women to examine all such books as are intended for the Sunday school, such examinations to take place before the books are purchased and sent into the school. None but the best are good enough to be read.

Song, No. 96, "Blessed be the Fountain."

D. G. Lapp.—We wish to take a wider sphere in this literature question, not only what the literature question for the children in the Sunday school but also in our homes. Its lessons should be pure and inspiring. Its pictures should be pure, such as may make deep impressions of truth upon the mind of the child. Pictures make wonderful impressions upon the mind of children, impressions that never can be erased.

We sometimes find in Christian homes some very impure and vile literature, in the form of novels and the wild adventures of the James Brothers, Wild Bill, etc., and parents are frequently unconscious of the ruinous effect the reading of such literature has on the characters of their children. Parents should set their children an example in this line by ever reading pure literature themselves. Children are close observers of their parents, imitate father and mother.

Teach the children as Moses commanded, Deut. 6:7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The mind of the child is very susceptible. We can recall many things we have heard and read when we were quite young. We can remember those things better than those we have learned in later years, therefore, great caution of providing the children with the purest literature. The world is loaded with trashy literature, and if we are not careful the same may find its way into our homes and destroy our youth. The reading of trashy literature makes trashy characters. Parents are responsible for the literature that is brought into their homes, and if of an injurious character and the children are ruined through the reading of the same, their blood shall be required of the parents' hands.

After singing No. 151 G. H., evening session closed with prayer by Peter Unzicker.

THURSDAY A. M. SESSION

opened at 9 o'clock by singing hymns 237 and 215 H. & T. Devotional exercises conducted by John Nics. Scripture lesson, Luke 24. After singing another hymn, "The Sunday school as the nursery of the church," was discussed first by Abner Burkhardt followed by C. S. Shoemaker; following are a few of the many thoughts presented.

I cannot agree with either the orthodox or heterodox idea of the child religion. Man is the only creature that builds altars and his natural inclination is to be religious. Religion implies relation and covenant.

God, in the early ages, recognized the child Isaac as His child. Under the Jewish system of religion the children were included in the church.

The pagans, though living in darkness, were not unconscious of God; they worshipped Him in the sun, moon, etc. The pagans connected the child to their worship and offered them as sacrifices unto their gods, by making them pass through fire.

Through pagan usage Abraham may have been more ready to obey when God commanded him to offer up his son Isaac as a burnt offering.

The children were recognized by our Savior when He said, "suffer little children to come unto me, for of such is the kingdom of heaven." Matt. 13:14. He did not reject them though they may have been brought to Him through selfish or mercenary motives. After our Lord's resurrection He saith unto Peter, "Feed my lambs." John 21:15. The idea of a shepherd was in Christ's mind. He asked Peter the question, "Lovest thou me?" Peter answered in the affirmative. Jesus saith, "Feed my lambs." Can we reply to the

language of the apostle. "Lord, thou knowest that I love thee." If so we have the one essential qualification as a shepherd to feed Christ's lambs.

The child's mind is in a plastic condition and consequently easily impressed and with us it should be Christ in the morning, Christ in the heat of the day, and Christ in the evening. We should ever exercise an influence to bring the child to know and love the Lord, but this can be done only in proportion as we are consecrated to God.

The mother is the child's first teacher. If the mother's love be strong and deep for her child, she does not fail to teach the child to be both moral and religious. It needs other teachers. Mother alone will not suffice. Parents are not all qualified to teach their children the way of life. Some are unconvinced, others too timid and some may be too ignorant, therefore the great need of outside teaching.

The early impressions that can be made upon the child's mind in the Sunday school are never lost.

The primary teacher in the Sunday school need not be highly cultured or educated, but one whose heart is filled with the spirit and love of Christ, with a childlike disposition and a great love for children.

The first furnishing of the child's heart should be to love Christ, even as the child feels safe when it has hold of its parent's hand. Thus the child should be taught to look up and take hold of God's hand by faith.

There would be no need of having so many "black sheep," lost sheep and prodigals in our families, if we would give our children the proper instructions and training.

From the cradle to the grave the child should go hand in hand with its parents in the service of the Lord.

Though this is seldom the case yet it is possible if the way of life is made plain and reasonable, that the child may understand. The child has inherited natural tendencies to evil, and the parents should seek by proper training and teaching to have those tendencies eradicated. Through God all things are possible.

Song 45, G. H.

G. G. Shoemaker.—A nursery is the place where any growth is fostered or trained. There are nurseries for the express purpose of taking care of children and training them. There are nurseries for the propagating and starting of trees and vines. Dram shops are nurseries for the raising and rearing of drunkards. In like manner do we turn the Sunday school the nursery of the church in which we teach and train the children and prepare them to be transplanted into the church or the kingdom of Christ. The training of children in the way of life should not be left alone to the Sunday school teacher, but every Christian parent should seek to bring up their children in the fear of the Lord.

Every Sunday school teacher should be a devoted Christian, having a love for souls and being willing to go out to persuade both old and young to come into the Sunday school.

The great lack is indifference and idleness on our part as teachers. We need to be more zealous.

We may profit by Bunyan's experience when he lost his roll or passport. If we become indifferent, or sleep by the way, we may lose our passport to

heaven and be obliged to retrace our steps as Bunyan did. Let us keep pressing upward and onward, and ever be kind and persuasive to the little ones and all, in order to win them for Christ.

After singing No. 193 G. H., Bro. Noah Metzler followed with a few thoughts on the above topic:—The child by simply attending Sunday school is not kept safe for heaven. A child cannot be trained into the kingdom of God, but must be born into God's kingdom.

There are three distinct parts of the child that need to be developed, the physical, intellectual and the spiritual. Developing the physical and intellectual and not the spiritual will not suffice. Special stress should be put to developing the spiritual part. Teach the child that it is a sinner by nature, and that we all have sinned and come short of the glory of God, and that it is necessary to repent of our sins, and accept Christ by faith as the only Saviour from sin. The unsaved of the Sunday school will be the most sadly unsaved, considering their opportunities.

After singing, "Bringing in the sheaves," The best method of instructing the infant classes, was discussed, first by Peter Unzieker, followed by a number of other brethren.

Though we be ministers we may not know how to best instruct an infant class. To be a successful infant class teacher one must have a love for children. His heart must be filled with the love of Christ and he needs to have more than an ordinary knowledge of the Bible and be able to teach its truths in a simple way that the child may comprehend its truths.

Order ones may correct us if we misquote Scripture, but not so with the little ones. They accept as truth every thing we tell them.

There are difficulties to overcome in the way of teaching infants. It is rather difficult for some of us to teach them Bible lessons, with such simple language that they can readily understand. The wall roll or illustration teaching is one of the best methods of teaching infants. Be brief in your teaching. Interest them with Gospel stories, but be careful not to weary them.

A. L. Buzzard.—One of the best ways is to teach by illustration, point them to a leaf, or a flower, or a bird and explain to them its beauty and usefulness and show them in these visible things the wonderful workings of God.

D. D. Miller.—Many parents take to teach the infant class is the best teacher. One that will come right down and be one with them. So many of us are not willing to come down and be as little children in order to teach children. After singing No. 121 "Cling to the Bible," the subject of "Parents of parents to children in relation to the Sunday school work" was discussed first by M. R. Ebersole followed by other speakers.

Christ says ye are the light of the world. Christian parents should not only send, but bring their children to Sunday school. Many parents take duty to children in relation to the Sunday school work. Another duty he owes to God is to keep the Sabbath or Lord's day. We should shut out all hindrances and burdens on the Lord's day, as Nehemiah did when he rebuilt Jerusalem.

The superintendent owes God punctuality. God is punctual in all His work, and He expects the same of His servants. Indifference and slackness in any line of church or Sunday school work is disastrous.

2d. His duty to the Sunday school is to see that the Sunday school is well supplied with the proper teachers. Also to receive and look after the visitors

school may have the greater effect upon them.

We should have family worship, daily reading the Scriptures and praying with them. By so doing we can lead them to love the Lord.

If we are indifferent and neglect our children's spiritual training, we are living in sin, and are on the devil's side. God will hold us responsible for neglect of duty. Spell duty after the old fashion and you will know what it means—d-u-e-t-y. Be faithful in all your Christian work and let love be the motive power.

Song No. 273 G. H. "Take time to be holy." Following are a few thoughts brought out by others on this topic.

Would not our children work better if we would always work with them. If the Sunday school is held after the church service, parents should stay and take part in the Sunday school work.

The penny collection is a means of cultivating charity. Children should be taught to give of their own pennies in order to learn lessons of sacrifice and charity.

We should set an example to the children in going to the Sunday school. We should not say go children, but come let us go and see that they have a way to go if the distance is too far to walk. We are not justified in staying at home on account of tired horses. We should never work our horses so hard during the week as to unfit them to be driven to church or Sunday school on Sunday.

Forenoon session closed by singing No. 292 G. H. and prayer offered by Homer Strook.

AFTERNOON SESSION opened by hymn, "Speed away." Scripture lesson Prov. 8 and prayer by Bro. Noah Metzler.

After singing hymn No. 233 H. & T., "The superintendent's duties" were considered by Homer Strook and Wm. McCulloch, as follows.

To me this seems to be the most important subject under consideration. I never knew there were so many duties until I had studied this subject. Superintendent's duties are divided into three parts; let His duty to God. 2d. His duty to the Sunday school. 3d. His duty to himself.

1st. His duty to God is to keep His commandments, to look to Him for strength to come to Him daily in prayer. Neglect in prayer will be the means of ruin in all his work. The Holy Spirit is given in answer to prayer, without the Spirit's power we would be powerless, though we be eloquent in speech. Christ became an example to us in prayer, as well as in everything else. Prayer is a mighty weapon by which we receive strength from the Father to overcome sin.

The Spirit will lead us to practice non-conformity to the world. It is necessary that the superintendent and teachers be consecrated to enable them to teach non-conformity in the Sunday school.

John Rutt.—Non-conformity to the world does not only imply plain dress, but many other things. We need to obey Paul's instruction. Rom. 12:1, 2. We need God's help to carry out this essential principle. Persons who are models of non-conformity should be selected as teachers. The teacher by God's grace should teach the pupil to aspire to things that are above, that there may be no desire for the things of the world.

3d. His duty to the Sunday school is to see that the Sunday school is well supplied with the proper teachers. Also to receive and look after the visitors

that may come into school, to be social and courteous to all.

His aim should be to point the school to Christ, and not to self. Self should be kept out of sight. He should continually hold up Christ as the light of the world and the hope of the Christian.

3d. His duty to self, is, first, to get himself into a proper condition to work, by being filled with the Spirit. He needs to exercise self-restraint. Deny himself of certain things, even though they be lawful for him, rather than to offend his brother. He needs to be an example in all things for good. He needs to examine himself carefully and consider how his words and actions may influence others.

He should abstain from all filthy habits and always keep out the right sign. He should not indulge in any worldly amusements. The world has its appreciation of what the Christian should be.

He should not go anywhere without God's approval. Where he cannot do His will and talk of His love, his own will must needs be given up, that Christ may be his all and in all. Consecration is necessary.

If we as superintendents are indifferent or careless, the souls of those who are under our care may be manacled with sin and be lost.

Hymn 226 G. H. "Stand up for Jesus." Wm. McCulloch.—The standard must be set high, it has been set too low by many. The superintendent is the head of the school, the school should look to him for direction and instruction. He holds a responsible position. He should be cast upon the altar of God in order to faithfully discharge his duties.

He should not be tied to a class, but ever ready to take charge of a class when necessary.

He should invite visitors into classes, and be social to them, not by pretense or in a hypocritical way.

He should be punctual in opening the school and in all the exercises.

He should be an example to others in buying and selling and ever follow the "Golden Rule." He should not conform himself to the world in the way of amusements and dress. He should adorn himself as one professing godliness.

After singing No. 307 G. H., the subject, "How should non-conformity to the world be taught in the Sunday school?" was discussed first by Addison Shelby, followed by John Rutt and other workers.

We must first become regenerated and practice non-conformity ourselves before we are able to teach it to others; we should teach by example as well as by precept, not only the Sunday school pupil, but also the world.

The Spirit will lead us to practice non-conformity to the world. It is necessary that the superintendent and teachers be consecrated to enable them to teach non-conformity in the Sunday school.

John Rutt.—Non-conformity to the world does not only imply plain dress, but many other things. We need to obey Paul's instruction. Rom. 12:1, 2. We need God's help to carry out this essential principle. Persons who are models of non-conformity should be selected as teachers. The teacher by God's grace should teach the pupil to aspire to things that are above, that there may be no desire for the things of the world.

After singing No. 96 G. H., other thoughts were brought out on this subject by L. J. Lehman, D. D. Miller and others, but space will not permit to give them.

Noah Metzler.—We should never be ashamed to own our King anywhere. The newboy is not ashamed of his occupation. Teach "non-conformity to the world" in and out of the Sunday school. Keep yourselves unspotted from the world, by abstaining from everything that is worldly and filthy. The use of tobacco makes spotted. By God's grace abstain from its use. Abstain from the use of intoxicants. Moderation in an evil habit is the highway to excess.

After singing No. 301 "Crown Him," "The danger of our Sunday schools drifting from the true Gospel principles," was considered by A. L. Buzzard. There is no occupation or profession in life that is not governed by some underlying principle. The farmer, the merchant, the mechanic and the professional man are all governed by certain principles or laws.

The Sunday school worker in any line of his work to be efficient must abide by the principles of the Gospel and uphold the same.

There are certain principles that are not what they should be, and even professed Christians are adhering to them. To abide by the true principles we must be alert, on the lookout. We as Sunday school workers must first see that we are firmly established upon the true Gospel principles, then see that the school is adhering to the right principles.

Teach the principle of sacrifice and self-denial—teach humility, the inclination of drifting into pride is quite a temptation to the young. Our Savior says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart." Humility is one of the hardest lessons to learn.

Teach the principle of love. Do not teach children that God is a stern judge, looking upon them in anger or wrath, but teach them that God is love, and that as a father pitieth his children, so the Lord pitieth them that fear Him.

We should seek to interest the pupils by telling them of the love of God, and how through love Christ died to redeem them.

Teach the principle of prayer. This is one of the most important; we all need divine help, we need to ask the Lord for more zeal, and earnestness that those whom we teach may be profited and led to live for Christ.

Fathers and mothers need to pray earnestly for their children. Many children are lost for want of prayerful fathers and mothers.

We must not drift into formality by always having the same form for opening and closing the school. Neither should we be formal in our way of teaching, change methods but never principles.

Many Sunday schools seek to interest and increase their numbers by adopting wrong principles and methods, such as holding picnics, children's day festivals and Christmas and Easter exercises where the finest dress, the best cake, the sweetest music, the most artistic singing and the largest crowd are the objects sought and admired.

From such let us turn away. They simply foster pride and vanity, and are not to the glory of God, or to the salvation of souls.

After singing No. 96 G. H., other thoughts were brought out on this subject by L. J. Lehman, D. D. Miller and others, but space will not permit to give them.

Afternoon session closed with prayer by L. J. Lehman.

EVENING SESSION

opened at 6:30 with song service by different leaders and a number of edifying talks on the subject of "charity;" evening session proper opened with Scripture lesson and prayer by J. S. Shoemaker, after which the subject, "How to promote spiritual life in the Sunday school?" was discussed, first by L. J. Lehman followed by Noah Metzler.

This is an important question. We as superintendents and teachers are made to tremble when we weigh the responsibility resting upon us. May we teach nothing but that which is in accordance with the word of God. We cannot otherwise than hold up the Bible standard of Christianity, if we are God's true children; Rom. 12:1, 2, should be the standard.

To promote spiritual life in the Sunday school we must teach consecration. Look away from self and alone to Christ, behold what He sacrificed, bow He took upon Himself the form of a servant, died the most ignominious death, to save us from our sins. What are we doing for His sake? Have we given up all for Him? If not, we are not consecrated.

Consecration means more than we can comprehend. It is not only the giving up of certain pleasures, but an unconditional surrender to God of soul and body. Paul sacrificed all that was near and dear to him, and counted all loss, that he might win Him and be found in Him. Some things were lawful for Paul but not expedient. We must give ourselves to the Lord as lay in the potter's hands, that He may make of us honorable vessels.

Spiritual life is the one thing lacking with many of us. Why have we not the power the apostles had?

Are we willing to take up any work for Christ's sake? Are we willing to work at our Master's trade? and follow where He leadeth, or do we prefer to follow Him afar off as Peter did? If so we will become chilly like Peter did and try to warm ourselves at some fire that warms only the body, but when we are in close communion with Christ the fire of the Holy Ghost keeps us warm. We promote spiritual life by our life. Our life goes out for one of two things, either to make others better or worse. If we are not gathering we are scattering. If our life is cold and indifferent others may stumble over us into perdition. They that are Christ's have crucified the flesh with the lusts thereof.

Crucified implies a separation, a dying, a putting away of the lusts of the flesh. We need to have our minds renewed to serve God acceptably. We need faith to promote spiritual life. It depends not so much upon the quantity of faith we have, as on the quality. A faith like Jacob's is what we want.

There is room for improvement on every hand. The new man created in Christ Jesus is what is necessary to constrain us, to work for the promotion of the spiritual life. "Now the God of peace make you perfect in every good work." There is a reaching out, a pressing forward in the Christ life. There is no time for idleness in the service of the Lord. It is the going on unto perfection, and getting upon the highway of holiness.

Noah Metzler.—John 1:4. "In him was life and the life was the light of men." We cannot promote life unless we first have it ourselves; we cannot work ourselves into life. We receive it as a gift from Christ. Enter fully into Christ as the head of the church and Sunday school. To promote life is to promote Christ as our life. Let Christ be first and last in the Sunday school. Do not only teach Christ, but live Christ. Move at the impulse of God's love. Let love be the propelling power.

Make the Sunday school a home for the pupils, and not simply a place to stay. David said, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life." We must have a passion for souls as Paul had. Had we plenty of Pauls to run our Sunday schools, there would be no lack of spiritual life in them.

Teachers should be less historical and more practical in their teaching.

Exercise your intellectual powers during the week by reading, praying and meditating; begin in your home to promote the spiritual life of the Sunday school. Our homes are the stepping stones to the mansions of glory.

After singing a hymn, "The subject of what song book should be used in our Sunday schools, that both the Sunday school and church may be benefited" was discussed by H. T. Nice and others. A number of practical points were brought out on this topic, but our report is becoming too lengthy to give them. Bro. A. B. Kolb, one of the speakers assigned to this topic, failed to be present.

The following resolution were next adopted.

1st. Whereas, We have been so kindly treated and entertained by the brethren and sisters here at the Morrison church, therefore be it

Resolved, That we who have come from a distance, return our sincere and heartfelt thanks, for the kind hospitality shown us by the brethren and sisters here during this Sunday school conference.

2d. Whereas, The Sunday school conference has proved a great blessing to the church and community in promoting interest and spiritual life in the Sunday school work, therefore be it

Resolved, That we petition the church conference to grant the privilege of holding another Sunday school conference to succeed this one in the year 1898.

Resolved, That this Sunday school conference appoint a committee of three to select one to write an article for the HERALD OF TRUTH, on the benefits derived from a Sunday school conference.

The brethren John Nice, John McCulloch and Noah Metzler were appointed as such committee by the conference.

Bro. D. D. Miller gave a few closing remarks and offered prayer. "Conference closed with singing No. 74 G. H., "God be with you till we meet again."

J. S. SHOEMAKER, Sec.

THERE wouldn't be so many people opposed to the Bible, if it were not opposed to so many virtues. —*Sci.*

The man who spends his Sundays in settling accounts will spend the day of judgment the same way. —*Sci.*

THE PRECIOUS NAME.

Word comes to us from Central Turkey that many of the Moslems have expressed great wonder that the Christians have so generally met death "unresisting, and with their hands over their eyes." They also came to the Christians asking: "What is the meaning of the word 'Jesus', that so many of these men pronounced just before we killed them?" Since Moslems admit that Jesus the position of a great prophet, it seems strange that they should not recognize His name, even under this form. The explanation of the fact sent us is that the Armenian pronunciation of the name is so different from the Turkish that it was not recognized, and the Moslems did not understand what these martyrs meant, as, in the hour of death, they called upon Jesus?—*Missionary Herald.*

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the walls of his cell, told how the brains sought employment through the weary years.

In the Bible the word "Lord" is found 1,563 times.

The word "Jehovah" 6,555 times. The word "reverend" but once, and that in the 9th verse of the 11th Psalm.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John, is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty-first and thirty-first.

Each verse in the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "right" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible 3,338,183 letters; 73,993 verses; 31,253 verses; 1,190 chapters, and sixty-six books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter in the twenty-third Psalm.

The four most inspiring promises are John 11:2; 6:37; Matt. 11:28; and Psalm 37:1.

The first verse of the fifth chapter of Isaiah is one for the new convert.

All who datter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.

The above appeared in the HERALD about ten years ago, but for the benefit of many who were not readers then, we again give the interesting data concerning the Bible.

CONFERENCE REPORT.

The Anish Mennonite Conference of Ohio assembled at the Oak Grove M. H., near Smithville, Ohio, May 27th, 1897.

Opened by singing. Exhortation and prayer by Michael Yoder.

ORGANIZATION.

D. J. Johns elected moderator by ballot. Fred Mast, assistant moderator.

C. Z. Yoder and Jacob Meier secretaries, assisted by M. S. Steiner.

Moderator read Acts 15:1-11 and Eph. 4:10-13 with comments setting forth the importance of meeting in conference for the cause of Christ and to strengthen the believer in the faith and doctrine of the Lord. With this motive in view the bishops must be well established in the faith, walking in newness of life, for by grace are ye saved. They must be vigilant in watching over the flock entrusted unto them, as there never was a time when it was more needful to be diligent in performing these arduous duties than in the age in which we live, hence great is the responsibility of bishops, and ministers, and consequently it is of the utmost importance that they with the laity be united in these Christian principles, encompassed with love the bond of perfectness.

The doctrine, commandments and restrictions, as taught by our Saviour and His apostles and practiced by our ancestors in the faith, were vividly set forth, not that we seek our salvation in them, but we observe them because we are saved, when they will not be grievous to us, but a pleasure, for the love of God constrains us.

The forenoon session was further devoted to testimonials by the bishops, ministers and deacons with regard to the faith and doctrine as presented, and many admonitions, exhortations, and encouragements were given to be steadfast in the Lord, zealous in His work, separate from the world, as we are living epistles known and read of all men.

While apparently all realized the responsibility devolving upon them, yet it was a season of rejoicing in being together in love and harmony.

The congregation also with one accord manifested their willingness to sustain and support these principles as they were set forth and have long been held dear by our forefathers.

AFTERNOON SESSION.

Devotional exercises, singing, and exhortation and prayer by C. K. Yoder.

Ans. To promote Christ's kingdom by encouraging and strengthening one another to unity in faith and doctrine as taught in the Bible, to become better acquainted, and to avoid divisions in the future. Eph. 4:3, 13; Acts 15.

Ans. To how does this conference advise dealing with a brother who has been ordained to the ministry and is not willing to perform his duties as such?

Ans.—Ascertain the cause. In the spirit of forbearance, encourage obedience to Christ and the church, but if he remains unrepentant, a just cause, deal as with a transgressor.

Ans. If a bishop becomes involved in difficulties and is not willing to counsel with the church to rectify such difficulties, who then has authority to call a church council?

Ans.—It is the sentiment of this conference that the congregation has such authority, led by their ministers or deacons if they be such.

Ans. 4. What is the bishop's duty if one member brings in complaint against another?

Ans.—That the bishop instruct such a member to visit the accused party according to Matt. 18:15-17, lest he also will be found at fault.

Ans.—At home, in the church and abroad, use your influence by any Gospel means, teach the people the evil of it both by precept and example. Matt. 5:13, 14; 1 Thess. 4:22.

Ans. 6. Do we advise our members to avoid persons who were expelled and have been received into another non-resistant denomination?

Ans. No.

Ans. 7. Why teach non-conformity to the world?

Ans.—Christ said His followers are not of the world. John 17:16. The apostles taught not to be conformed to the world, Rom. 12:2, but to be separate. 2 Cor. 6:17. Christ came to purify unto Himself a peculiar people, Titus 2:14, whose time, talents and money are consecrated to the Lord. Therefore we teach it.

Ans. 8. Would the church and the rising generation be benefited by keeping up the German language in the Sunday school and other meetings?

Ans.—Wherever practicable we advise that the German language be kept up in the church and Sunday school and especially in the home.

Ans. 9. How is the Lord's day desecrated?

Ans.—By doing work on Sunday which might be done on other days. By preparing large meals unnecessarily. By engaging in conversation for a worldly interest, bicycle riding for pleasure, Sunday excursions, attending ball games, play parties, worldly amusements and showing indifference to Christian worship.

MISCELLANY.

Resolved, That this conference hereafter be known as the Anish Mennonite Annual Conference of Ohio and Pennsylvania and that a committee of three be appointed to make arrangements for next annual conference. Said committee elected by ballot, viz, John I. Zook, Neshannock Falls, Pa.; C. K. Yoder, West Liberty, Ohio; C. Z. Yoder, Smithville, Ohio. Last named chosen to be corresponding secretary.

Resolved, That John Sommers of Paris, Ohio shall take charge of the Canton, Stark Co. congregation. Appointments, once every two weeks.

Resolved, That David Paul of Bellefontaine, Ohio take charge of the Butler Co. Ohio congregation.

The visitors then passed a resolution by a rising vote, giving an expression of gratitude for the kind hospitality and reception while in their midst, praying that God's choicest blessing may rest upon the congregation at this place.

The congregation also felt constrained to tender thanks to the brethren from abroad for their presence and assistance in conference work. All apparently went their way rejoicing, feeling that it was good to be there, and longing to be remembered.

Bishops present.

D. J. Johns, Goshen, Ind.

Fred Mast, Berlin, Ohio.

John K. Yoder, Orrville, Ohio.

Jonas C. Yoder, Huntville, Ohio.

J. F. Schmecker, Goshen, Ind.

Michael Yoder, Mattawana, Pa.

Michael Slinecker, Louisville, Ohio.

John R. Zook, Neshannock Falls, Pa.

Benjamin Gier, Smithville, Ohio.

Moses A. Mast, Walnut Creek, Ohio.

J. M. Shenk, Eldon, Ohio.

D. C. Anstutz, Archibald, Ohio.

Joseph Nussbaum, Orrville, Ohio.

Michael Horst, Orrville, Ohio.

Ministers.

James McGowan, Nappanee, Ind.

C. K. Yoder, West Liberty, Ohio.

Joseph Hyler, Bellevue, Pa.

Joseph Miller, Middlebury, Ind.

Jacob Gier, Smithville, Ohio.

Cleophas Amstutz, Kildon, Ohio.

Jonathan H. Hartzler, Huntville, Ohio.

Daniel Wyse, Archibald, Ohio.

John Sommers, Paris, Ohio.

M. S. Steiner, Cranberry, Ohio.

N. O. Blosser, New Stark, Ohio.

David Garber, Orrville, Ohio.

Jacob Moser, Orrville, Ohio.

David Hosteller, Wellersville, Ohio.

Daniel Orendorf, Flanagan, Ill.

D. C. Steiner, Orrville, Ohio.

Deacons.

Peter Conrad, Smithville, Ohio.

Enoch Zook, Bellevue, Pa.

Samuel Miller, Walnut Creek, Ohio.

Christian King, West Liberty, Ohio.

Abraham Burkholder, Rittman, Ohio.

S. K. Plank, Orrville, Ohio.

C. Z. Yoder, Wellersville, Ohio.

The conference lasted two days. Each session was opened with a close devotion.

Regular services were held in the evening from Wednesday preceding conference until the following Monday.

MARRIAGE.

KOCH—GERMAN.—On the 15th of May 1897, in Blooming Glen, Bucks Co., Pa., by Rev. A. H. Meyer, Iro, Betty Koch to sister Emma Gehman. Best wishes and prayers go with them as they go forth to engage in life's duties and in the service of the Master.

CORRECTION.—In the obituary notice of Bro. Amos Honsberger of Jordan, Ont., in the issue of June 1, the name was erroneously given as Amos Hensberger.

DEATHS.

SHUPPE.—Ursula Weitz Shupe was born in Bavaria, Germany, Dec. 26, 1814; emigrated to America in 1834; died at Wellsville, Ohio, last named chosen to be corresponding secretary.

Shupe. After his death she, with her daughters, moved to Mich., where she resided with her daughters until her death May 27, 1897, at the home of Amos Honsberger. She was a member of the River Brethren denomination. Her age was 82 yrs. and 5 m. She leaves two daughters, five grandchildren and a number of great grandchildren. Funeral services at the house of C. C. Beery, At First Gates U. B. church by D. S. Shantz. Text chosen by deceased, 1st. 31:5.

GRAYBILL.—On the 21st of May, 1897, sister Barbara Graybill, daughter of the late Hish Jacob and Mary Graybill, at her home near Thompsons Fork, Pa., aged 20 yrs. 8 m. and 1 d. Funeral services by William Anker, Samuel Leiter and Rev. Riser of Lebanon Co. Burial was taken sick with brain disease on the 12th of December. Since that time she gradually grew weaker until the Lord took her to Himself. When asked by the family if she wished to get well her reply was no, she did not want to

get well. She had a strong desire to depart and go home to meet her father who has gone before. When it is ours to depart may we meet those loved ones gone before, to part no more.

She leaves a dear mother, two brothers, and three sisters to mourn the loss of a loving sister, yet we need not mourn as though we had no hope, and while we bow in humble submission to Him who doeth all things well, we are assured that our loss is her eternal gain. Peace to her ashes.

"Sister, thou wast mild and lovely, Gentle as the summer breeze; Pleasant as the air of evening, When it floats among the trees.

Peaceful be thy silent slumber, Peaceful in the grave so low; Thou no more wilt join our number, 'Thou no more our songs shalt know."

MARKLEY.—George Markley was born in Eastern Pennsylvania Feb. 13, 1822, died at his home in Owen Co., Ind., May 30, 1897, aged 75 yrs. 3 m. and 1 d. He was a native of Owen Co., Ind., where in the year 1840 he was married to Anna Kilmer. To this union were born one son and two daughters. He, with his family, emigrated to the state of Indiana and settled near Ellettsburg, Ind., in 1847, where he has since resided. He leaves an aged widow, one son, two daughters, twenty grandchildren, one son and two sisters, and many other relatives and friends to mourn their loss, which is but his eternal gain. He with his wife professed religion and united with the Mennonite church in 1853, of which church he was a member at the time of his death. He was a last affliction he was very patient and resigned to the Lord's will, saying to many who visited him that he was with God and men and wanted to meet all in heaven. Funeral services were conducted on Tuesday, June 1st, at the home of the deceased, by Rev. D. Kingsport, Ind. and Wm. Kriebel, Text, Rev. 14:13.

"Blessed are the dead which rest in the Lord." Very large congregation assembled at his funeral. We laid his body to rest in the grave of his family, the church where for more than thirty years he was a constant worshiper. Peace be to his ashes.

"Tis finished, the conflict is past, She is gone beyond the sky, But there's one sweet hope within us, We shall meet her by and by.

HEINSEY.—On March 16, 1897, in Paradise Twp., Lancaster Co., Pa., of pneumonia and heart trouble, sister Hershie, wife of Bro. John E. Hershie, aged 63 yrs. 8 m. and 16 d. A sorrowing husband, six children, and thirteen grandchildren mourn her departure. But we feel confident that she died as she lived, a true Christian. She was buried March 16th in Hershie's burying ground. Funeral services were held at the home of the deceased, by Rev. C. M. Brackbill, the latter speaking from 2 Tim. 4:1-8.

HEINSEY.—On May 31, 1897, in Paradise Twp., Lancaster Co., Pa., of old age, Elizabeth Ely Hershie, aged 81 yrs. 11 m. and 19 d. Deceased was the widow of the late Jacob Hershie, and the last daughter of Hish Peter Ely. She was a faithful member of the church for about 74 years. During the last fourteen years she was confined to her bed, but she was cheerful and happy until the last few years of her life when her mind became very weak. Even then she enjoyed a good talk, and was often heard singing the old hymns which she had learned and loved. She was mother of a large family of whom there are living seven children, thirty-three grandchildren, sixty-nine great-grandchildren, and seven great-great-grandchildren. She was buried June 3d in Hershie's burying ground. Funeral services were conducted at the house of her son, Lewis Hershie, by Rev. C. M. Brackbill on Job 5:26.

MISHLER.—On the 19th of May 1897, in Conemaugh Twp., Somerset Co., Pa., of consumption, Mrs. Mary Mishler, aged 59 yrs. 3 m. and 14 d. He was buried on the 21st. Funeral services by Jonas

Blanch and L. A. Blough. Text, Job. 5:26, 27. Bro. Mishler left behind a sorrowing widow and family.

Blough.—On the 30th of May, 1897, in Roxbury, Cambria Co., Pa., of typhoid fever, Bro. A. A. Blough, aged 35 yrs. 1 mo. and 13 d. The death of this brother was quite a shock to his friends as he was sick only about a week and the doctor thought he was a fair prospect of recovery. Only an hour before he died he asked the physician whether he thought he could help him. He told Bro. B. said, "I am not afraid to die, but still I would like to be with my family." This gives us evidence that he was prepared to go in peace. He was a young man of talent and had many warm friends and was strong and vigorous, but such is life; for in the midst of life we are in death. He left behind a sorrowing widow and four children, one of them sick with the same disease. He also left behind 3 brothers and 2 sisters, but we need not mourn as those who believe no hope, but we need to mourn as those who believe in the resurrection of the dead. Hough Mennonite M. H. Funeral services by S. G. Shetter, Jonas Blanch, Sam'l "Sinner" Springer, Simon Layman and Alexander Hough, Text, Dan. 12:2.

My dear, kind wife, I say farewell, No doubt your sorrows to many you'll tell; But bring them all to Jesus, dear, And He will comfort you, need not fear.

My children dear, we too must part, Which no doubt makes you sad at heart; He kind to mother, sorrow and toil, And learn of dear Jesus the best friend of all.

By A FRIEND.

YODER.—Maria Forendwald Yoder died May 18, 1897, at the ripe old age of 81 yrs. 1 m. and 22 d. She came to America with her parents in her 7th year, was married to Joseph Yoder Nov. 5, 1833, was the mother of ten children, 4 preceded her to the eternal world; 2 sons and 4 daughters are yet living, and were present at her funeral which took place on the 21st at the Old Grove meeting-house in Wayne Co., O., where she was buried beside her husband who had preceded her 11 years. Her children were 1 son and 22 grandchildren. The time of her widowhood she lived with her daughter, Maria and Susan, who tenderly waited on her and nursed her until her death. God alone can reward them for what they have done so tenderly waiting on their mother. Services at the house by David Hosteller and at the church by John K. Yoder and Calvin Weind.

STOLTZBUS.—On the 11th of March, 1897, near Bird-in-Head, Lancaster Co., Pa., Lizzy, wife of Christian Stoltzbus, aged 43 yrs. 4 m. and 29 d. She was very suddenly of La Grippe. She leaves a sorrowing husband, four daughters and two sons to mourn the loss of a dear wife and loving mother, but we hope their loss is her eternal gain. She was a member of the Anish Mennonite church for a number of years. Her remains were laid to rest on the 15th in the Bellefayr graveyard near Ronskas station, following a very sympathetic funeral, followed by many sympathizing friends to pay the last tribute of respect to the dear departed one. Funeral services were held by Benjamin Stoltzbus and Eli Zook.

Death has reached again our circle, Robbed us of our mother dear, In the depth of our affliction, Can we help but shed a tear?

Yes, we miss her, oh, we miss her, When we see her vacant chair, And how sad the room without her, For there is no mother there.

Had we thought of death so sudden, How much more we'd have said farewell, But our voices were not answered, For we spoke to lifeless clay.

LOWE.—Near Rolling Springs, Cumberland Co., Pa., May 13, 1897, of scarlet fever, Fannie Clara, only child of Harry and Alice Zimmerman, aged 17 years, 6 months and 5 days. She had been complaining several days, but was apparently getting better, when at midnight she called her parents. When her father entered her room, he saw her lying on her back, and as he caught her in his arms she expired. Three years ago, while attending a continued meeting conducted by Bro. J. S. Coffman, she confessed Christ and united in the church fellowship and has led an exemplary life ever since. She was a bright pupil at the Chautauque academy where she is greatly missed. Edith was the first pupil of that school that died since its organization which was in 1885. While we mourn the loss of a loved one, we mourn not without hope, believing that through grace she is now enjoying a rest in the bosom of her heavenly Father. Funeral on the 16th. Buried at the State Hill Mennonite meeting house where a large concourse of people met to pay the last tribute of respect to our departed sister.

RUEHL.—On the 29th of May, 1897, near Lewistown, Union Co., Pa., Veronica, wife of Elias Riehl, aged 90 years, 9 months and 21 days. Buried on the 31st, followed to the grave by many friends. Funeral services by Thomas and Solomon Graybill. Deceased was born Aug. 24th, 1806, at Goshen, Germany, and was the daughter of the late Samuel Lantz. In 1837 she moved with her parents to Union Co., where on the 8th of December, 1851, she was united in matrimony with the husband who now, with three children and two grandchildren, mourns her departure.

STALTER.—On the 18th of May, 1897, in Livingston Co., Ill., of the infirmities of old age, Bro. John Stalter, aged 81 years, 8 months and 3 days. Like a weary pilgrim, longing for home and rest with Jesus, our dear aged brother passed from us, and we think of him as having gone where his soul so often longed to go. Bro. Stalter was born at Housh, near Chertle, Bavaria, Germany, and was three married. Eight children blessed the first union, of whom two sons and one daughter are yet living. His youngest sister, widow Susanna Vetter Schmitt, residing in Alsace, Germany, also survives. His oldest daughter, Mrs. J. H. Schmitt, has been a helpmeet for over twenty years, yet he ever did what was good and right, and was a faithful member. Funeral services by David Heesch of Sugar Creek, and Abraham Mast of Maum, Pa. Mast of Walnut Creek, May God bless the bereft widow and children.

BISHOP.—On the 22nd of May 1897, near Blooming Glen, Bucks Co., Pa., Sister Lizzy, wife of Joseph D. Bishop, aged 49 yrs. 2 months and 13 days. Sister Bishop was ailing for some time with complicated disease; it seemed as though she could not live, and she died very suddenly, while sitting in her chair. Just one day previous to her death her husband had taken her out in the carriage as she always enjoyed driving very much. The following day at about 1 o'clock she suddenly passed away. She leaves a sorrowing husband to mourn his loss. She was a consistent member of the Mennonite church from early life. She lived a very exemplary life in modesty, bore her afflictions with Christian fortitude, looking forward to the eternal rest which was more paid to her by many sympathizing friends. Her remains were laid to rest in the Blooming Glen graveyard. Funeral services by David Gehman and John Leatherman of the house; by Abraham F. Meyer and Benjamin Stoltzbus in English at the M. H. Text, Rom. 8:18. The meeting house was filled with sympathizing hearers.

"The golden gates were opened, A gentle voice said, 'Come, And with farewell unspoken, She calmly entered in."

W. D. B.

ZIMMERMAN.—On May 14th, 1897, near Churchtown, Cumberland Co., Pa., Edith Rebecca, daughter of John and Alice Zimmerman, aged 17 years, 6 months and 5 days. She had been complaining several days, but was apparently getting better, when at midnight she called her parents. When her father entered her room, he saw her lying on her back, and as he caught her in his arms she expired. Three years ago, while attending a continued meeting conducted by Bro. J. S. Coffman, she confessed Christ and united in the church fellowship and has led an exemplary life ever since. She was a bright pupil at the Chautauque academy where she is greatly missed. Edith was the first pupil of that school that died since its organization which was in 1885. While we mourn the loss of a loved one, we mourn not without hope, believing that through grace she is now enjoying a rest in the bosom of her heavenly Father. Funeral on the 16th. Buried at the State Hill Mennonite meeting house where a large concourse of people met to pay the last tribute of respect to our departed sister.

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Royal makes the food pure,
wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

ITEMS.

NO SMOKERS.—Ager's paper mill, in Lyonsdale, N. Y., has been running twenty-eight years without fire or accidents. Considering the chronic habit of paper mills to fires, explosions, and the killing or maiming of employees, this is a remarkable record. It may perhaps be accounted for by the following sentence in a note from the proprietors: *No smokers or intemperate men are employed.* The danger of employing drinking men in any business is well understood, but there is not so much stress placed upon smoking. Yet there is no doubt that many a costly paper mill has been turned by a half-lighted match thrown carelessly away, or by sparks from a cigar or pipe falling among the combustible material that fills and composes these establishments. It may seem rather hard to refuse to employ a competent man simply because he sometimes smokes a pipe, but that habit certainly involves danger in the business of paper making. At all events the most stringent rule must be duty enforced against smoking by anybody—employees or employers—on or about the premises at work. Prevention is considerably preferable to confiscation. —*Western Paper Trade.*

THE INDIAN FAMINE FUND.—The fund of the Chicago India famine relief committee now exceeds \$10,000. England's Lord Mayor's fund now approaches \$30,000. This is the largest amount ever collected at the Mansion House for any charitable purpose. It is estimated that \$5,000,000 has already reached India for the relief of the distressed. The success of the appeal has exceeded all anticipations. The Lord Mayor's fund includes \$7,500 from Fiji, a cannibal country fifty years ago. The Viceroy telegraphs that 3,481,480 persons are now on relief, as against 2,883,000 last month. The famine has manifestly not yet reached its climax.

CHINESE MURDER CHRISTIANS.—Anti-Christian riots have taken place in Liu Ching, China. A mob of fanatics, loudly proclaiming that Roman Catholics had kidnapped their children, attacked the mission buildings. Three Christians were killed outright, eight wounded and four captured.

Placards are posted throughout many districts, declaring that foreigners must be driven out of the country. China will be divided between them, the people's homes destroyed and their children stolen. It is feared that more murders will occur, as leagues are being formed with the avowed intention of exterminating the missionaries.

Getting Old Before Their Time is the condition of many wives and mothers. In the anxiety and worry attendant on the care of their homes and children, they forget themselves and neglect their own health until they are almost broken down. Dr. Peter's BLOOD VITALIZER is just what they need. Hundreds of wives and mothers have testified to its health giving prop-

erties. Write for paper and pamphlet. It is sent gratis by addressing Dr. P. Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

REDUCTION OF PRICES UNTIL JULY 25th 1897.

Many letters have come to me of late from people in moderate circumstances, inquiring whether I could not let them have my apparatus at a little cheaper, as it would otherwise be impossible for them to obtain them. On account of the fact that I could only answer a few of these letters, and am sorry to say in the negative only, as the price is only set by the inventor, but in order to prove to everybody the great benefit of these apparatuses I wrote to the inventor, asking him if I could reduce the prices for a short time. In his reply he informed me that a large shipment of apparatuses had been made and that I could sell them at the lowest imaginable price, for the benefit of all sufferers, as long as the stock lasted. The apparatuses have now arrived and prices set until above mentioned date as follows:

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8:40 106	103 103 27	
8:50 210 645 Denton Harbor 7:10	1:10 5:30	
8:02 1:22 5:45 Niles 8:02 1:57 8:57		
7:38 1:22 5:35 Granger 8:24 2:27 8:20		
7:10 1:23 5:07 Elkhart 8:46 2:44 8:10		
7:17 4:47 Gooden 9:06 3:08		
A. M.		
11:05 4:24 Milford Jct. 9:31 3:27		
11:27 9:06 Warsaw 9:02 3:56		
10:05 2:45 Wabash 9:18 5:15		
9:13 1:54 Marion 10:21 5:58		
8:00 12:40 Anderson 1:40 7:15		
6:35 11:15 Indianapolis 3:10 8:45		
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Semi-Monthly.

ELKHART, IND., JULY 15, 1897.

VOL. XXXIV. No. 14.

ABRAHAM B. KOLB, EDITOR.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Change of address.—Pre. Simon Hetrick from Springs, Okla. Terr. to Milan, Okla. Terr. Also Pre. I. H. Good from Concord, Tenn. to Richmond, Tenn.

To return good for evil is Christ-like; to return good for good and evil for evil is man-like; but to return evil for good is Satan-like.

The shepherd will leave the ninety nine and go to seek the one, not because the one is worth more than the others, but because the one is lost, while the ninety and nine are safe.

We prefer to have different items on different sheets of paper. Especially do not send a business communication and a death notice or correspondence on the same sheet; it causes more or less delay.

Bro. J. F. Funk spent several days with our little congregation at Brutus, Mich. and held communion services on Sunday, July 4th. Our little band of some 30 members at Brutus feel to press on in the good work. Their Sunday school, though small, is interesting, and the work is encouraging.

A low moral ideal invariably accompanies superstition and credulity. How idle then is the claim that the writers of the Gospels were "credulous and superstitious enthusiasts," when they have portrayed that which even leading skeptics have admitted to be the highest moral ideal to be found anywhere.

The God of David still directs the pelves that are hurled at the giants which defy the servants of the Lord of hosts.

Laborers in the harvest field of the Lord do not waste the time they spend in becoming properly prepared for the work. Time that is used in grinding sickles is not lost, if no more time is consumed in this work than is required to sharpen them.

For the Herald of Truth.

KEEPING THE COMMANDMENTS.

BY JOHN HORSCH.

A brother who had for some time been living at quite a distance from any of our congregations told me on a certain occasion that he had repeatedly been asked questions concerning the principles of faith of the Mennonites and had informed the inquirers that the Mennonites believe in keeping all the commandments of the New Testament and therefore observe different ordinances and commandments which are not generally practiced. When later became aware of the fact that the brother was the brother (who, by the way, is not a reader of the HERALD) the word of God was not read, it gave me much occasion to think about keeping the commandments.

It may be that people can be found who consider it sufficient to hear the Scriptures read in Church and for children to read them in Sunday school and think it unnecessary to read the Bible in their homes. The commandment of the New Testament, however, concerning the reading of the word of God is plain, "Let the word of Christ (some of the ancient manuscripts read word of God) dwell among you richly" (Col. 3:16, Rev. version). Any one giving any thought to this verse, will readily see that the place for the Bible is not the meeting-house and Sunday school room only, but foremost in the home, and that to keep this commandment does not mean to simply have the Bible in the house, but to use it, and not only occasionally, perhaps when a minister is present or once in a year or once in a week, but daily and regularly.

How sadly the observing of this important commandment has in many communities been neglected. The reading of the word of God seems in many instances to be a difficult requirement. It was, as may be observed, different in the case of the Psalmist who found his chief delight in reading and meditating on the law of the Lord. Ours is a busy time and some people may claim that they cannot afford to spend a short time of devotion daily. I do not believe that this excuse—for it is a bad one—is ever made for our own people, but there must be some cause why the

reading of the Bible is so much neglected. Whatever the cause may be, it cannot make of no effect the scriptural commandment, neither do away with the necessity of keeping it.

While some other commandments are intended for believers and Christians only, the reading of the Bible is to be observed by everybody. In whatever condition man may be, he saint or sinner, the reverent reading of the word of God will bring him blessing. He who reads only for formality's sake without loving to read, is the very one who is standing in particular need of it. A certain brother said: I know the time when I observed the daily reading of the Bible simply for the form's sake, thinking it my duty to do so, but the very reading proved to be the means of bringing about a change, so that to-day I love to read it.

A Christian father owes to his children the daily reading of the word of God, and if parents try to put their duty of bringing up their children in the nurture and admonition of the Lord on the Sunday school, they are abusing the S. school. Only one chapter of holy writ read daily in the family circle will be of much more consequence in giving a child a knowledge of the Bible, than attending Sunday school once in a week, at best. But what an invaluable thing it is for a child to know: My father and mother are in earnest about their religion, they are taking this interest in the salvation of their own souls and mine that they have daily a time of devotion in the family circle, they are willing to do their duty, to lift me up on arms of prayer! Happy the child who is brought up in such a family. The case will be rare that there will be a necessity of asking him to formally unite with people of God.

In an Amish Mennonite congregation in Adams county, Ind., (in charge of Elder Schwartz) the daily reading of the scriptures is faithfully practiced; it seems to be required by the church and a member not observing it, as it seems, considered out of the order, the same as if transgressing any other commandment or rule of order. The danger of being formal in keeping the ordinances and being unable "to give an answer to every man that asketh you a reason of the hope that is in you" is comparatively small where this commandment is observed. There are no better means for promoting spirituality than reading the word of God and by prayer.

Fulton, Ill.

For the Herald of Truth.

A CALL FROM WEST VIRGINIA.

Bro. Jos. F. Heatwell and the writer are at present on a ministerial visit to this state.

Something like 40 years have passed by since the first Mennonite ministers

entered the present field for sowing Gospel seed.

The territory in which their labors have been carried on embraces an unusually wild and mountainous district lying within the counties of Pendleton and Randolph, and which has for 150 years or more been inhabited by a class of people who have long lived after the customs and practices of a primitive life. Martin Burkholder and Samuel Coffman, prominent bishops among the Mennonites in the Shenandoah Valley, made occasional visits on horseback to different points on the South Fork Mountain in the summers of 1854, 59 and 60. These visits into Pendleton county appear not to have been resumed during the next four years. Owing to this section being overrun by the detachments from both the Southern and Federal armies a guerrilla warfare was kept up almost continuously during the entire period of the civil war, and as every man's life was during that long interval of strife and bloodshed virtually held in this region at dagger's point, it proved to be for the time being no inviting field for the minister of the Gospel. Numbers of people from the Shenandoah Valley however sought the seclusion of these mountains in order that they might escape military duty. Among these was a brother who after penetrating as far as the North Fork Valley near the eastern base of the Alleghany mountains temporarily made his home in the same neighborhood where the Mennonite church now stands.

Through this brother who appeared among them as an utter stranger and a fugitive from military discipline, these people first heard of the doctrine of Christ as taught by the Mennonite church and the seed sown here under these peculiar circumstances was destined to yield fruit. With the close of the war a call was made for ministers to visit the region where a fugitive brother had found shelter and refuge; in the fall of 1865, last, Samuel Coffman and Pre. Christian Brunk made a ministerial visit to the section and preached the Gospel of peace.

As pressing appeals were made for more preaching, these visits were repeated and have been continued ever since. In the regularity of the labors of the brethren, through the blessing of the Master, were rewarded by an ingathering of some thirty souls.

Up until then public services had been held after the most primitive fashion; either in private houses, in the open grove, or within the narrow limits of the little log school houses for which the section was at that time famous. The attendance at meetings increasing in numbers as well as in general interest for the cause, the need for a more commodious house of worship

In the Gospels we read of a certain man who was possessed with devils. He rent his clothes, threw himself to the ground, cut himself with knives, burst under the chains with which he was tied. The people of the community were afraid of him. This is the description of a man entirely under the influence of devils. The Lord Jesus cast out the evil spirit, and the Spirit of God took possession of the man and dwelt in his soul. What then? He became quiet and calm, sitting at the feet of his Master, *discipulus*, learning the sweet lessons of love and obedience. When the Spirit of God takes possession of a man, his life is changed; he becomes a different man. But he does not get wild and allow his feelings to get the better of him. He becomes a man of peace, who does not tread only religious on the Sabbath and in different during the week. The Holy Spirit becomes a permanent, abiding principle in the man and creates in him a peaceable disposition and even temporary. He may God bless and make our lives sweet with charities and full of good works. — *Barth's Evangelium*.

BOYS' BRIGADES.

"Almost a tragedy—Boy Soldier's Head Shot in Mine War—Just Missed a Lady—Bullet Crashed through a Window Where She Sat."

Above are the head-lines of a news article in a recent daily paper. The incident to which they refer occurred at Bayonne, N. J., and is reported under date of Second Month 23rd, 1897. The article says:

"The members of the Brigade are the sons of members of the First Reformed Church, and range in age from fourteen to eighteen years.

"They have been organized several years, wear a military uniform, and are drilled in military tactics in the basement of the First Reformed Church or at the club rooms of the Bayonne Boat Club, on Thirty-fourth Street, by Captain Van Dusikirk, a war veteran.

"At first the lads drilled with wooden guns, but these were not sufficiently real, and, after some hesitation, the church officials secured old fashioned, muzzle-loading Springfield rifles.

"Some member or members whose names are not known, chance one day to find some cartridges that would fit the guns, and, on the night of the shooting, after the lads started out with their guns, see how much noise they could make.

"Most of them had been fired with a burning desire to be called to their country's defense in a war with Spain, and that night it was decided to pepper away at a certain mark on Thirty-fourth Street, and pretend it was General Weyer and their intrepid patriots of Gomez's army. They fired away the neighborhood with some random shots that did no damage, and then Private Hamilton squared off and banged away at the wretched and craven Spanish commander, whom they had condemned to death for his atrocities.

"Hamilton took careful aim, pulled the trigger, and the bullet went clear through the walls of a residence being erected by Edward Smith, on Thirty-fourth Street, and lodged in the Isbell's house. There was a scattering of Brigade boys that looked like a very undignified retreat."

Although one narrowly escaped, fortunately no life was lost nor body maimed by these young soldiers who were being trained for the army of the "Prince of Peace." That the "Boys' Brigades" foster in the boys a military spirit, has been one of the strongest objections urged against them, but the defenders of the movement have often denied the fact. This news-clipping ought to be sufficient to convince any unprejudiced mind of the correctness of the charge. Most of the boys (one of whom came near taking a human life) "had been fired with a burning desire to be called to their country's defense in a war with Spain," and pretended that the object at which they were firing "was General Weyer, and their intrepid patriots of Gomez's army."

That a degree, although an imperfect one, of physical culture and development, may be obtained in the exercise of the military drill, is not denied, but it is contended that a more perfect development may be obtained in other equally entertaining exercises, which have no connection with the deadly arts of war, and will not suggest the taking of human lives. The principal object sought to be obtained in the Boys' Brigades, after that of arousing an interest

in Bible study, is discipline—teaching the boys obedience and submission to authority. It is freely admitted that this should be learned by every child, but long before reaching an age at which muskets or rifles can be handled. It is the *infant*, before reason asserts itself, and not the youth, who needs to be taught unquestioning obedience. Military obedience can only be right in children. To those who have posed by the moral sense—the sense of right and wrong—unquestioning obedience to a mortal is wrong. A youth who is old enough to handle a rifle, should long ago have learned the lesson of obedience to those having a moral right to command him; and if he has not done so, we may well question the ability of a military school, like the Boys' Brigade, to teach him this lesson.

Would not He who said to one of His disciples, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword," say to the Boys' Brigades, "Put up your rifles. Seek physical development in the arts of peace, not in those of war."—E. P. S. In The Friend.

ONLY SOUTH-SEA ISLANDERS.

CHARLES H. SHINN.

A very sad episode has just come to an end, as far as visible events are concerned; but its evil influence will long affect the Gilbert Islanders and work of missionaries among them. The story, though perhaps not unknown to general readers, through telegrams and newspaper items, is one that justifies retatement. Briefly it is a story of modern contract-slavery which American law-makers have not been sufficiently careful to legislate against.

About six years ago a firm of Guatemalan coffee planters became anxious to obtain even cheaper labor than the very cheap native Indian labor of that country; and it is also fair to presume, from subsequent events, that they desired more complete control of their laborers than the laws of Guatemala gave them over the natives. What the coffee planters wanted was very cheap contract labor, free from even the slightest responsibilities which are attached to complete slavery.

Two American sea captains, Blackburn and Ferguson, hearing of the coffee-planters' scheme, agreed to persuade, deceive or kidnap the islanders and take them to Guatemala. All the principals in the transaction seem to have been the kind of men who would have made fortunes in the African slave trade of forty and fifty years ago. The expedition which followed is known as the "Montserrat Blackbirding Expedition," from the name of one of the vessels which took part. In 1890, Captain Blackburn sailed the "Montserrat" to Butaritari in the Gilbert Islands, and was joined by Ferguson with the brig "Tahiti." A third ship was also hired, and nearly a thousand men and women were beguiled from their peaceful island homes, under the promise of light work, good treatment, an excellent climate, many presents, and wages of six dollars a month for the men and four dollars for the women. Both Blackburn and Ferguson were typical "beach-combers," cruel as tigers, and looked upon the islanders as mere animals to be bought and sold, worked to death, and replaced by others.

The first hint of these events reached the civilized world by way of San Francisco; for in September, 1891, the brig "Tahiti," having suffered in a storm, anchored in Drake's Bay on the Marin coast, with two hundred and seventy Gilbert Islanders on board. Her captain secured a Swede named Ericsson to take the vessel to Guatemala. The authorities were almost criminally negligent and made no effort to examine the brig and ascertain what papers she carried or what treatment the islanders were receiving; but a sailor, deserting while the "Tahiti" lay in Drake's Bay, told shocking stories of brutality and violence practised toward the poor "blackbirds," especially the women. Nothing more is known of this voyage, for the "Tahiti" encountered another storm off the Mexican coast, and went down with all on board.

The "Montserrat" and her consort landed their slave cargoes in Central America, and the islanders were set at work clearing the coffee plantations. They had cruel overseers, and a system of fines and brutal punishments kept them in subjection. High charges for clothing and provisions practically balanced their wages. They died from malarial fevers, consumption, exposure and overwork. Meanwhile Blackburn and Ferguson, making contracts with other coffee planters, were planning to secure more cargoes of islanders, when a plucky newspaper reporter, shipping before the mast, made public the whole story. The owners of the vessels were frightened, and gave up the scheme. Ferguson disappeared; the "Montserrat" finally went down with Blackburn in 1894.

When the four years of service were ended, the coffee planters, finding that the islanders had become valueless, decided to return them, and chartered the bark "Helen Almy" for this purpose. This vessel took, one account says, two hundred and twenty-seven, and another account says "only five score" natives, all who were left alive, and carried them back to their homes. Even these were broken down in health and spirits, with the marks of lash and iron on their bodies. Pathetic accounts are given of their joy in reaching their island homes and of the sorrow of those who assembled and met only this forlorn remnant of the deceived and maltreated islanders. Thus closes the sad story of a nineteenth century slave expedition.

WORLDLY CONFORMITY.

The Rev. James W. Alexander wrote to a friend:

"As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the prodigal children of pious persons and of ministers.

The door at which these influences enter, which counteract parental instruction and example, I am persuaded, is, yielding to the ways of god society. By dress, books and amusements an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breathing the waves like the Edystone lighthouse. And I have found nothing yet which

requires more courage, and independence than to rise a little bit, decidedly, above the *par* of the religious world around us.

"Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. 'Then is the offense of the cross caused.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

It is sad indeed that the feebleness of our influence should be due to such a cause! Let all Christian parents think of this. In these days of worldly conformity it deserves to be thought of. How little difference now between the church and the world! Not only do children of church-members, but many church-members themselves indulge in amusements, pleasures and extravagances, far too closely linked with worldliness and sin.

Let us heed the wise and affectionate counsel of the apostle Paul, who wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and making contracts with other coffee planters, were planning to secure more cargoes of islanders, when a plucky newspaper reporter, shipping before the mast, made public the whole story. The owners of the vessels were frightened, and gave up the scheme. Ferguson disappeared; the "Montserrat" finally went down with Blackburn in 1894.

THE CRIME OF TURKEY.

Professor Lepsius, of Berlin University, has just published a book, addressed to the German nation, entitled "Armenia and Europe: An Indictment," in which the whole sad truth concerning the Armenian massacres is at last brought to light. The author is an eminent scholar, who traveled through Armenia to see for himself, and now tells the story of what he saw.

It reads like another history of the murder of St. Bartholomew. Let us look at some of his figures. In fact, he gives this summary of the whole crusade against the Christians of Armenia in such compact shape that we reproduce it just as it stands.

Killed in massacres, about 35,000.

Towns and villages laid waste, about 3,500.

Churches and convents destroyed, 568. Forced to adopt the Mohammedan faith, 568 villages, with all their surviving inhabitants and hundreds of families in the towns.

Churches turned into mosques, 282. Number of those without means of subsistence, about 500,000.

These figures only give the extent of our statistical information. A full statement of the facts would be much more terrible.

When we think of the thousands in the unregistered villages who were murdered or died of their wounds, or who perished trying to escape, or succumbed to hunger or disease and were buried in the mountains under the ice and snow, we shall be understanding the number of victims of the Armenian massacres if we reckoned it to be 100,000.

Prof. Lepsius states the real cause of the massacres in the following words: "The Armenian massacres * * * were an administrative measure of the Sublime Porte, whose one motive and object was to make the reforms enforced by the great Powers finally impossible by the annihilation of the Armenian people."

It is impossible to read the story with composure. The refinement of cruelty with which families were scattered, children killed or starved or frozen, women ravished and enslaved. Professor Lepsius presents a picture that reminds one of the murder of the Huguenots in France, when the edict of Nantes was revoked, and the rivers of France ran red with the blood of the hapless victims of Maria De Medicis. Prof. Lepsius furnishes details like the following:

"There was a certain photographer, by name Mardites, who had a fine beard. Petroleum was poured over it and set on fire. Several Christians were gathered together, kerosene poured over them, and as they burned others were thrown into the flames and suffocated. A woman with luxuriant hair had gun-powder sprinkled on it, and her head was blown off. * * * The baker in Kesserik, who had already murdered ninety-seven Armenians, which he proved by exhibiting the ears and noses, declared that he would not rest till he had brought up the number to one hundred. But he found his master in Hadji Begos, of Tadmek, who had butchered more than one hundred Christians, and who, as a sign of his prowess, cut a woman into four pieces and put them up on posts to public view. The butcher of Aintab, who stuck the heads of six Armenians on his spit, was outdone by the Turk at Subaschigulp, who slaughtered Armenians like sheep and hung their bodies on meat hooks. The people of Trebizond brought out the humor of the thing. They shot Adam, the Armenian butcher, and his son, cut them in pieces, stuck the limbs separately on sticks, and offered them for sale to passers-by: 'Who will buy an arm, a leg, foot, or hands, cheap? Who will buy?'"

A TRIP TO TEXAS.

For the benefit of those who are contemplating a move to the South, I will give a brief outline of our trip and what we saw.

On May 6th we left home and after a ride of fifty hours we arrived at Houston, Texas, where we were glad to exchange our chair car for a lumber wagon and a team of mules, and a twelve mile ride in the quiet midnight hour, reaching the home of Mr. A. L. Kulp, where we spent the Sabbath.

We rest the pleasure of addressing the Sunday school in the morning. We would say here in their behalf they have as well conducted under Sunday school as we ever saw. Appointment was made for the evening which Bro.

Unzicker filled to the satisfaction of all present (judging from order and intense interest of everyone), and we believe there were many hearts prepared to receive the good seed.

On the 10th we left Houston for Liberty county, where we remained until the 13th. We did not investigate this country as thoroughly as we should have done had it not rained so much of the time, but we were thoroughly convinced that the land had sufficient fall for drainage. The land here is of the best black soil on the prairie, and light sandy on the timber lands. The soil on the prairie is from two to four feet deep, and at present is producing fine hay. This land is worth from \$80 to \$100 per acre, and from three to eight miles from railroad. These lands are being taken up fast. Near Dayton, on the Southern Pacific railroad is the highest point between Houston and New Orleans, it being ninety-two feet above sea level, and about twenty-five miles from the Gulf.

From here we went to Fort Bend county. The land there is very much the same as at the former place, only a little more sticky (or it appeared so) to me when the wheels got so full that the horses couldn't pull the buggy, and we had to walk a quarter mile in the mud. The price ranges the same, but not so much land to be had any more. The society is not what it should be here, and will not compare favorably with the other places. The land near Houston is of good quality but cannot be had very cheap, some asking as much as \$50 for raw prairie.

Cotton is the principal crop, yielding from three-fourths to one and one-fourth bales (\$75 to \$85 per bale) per acre, at an average price of six to eight cents per pound—the seed is taken to the oil-mills and sold for enough to pay the expense of picking.

Corn, oats, sorghum, millet and alfalfa can be grown with success.

One advantage this country has over the West and Northwest is the market facilities. Houston and Galveston (two large cities of 115,000 population) consume a large amount of the produce. The former place has thirteen railroads (and prospects of a twenty-four foot waterway to Galveston). The latter place has two large elevators with a storing capacity of 2,500,000 bushels and deep water docks, loading boats that draw forty feet of water. Taking these things into consideration, we see no reason why this will not become one of the leading markets of the South and West.

They have a direct route to San Francisco over the Southern Pacific railroad, and to Kansas City, St. Louis and Chicago over the Missouri, Kansas & Texas, so you are within easy reach of all parts of the United States.

Building material is cheap: rough lumber, \$1 per thousand, and finish at 82 1/2 per thousand.

Good water can be had at fifteen or twenty feet (water soft). Flowing artesian water can be had from 100 to 300 feet free from mineral properties.

Potatoes, sweet and Irish, and garden products are successfully raised. Figs, peaches, pears, plums, oranges, pomgranates are grown with success; grape culture is also a very profitable industry.

Statistics tell us the annual rainfall is about forty-eight inches. The climate is pleasant and healthful; the temperature ranges from 102 degrees in summer to 20 degrees in winter.

Bro. Unzicker says of this place: "It is the finest coast country I have seen in the South."

There are certainly many advantages there for a poor man. Living is cheap, building is cheap, fuel is cheap, and the cattle and horses run on the prairie all winter, saving the expense of feeding a long time as we do in the North.

If I had no home I would go to Texas (unless I found a better place).

We feel to express ourselves in regard to how we were treated by railroad companies and land agents.

The Missouri, Kansas & Texas railway did more for us than any other road in the way of transportation, and above that sent their traveling passenger agent, Mr. A. C. Miner, of Sedalia, Mo., to meet us at St. Louis. A finer man I could not wish to meet. He also accompanied us through on our trip. Anyone wishing to go over that road should not fail to correspond with him.

Mr. Longenecker, real estate agent (of the firm Barrett & Longenecker, Harrisonville, Mo.), met with us and proved himself a gentleman in every respect, and did what he agreed to do. He will cheerfully answer any correspondence and give any information anyone may ask in regard to the country we speak of. We hope we have not been lengthy; we simply stated a few of the facts as they came under our observation.

PETER UNZICKER,
L. J. LEHMAN.

SOME SAD INDIA FAMINE EXPERIENCES.

BY PANDITA RAMABAL.

I could no longer keep still, and about a month ago started off for the Central Provinces where two workers had just been sent who had found out by the time I went there that there was a large field of work for those who wished to do something to help the poor sufferers.

A missionary lady, Mrs. Drynan, of Rajputana, accompanied me part of the way, to gather some children for the mission orphanages of Poona. We went to Solapur first, and began the work at once. We found out from the good people there that we could not get the orphan children without the permission of the Government. So our first business was to go and see the physician in charge of the Hospital, and the Tahsildar in charge of the Poor House.

We went to the Hospital somewhat too early, about 8.30 in the morning; the doctor was not there; but right before that Hospital were walking three little famished, skeleton-like forms, and the first sight of their distress I shall never forget. The three children, we found out, were of the Chamur caste; their father had died some time ago, and the mother died only the day before. The eldest was a girl of about seven, the second a boy of five, and the youngest a baby boy three years of age. The girl was protecting herself from the intense cold with a covering of raste, but the two boys had nothing on their bodies. Their wrinkled faces and ghastly, death-like expression told the story of the terrible sufferings they were in.

All of them were crying for food, and as we had no food with us, we could give nothing to them. The youngest had sad eyes, and could scarcely open them. The poor babe was suffering

from dysentery—so much so that his intestines had been exposed and were almost falling out; and yet he was dragging his miserable body through the streets in search of food. To add to his misery he fell down and hurt his back, frightened at the sound of a bullock-cart and the loud call of the driver. The blood flowed freely from the injured part, which was already so sore and painful, but there was no one to care for him. He was crying, but tears were not to be seen in his eyes.

The agony and dismay I felt at seeing that sight cannot be told in words. I was perfectly powerless and could do nothing but cry to the Father to help me. As we could do nothing we had to harden our hearts and turn our steps to the Poor House, where we expected to find the Tahsildar. The memory of the three little ones, especially of the youngest child, who, I am sure, could not have lived many days after that, haunts me to this day. Whenever I think of them my heart is filled with indescribable sorrow. I could neither eat nor sleep for the thought of them for many days. We did not get the children, though we tried our best. It took us such a long time to go and see the officer in charge of the Poor House, and by the time we were there they had gone somewhere, and we could tell us where they were. I went again to that place, made a thorough search all over the town and round about it, but did not find them. Perhaps they fainted on their way to the town in quest of food, and fell down in some ditch on the roadside and died of hunger. The Lord have mercy on us all, and give us repentance for not going to help such innocent little sufferers.

THE NAME OF MELCHIZEDEK FOUND.

Concerning some of the evidence, recently unearthed, in defense of the truthfulness of an important Bible narrative, the *Christian Leader* says:

"It was only yesterday, in this decade, that the critics laughed out of court Melchizek, 'King of Salem,' and 'Priest of the most high God.' It was foolish to think of such a character. The critics knew that it was impossible for a man in those early ages or at any time to be both king and priest. So Melchizek was dismissed as a myth, and the document that contained the reference was branded as a fable. But this old library at Tel el Anama gives us a letter from one Ebed Toly, a vassal—King of Jerusalem to the Egyptian Pharaoh—in which he asks special consideration because he has been appointed to the office, not by Pharaoh, but by 'the power of the great King,' whose temple was at Mt. Moriah. It was not from his father or from his mother that he inherited his dignity. He was king of Jerusalem because the priest of his god. This exactly fits such a case as Melchizek's, strangely enough, in words distinctive of the inheritance, without father and without mother, and claims the priesthood. The latest discovery of archaeology is given us within a few weeks by Sayce, in which he tells us that they have actually found the name of Melchizek in the Tel el Anama library. Thus Melchizek reappears from the shadowy land of myths, and again receives the titles of Abraham."

raise apples, pears, plums, prunes, peaches, apricots, cherries of many different kinds, both sour and sweet, quinces, grapes and all kinds of small fruit, and there is an abundant crop this year of all kinds. The coldest weather we have had since I am here was six degrees above zero and this only for a few days. There are no blizzards and storms. It is a good country for chickens and turkeys. I will say yet that we expect several families this fall from different places and would be glad to bear from more to make arrangements to come. We were recently visited by Bish. John Moser, of Bluffton, Ohio, who was here to attend their General Conference. I would say yet that if any of the brethren and readers of the HERALD are looking for a place to settle you are invited to come and see this valley or come to stay, or if any one has any request to make you are welcome to do so and we will answer it. Pray for us. J. D. MISHLER.

NOTE.—Bro. Mislher gives a glowing description of Oregon, and we do not doubt his statements. We have been wondering, however, if all the places, Oregon included, that have been recommended in recent issues of the HERALD as desirable places for settlement, have only a bright and no dark side to them. The only thoroughly fair way to describe a country is by being just as particular to mention the unfavorable features if there are any—and there are some everywhere—as to present the bright side only.

No reflection is intended upon any one who has described any locality, but we ask, for the sake of perfect fairness to all, that when it comes to prospecting for a home, the effort to find, by independent investigation, the dark side of things be just as great as the effort of those who may have purely selfish interests at stake, is to present to the prospector or reader the bright side only.—Ed.

FROM SHERIDAN, ONT.—The little congregation at this place has had a season of refreshing. God has manifested His grace, in saving souls, and two souls were thus added to the church by receiving the ordinance of baptism, and one added upon confession of his faith, having been previously baptized. On the following day, the 29th, communion and feet washing was observed in the presence of a large congregation. Communion was administered by Bro. Daniel Wismer, of Waterloo county. In the afternoon communion was given to an aged brother whose snowy hair and feeble form indicate that soon he will eat bread in the Father's Kingdom. This has been a season of encouragement, and may the Lord remember our little flock to feed them, and prosper them in the way of life. COR.

FROM VINELAND, ONT.—The new meeting-house at this place was opened and dedicated to the service of God on the 13th of June. The new house takes the place of the old Moyer meeting-house, which, for over eighty years, had been the place of assembling for God's people. On the 9th of December, last, the wood-house near the meeting-house was entered by some vagrant and a fire kindled which soon set it on fire. All effort to save the meeting-house was ineffectual and it, too, burned to the

ground. The new Moyer meeting-house is commodious and conveniently arranged.

Bro. John K. Brubaker and Bro. J. S. Coffman were present at the dedication. Bro. Brubaker preached in the forenoon from Heb. 3:1-6. Bro. Coffman preached in the afternoon from Matt. 16:1-8. All the services were largely attended, the evening meeting especially. Bro. Brubaker preached from Isa. 55:1-3. The meetings were continued during the week and were well attended. God also blessed the work, and three souls confessed the Lord Jesus. Bro. Coffman left for home on Friday. Bro. Brubaker expects to remain for a while. May this new house ever be used for the glory of God, and the congregation, the church, be fully consecrated in their service to God. COT.

NESS CITY, KAN., JUNE 22, 1897.—Our hearts were gladdened through the goodness and mercy of our Heavenly Father and the love of dear brethren in the faith by reason of a visit by Bish. S. C. Miller, of Monitor, McPherson county, Kan. The dear brother preached three very earnest and interesting sermons, one on Saturday evening, the second, on Sunday at 10 a. m., and the last at 4 p. m. He richly admonished us and gave us the truth in its purity, and in power and demonstration of the Spirit of the Son of God, and it was truly refreshing to our needy souls. We feel very thankful to him, and more especially to our Father in Heaven, for the blessings that we received. God bless Bro. Miller in his work wherever he may be, and may he ever stand on the walls of Zion and proclaim the glad tidings of the gospel of the Son of God, dividing to saint and sinner their portion in due season, and may he be in his own time open the way for some of the ministering brethren to come to us again. Bro. Miller went to Tarkenton, Mo., only six, but thanks to our Heavenly Father, He has promised that He will never forsake us if we will only trust in Him. Let us ask God to help us wield the sword of the Spirit valiantly in pulling down the strongholds of satanic power here on earth, and in the upbuilding of God's cause; and may He, by the influence of His Spirit, guide and direct us in such a way that we may use all the means that He, the Lord, has in use for the promotion of His cause and kingdom to the honor of His name. To Him be all the glory, and to man the boundless bliss. J. B. WILLIAMSON.

FROM JOHNSTOWN, PA.—On May 21st Bro. William Graybill, of McAllisterville, Pa., came into our midst, and on the 23d preparatory services were held in the W. Wood meeting-house, also in the evening meeting, conducted by Bro. Graybill. On this occasion eight souls were added to the church. In the evening Bro. Graybill again preached at the same place. On Sunday the 23d the communion was held. In the evening Bro. Graybill preached again. Monday evening he preached in the Stahl meeting-house. Tuesday and Wednesday evenings and Thursday morning he preached in the Blanch meeting-house; Thursday and Friday evenings in the Thomas meeting-house. Saturday preparatory services were held by him in the latter place. On this occasion two were added to the church. He preached again the same evening, and

Sunday the 26th communion services were held. In the evening he preached in the Stahl meeting-house. Monday he left for home. Our Amiah brethren held their communion at the same time in the Kaufman meeting-house, Bro. Michael Yoder officiating. On Monday evening he preached at the same place, and Tuesday he left for home.

On the 14th of June two of our Amiah brethren, Fred Mast of Berlin, Ohio, and Benjamin Zerig of Smithville, Ohio, came to us. The same evening they preached in the Miller meeting-house, on the 15th in the Kaufman meeting-house, and in the afternoon they left for home. This has truly been a season of rejoicing to see so many come out on the Lord's side. May God help them to be faithful, and let us who are older in the work pray for them.

The warnings and the kind admonitions given by these dear ministering brethren will, we hope, not soon be forgotten. LEVI BLANCH.

OHIO, ILL., JUNE 18, 1897.—Greeting in the name of Christ Jesus. We have been blessed with the spiritual word of the word of God, and also with natural food for our bodies, and we feel that we are not thankful enough to God for the tender and loving mercy which He showers upon us. I feel thankful to God our Father that He has accepted and answered our prayers and has sent one of His ministers to preach the gospel unto us for the refreshment and nourishment of our souls. May God ever be blessed, Bro. D. D. Miller, of Middlebury, Ind., was here and preached the word of God to us. Bro. Phares Lefer, of Penrose, Ill., Bro. Abram Burkhardt, of Sterling, Ill., and Bro. Frederick Holdeman, of Freeport, Ill., accompanied Bro. Miller to our place. From time open the way for some of the ministering brethren to come to us again. Bro. Miller went to Tarkenton, Mo., only six, but thanks to our Heavenly Father, He has promised that He will never forsake us if we will only trust in Him. Let us ask God to help us wield the sword of the Spirit valiantly in pulling down the strongholds of satanic power here on earth, and in the upbuilding of God's cause; and may He, by the influence of His Spirit, guide and direct us in such a way that we may use all the means that He, the Lord, has in use for the promotion of His cause and kingdom to the honor of His name. To Him be all the glory, and to man the boundless bliss. J. B. WILLIAMSON.

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SUNDAY SCHOOL ITEM.

FROM MARTINSBURG, BLAIR CO., PA.—The Sunday school at this place was organized on the 4th of April 1897. Bro. J. N. Durr of Woodside, Fayette Co., Pa., was present and conducted the opening exercises, reading Ps. 103 and offering prayer. The following officers were then elected:—Supt., Abram Metzler; Assistant, F. N. Beyers; Sec'y, Sister M. A. Snyder; Treas., Abram Kaufman; Librarian, Jacob Ebersole, Jr. The total number of officers and teachers is 12. Total enrollment, 79; average attendance thus far, 55; amount contributed \$8.44; paid out, \$8.70. SECRETARY.

MEMNONITE S. S. MISSION.

The regular Quarterly meeting of the Memnonite S. S. Mission will be held at Paradise M. H., Lancaster Co., Pa., on Thursday July 22nd opening at 9 A. M. An interesting meeting is expected. All are invited. AMOS A. RESSLER, Secy.

MISSION JOTTINGS.

These warm days are trying at the Mission as well as elsewhere, but we still realize God's blessing. It strengthens faith to experience the days when the last penny of personal money is gone, and realize that God supplies real need. Recently while all our purses were very nearly empty, one sister laying claim to not one cent, Bro. Erb's of Kans. remembered the workers and the others also gave short talks. We realized God's blessing. After meeting, a short time was spent in a social way, then another call to the door and Bro. N. Byers and Bro. Amos Ebersole joined the circle. Some one asked if the sisters do not become nervous about finding room for so many. They said, "No," they are glad to meet with fellow laborers in the vineyard, and mission workers are not so accustomed to life's luxuries that any little inconvenience disturbs their peace of mind.

Last Saturday Bro. Henry Rutt's of Nebraska were with us in sewing school. The interest here is still quite good, there being 39 pupils in the advanced, and 49 in the primary room. Monday the brethren Lapp and Martin of Nebraska came, also Bros. Smith and Rothenberg of Ada, Ohio. These last named left on Wednesday to resume school work at Ada. The above brethren went with us to visit a number of our poor homes Wednesday morning, and the short services held at the different places were much appreciated.

Wednesday morning brother and sister Rutt again came and are staying with us at present. We expect sister Ebersole to-day, will be glad to see her. The attendance at the meetings is not large, but the order and interest are much better than formerly. Bro. Lapp preaches nearly every night this week. May God bless and be with you, dear readers, and may you still remember the Mission workers at the throne. L. Z.

MISSION NOTES.

Dear Herald Readers:—May the sunshine of God's love ever illuminate your pathway. May your life in His service be a blessing to all with whom you mingle. There is something so ennobling and elevating in a life devoted to Him and His service. Such a life tells more for Him among those who know Him not, than loud professions which are not so well carried out in the life. It requires a real spiritual Christianity to make a real impression for God. The days glide swiftly by at the Mission as well as other places. We have of late been favored with a goodly number of visits from those interested in the work. Bro. Noah Metzler's visits are always much appreciated as he has won a place in the hearts of many of our people. He came on his way home from the Illinois Sunday school conference, accompanied by Bro. L. J. Lehman of Cullom, Ill. They arrived on Saturday P. M. June 5th, while sewing school was in progress. Many of our little ones remember Bro. Metzler; he preached a very helpful sermon on Sunday morning, was present at our Sunday school in the afternoon and preached again in the evening. Bro. Metzler left for his home on Monday morning, while Bro. Lehman remained

in the city and spoke to us at our Tuesday evening meeting. On Wednesday morning, after visiting a few of our poor homes, he left for his home.

On Thursday morning June 17th we were agreeably surprised by Bro. Tillman M. Erb and family who came for a short visit at the Mission. We met as strangers, but had a very pleasant visit. A few hours later there was another tap at the door and on opening we found Bro. J. B. Smith and Bro. Rothenberg of Ada, Ohio. A little later came a third tap, and Bro. D. D. Miller's pleasant face greeted us.

We of course felt quite happy at the prospect of having so many of our own workers at the meeting in the evening. Bro. Miller opened the service and Bro. Smith led in singing. Bro. Erb preached and the others also gave short talks. We realized God's blessing. After meeting, a short time was spent in a social way, then another call to the door and Bro. N. Byers and Bro. Amos Ebersole joined the circle. Some one asked if the sisters do not become nervous about finding room for so many. They said, "No," they are glad to meet with fellow laborers in the vineyard, and mission workers are not so accustomed to life's luxuries that any little inconvenience disturbs their peace of mind.

So after singing, "Savior, breathe an evening blessing," and commending ourselves to God for the night, all went to rest, and in the morning all seemed refreshed and happy. The "good-byes" came very soon however. Bro. Miller left for home; the young brethren for Lake Geneva, Wis., Bro. Erb's for Pa., so when we came home at eleven o'clock A. M. the rooms were vacant.

Such is life, the constantly changing scenes sometimes seem like dreams, but we are so glad that our own dear Father directs our lives; He brings about happy meetings; He over rules circumstances that bring about "good-byes," and we can safely trust Him that all is for the best.

These beautiful spring days remind us of our Father's loving care, and the beauties of nature all unite in telling of His love.

A number of our friends who have of these natural beauties have very kindly remembered us of late; several boxes of flowers have come from Holden, Mo., and Sterling, Ill., and the other Saturday, just as sewing school closed, a basket of very beautiful flowers came from Scottsdale, Pa.

We appreciate these remembrances very much. Those of our friends who see these tokens of God's love every day, can not realize how beautiful they are to us, who seldom see grass or trees or flowers. In Christian love,

THE WORKERS.

ACKNOWLEDGEMENT.

My attention was recently called by a brother to the fact that I had neglected to acknowledge the kind help received from our dear people in the East in the building of our new meeting-house, erected last fall. They are as follows: Per Fred Mast, church in Holmes Co., Ohio, \$15.50

Per E. Stur church in Va. 11.50
Per Culp church at Elda, Ohio 11.50
Per E. Mast for church in Howard and Miami counties, Ind. 12.00
Cong. at Walnut Creek, Ohio. 9.50
Noah Mast, Sugar Creek, Ohio 6.82

Haw Patch Cong., Lagrange Co., Ind. 36.00
C. K. Hooley, Smithville, Ohio 3.00
Shore Cong., Lagrange Co., Ind. 4.35
Per A. D. Zook for Cong. in Milford Co., Pa. 37.25
Per John Smith for Cong. at Metamora, Ill. 8.75
Per S. Gerig for Cong. at Wayland, Iowa 4.00
Per D. Orendorf for Cong. at Flanagan, Ill. 15.35
C. Widmer, Albany, Oregon 5.00
Daniel Erb, Hubbard, Oregon 5.40
Per Jonathan Yoder for Cong. at Morgantown, Pa. 20.00

Total 358.59
The congregation here is deeply grateful for these liberal contributions.
J. D. MISHLER.
Eugene, Lane Co., Oregon.

FINANCIAL REPORT OF THE MEMNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JUNE, 1897.

RECEIPTS.
Evangelizing.
Cong., Morgan Co., Mo., \$7.90
Clinton Y. P. M. Elkhardt Co., Ind., 1.90
Brother L. Holdeman S. S. 7.07
Total \$17.87

Chicago Mission.
Allensville Bible Class, \$2.00
A friend, Albany, Ore., 1.80
Mrs. Ella Boat, 2.00
"Canada," 5.00
Friends, Elkhardt, 7.00
Total \$17.00

Orphans' Home.
A friend, Albany, Ore., \$ 5.50
Christian Horn, 4.00
Total \$45.00
Armenian Orphans.
John B. Springer, \$5.00
Total \$50.00

Church Building General.
Abr. Metzler, Sr., \$2.00
Amos B. Miller, 4.50
Total \$6.50

DISBURSEMENTS.
Evangelizing.
R. J. Heatwole for different workers in Kans., \$40.00
S. Yoder work in Indiana, 12.00
D. J. Johns work in Iowa, 2.00
A. J. Yoder for trip to Chicago, 10.00
Total \$62.80

Chicago Mission.
Rent, \$28.00
Living, 21.97
Gasoline, .30
Postage, .49
Car fare, .30
Incidentals, .40
Total \$51.46

SUMMARY.
RECEIPTS.
Evangelizing, \$17.87
Chicago Mission, 17.00
Orphans' Home, 5.00
Armenian Orphans, 5.00
Church Building General, 6.50
Total \$51.37

DISBURSEMENTS.
Evangelizing, \$62.80
Chicago Mission, 51.46
Total \$114.26

Executive. A. B. KOLB.
Cob. G. L. BENDER.
G. K. HOSSETLER.

REPORT

Of the Illinois Conference, held near Morrison, Ill., on the 28th and 29th of May 1897.

Conference convened at 9 o'clock A. M. on Friday the 28th. The opening exercises were conducted by Bro. John Nice of Morrison, Ill., Scripture lesson, Eph. 4.

The following bishops, ministers and deacons were present.

Bishops.
E. M. Hartman, Washington, Ill.
John Nice, Morrison, Ill.
Ministers.
D. D. Miller, Middlebury, Ind.
Noah Metzler, South West, Ind.
C. P. Steiner, Cranberry, Ohio.
D. G. Lapp, Junata, Neb.
C. S. Hancock, Freeport, Ill.
Peter Unzicker, Cullom, Ill.
John McColloch, Morrison, Ill.
J. S. Shoemaker, Dakota, Ill.

Deacons.
Jacob Kinsinger, Kruger, Ill.
D. L. Ebersole, Freeport, Ill.
Abr. Burkhardt, Sterling, Ill.
H. T. Nice, Morrison, Ill.

Bro. E. M. Hartman was elected moderator and Bro. Noah Metzler Ass't moderator. J. S. Shoemaker was appointed secretary. Bro. E. M. Hartman first delivered a brief conference address, followed by Bro. Noah Metzler. The following is a synopsis of Bro. Hartman's address. Scripture lesson Matt. 16:1-19.

May we have met in the name of the Lord, in order to confer with one another how best to work for the upbuilding of the church of Christ and that God should be honored in all things. We need to carefully examine ourselves, as well as our past work, to know whether we as ministers are building on the right and only sure foundation, Jesus Christ and His life giving word. We as builders and co-laborers need to work harmoniously under the leadership of the great Master builder. Not only must the church of Christ militant be built up with good material, but be ever kept in order and repair.

If our homes were built of the very best material, and we should fail to keep them in order and repair, they would soon go to ruin; or, if we should fail to live in them and make them our abiding place, they would soon show signs of neglect. Thus with the church, although built of the best material, if the Father, Son and Holy Ghost abide not there, it will soon come to destruction. Hence, as God's stewards should ever labor, by God's grace, to keep the church pure, for Christ cannot dwell in an impure church. In order to keep the church pure, we must ever be faithful in admonishing, exhorting, reproving and rebuking, when necessary, the believers—also teaching and serving all things whatsoever our Lord has commanded us. And we as bishops, ministers and deacons should exemplify our teaching, being an example to the believers in all things.

May God grant that we as lively stones in this spiritual house, we must first be made alive. We by state of nature are dead, but through true repentance of our sins and faith in the Lord Jesus Christ we are made alive in Him, and

only those who are alive in Christ can be used in this great building, "The Church of Christ."

We need to preach the doctrine of true repentance toward God, and faith in the Lord Jesus Christ as a means of regeneration. If the church is built up of regenerated and consecrated souls it will stand, and the gates of hell shall not prevail against it. But on the other hand if the church is composed of unconverted or unregenerated members it will fail.

The hosts of hell are trying to overthrow the church of Christ. Satan comes in many ways to deceive, if possible, the very elect. He frequently comes as an angel of light. If we fail to watch and try the spirits, we may not be able to detect him. We must have our spiritual eyes open, that we may discern spiritual things. Christ, who is our spiritual life and light, has chosen us out of the world, to be a light to the world, that God may be glorified. The church as a body should be as a city set on a hill, ever shining for Christ.

Church ordinances are necessary as outward signs, but they are not the means of our salvation. Many are trusting in forms and church ordinances for their salvation. The devil is the author of this deception, and if we as God's ministers fail to lead the people aright, warning them against this deception, their blood will be required at our hands.

Let us teach sound doctrine and not our own theories or ideas. Teach believers to be so filled with Christ that they may be able to love even their enemies; if they hunger, feed them; if they are naked, clothe them.

Love prompted Christ to suffer for us. While we were yet enemies Christ died for us. The love of God is the strongest power on earth or in heaven.

Teach humility. We are sad to perceive the spirit of pride and exaltation in many, and even among the ministers. God rebuketh the proud and giveth grace to the humble. We need to ever cultivate humility by serving one another.

Let us pattern after our blessed Master that we may walk blameless in His sight and be accepted of Him at His coming.

No. 307 11. & T. was next sung. Bro. Noah Metzler next gave a short but pointed talk as follows: From Col. 1:12-19.

There is a fullness in the consecrated Christian's life, but as perfect as God Himself—but a perfected life in Christ. Christ is not only the foundation of this Christian life, but also the head.

The Church of Christ is composed of individual members in possession of the "Christ life." Look at the Church as the body and Christ as the foundation and head of this body.

Christ is the exclusive head of the Church. The bishops are not, as some claim. They with the ministers are but servants in the church of Christ.

It is indeed dangerous to look to the bishops and ministers as the head of the church. The devil gained a great victory in the Roman Catholic church in this line.

We must lay aside all formalism and get into the perfect liberty of the Gospel. We need to get rid of churchism, and learn to honor God and Christ and the Holy Ghost continually.

John McCulloch.—I have been making vows and may the Lord give me grace to pay them.

Ans. Resolved, That this conference appoint a secretary for the term of five years.

REPORT

11. 300 NO. 40 H. & A.

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A few of the brethren in the o

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more. — *Free Church of Scotland.*

We cannot estimate too highly the importance of keeping faith with children. When once that is destroyed the corner-stone of our influence is taken away, and it will not be str-

There with Jesus dwell forever

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nized beyond that circumscribed district, and he was frequently called to

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In reading the various accounts of the condition of things in India, as given by Bro. Lambert and many others, the conviction fastens itself upon the reader that what the poor natives of India really need is to learn how to live. But in this respect they are much in the same condition as are those we have ourselves seen in certain quarters of Chicago. Filth of any kind invites disease, and when one hears that in some houses in the hot, miasmatic districts of Bombay and other cities of India there is an accumulation of filth five feet deep on the ground floors of rooms that have absolutely no ventilation, we can realize to some extent perhaps why the plague makes such fearful progress in India. We are glad to be able to report however that the worst of the plague seems to have passed. The famine also is on the decrease, and by August, when the summer crops, which in many provinces have been fair, have been gathered, it is believed that in many districts at least the condition of things will return to the normal. It seems to us that of all places where missionary work might be done India presents the greatest need. Not only will it be necessary to teach these benighted people the way of salvation, but they will have to be taught the very first principles of living, for so long as the present lack of knowledge of sanitary and hygienic laws continues to exist, plague and famine will find a ready entrance and safe abiding place in India.

The Bombay Guardian of Bombay, India, in its issue of June 19th contains the same cut of Bro. Lambert and natives as was contained in the HERALD a short time ago, and the sketch in connection showed that our dear brother is very busy at work distributing relief to the needy. He is described as a "careful and cautious man, especially desirous that all the aid that passes through his hands should go for feeding the famine stricken, and none for building purposes." We are glad to be able to give this assurance to our readers that the confidence reposed in Bro. Lambert by our people has not been misplaced. According to recent letters received directly from him, he is suffering considerably from the intense heat, but otherwise well, and doing all he can to bring people not only the natural bread but also the bread of life. He does considerable preaching and his time is fully taken up. He has traveled over the famine area, and witnessed conditions so terrible that we cannot repeat them here. Let us "pray without ceasing" that he and all who are engaged in the great relief work may be divinely sustained and directed in their work. In the same issue of the Guardian is the account of an earthquake which for extent and damage is said to be un-

equaled in the memory of any living person in India. It extended from Calcutta north westerly, over the whole of Bengal and North India. Several fissures opened up in the earth, so large that whole houses fell into them and were completely entombed. One of the buildings thus buried was the post office at Shilshaganj. The loss of life is comparatively small, but the want, added to the poverty of many of the people, is for the time being very great. Many supplies for the famine district were destroyed.

In the light of subsequent events one cannot help looking with deep satisfaction and gratitude upon the attitude of our esteemed aged Bro. Leonhard Sudermann toward the liberal offer of the Russian Government to give a free university course to all our Mennonite young men in Russia who wished to take advantage of the offer. One cannot fail to see now that great prudence, governed by the guidance of the Holy Spirit, directed our brother in his course. Ever since that offer was made—now over a quarter of a century ago—nothing, the great disturbing element in Russian politics, and the object of Russian suspicion, fear, vigilance, and wrath, has had its strongest advocates and safest home among the university students. What if the Government's offer had then been accepted instead of rejected, as it was through the influence of our brother who had the moral courage to stand by his convictions even in the face of the highest Russian authority? No doubt our young men would have been sent to these universities, and, once there, it is strange indeed if at least some of them would not have imbibed nihilistic ideas, and the suspicion of the officers, when once fastened upon these young Mennonites, would have easily extended to the Mennonites in general and made them subject to many unpleasantnesses. Some of the very schools to which our young men in Russia would have been eligible, have been closed by the Government because of the Nihilistic spirit discovered in them, and teachers and students were exiled to Siberia. The aim of the Government then clearly was to get the most promising and influential element in the Mennonite church into Russian schools and under Russian influences, in the hope that in this manner eventually the whole Mennonite church would be Russified in a quiet but effectual manner. The idea in political circles then was that although there was no specific charge of disloyalty to be brought against the Mennonites, yet their principles of non-resistance have long been a source of perplexity to the Russian Government as being something foreign to Russian policy and a barrier to the aim of that policy to thoroughly Russianize all the inhabitants

of the country. Now, however, the Russian Government seems to be awakening to the fact that the Mennonites and other dissenters are not and never have been detrimental to the best interests of the country, that they are in fact among the most loyal subjects in all the empire, paying their taxes, living in peace and quietness, with no thought of doing anything to injure the Government. The open, fearless course pursued by Bro. Sudermann, and his colleagues at a critical time in the history of the Mennonite church in Russia, has triumphed after many years, and if reports are true the church there is just on the eve of reaping the benefits. The Government, it is said, is about to adopt a more lenient attitude toward the dissenters, realizing, as an exchange says, that their religious opinions do not go hand in hand with disloyal and unpatriotic sentiments. In looking at all these things we see again how, under God, one or two or three men can wield an influence for good, and by standing firmly and calmly to their convictions in a critical moment, can control the destiny of a people and secure unto them that for which succeeding generations will arise and call them blessed. All praise to God for such men.

Dr. J. A. Dowle's idea of the Mennonites.—The celebrated Dr. Dowle of Chicago, who has made some stir and very high claims as a Faith Healer, and who is making every effort to lead some of our Mennonite people away from the faith of their fathers, and in a few instances has actually succeeded in his purpose, said on a certain occasion, in a public talk, not very long ago, that he had known the Mennonites for some time, that they were good people, and were wealthy, but they were about one hundred years behind the times.

In saying that they were about a century behind the times, he had, without a question, reference to their religious sentiments and their religious practices. In this however the celebrated doctor is simply mistaken; and the question arises whether he himself is not a good deal behind the times, both in his knowledge of these people, and also in his knowledge of the practical teachings of the Gospel.

On the question of self-aggrandizement and reaching the pocket-books of the people, promoting the cause of Dr. Dowle, and bringing himself to the forefront, we must admit that he is certainly not on the back ground; but when he sets himself up as a judge over the religious principles and practices of these people, then we say he is mistaken.

The Mennonites have always been far in advance of all others. Long before the Reformation was inaugurated by Luther; before the Baptists, the Quakers and the Dunkards had an existence,

and long before America was known to the European world, the Mennonites (though known under different names) were far in advance of all others in proclaiming and maintaining at all hazards, and against all opposition the glorious principle of "Liberty of Conscience." For the maintenance and enjoyment of this principle they suffered oppression, persecution, prison and death, and when no other course was left, they were willing to forsake their fatherland and find homes for themselves and their children in the wilds of American forests, where no despotic powers or selfish priesthood would require them to stifle their conviction and bind them down to forms of worship which they knew were wrong.

This principle established by our Savior (Matt. 10:28) and confirmed by the disciples (Acts 5:29), was maintained and cherished by these despised and persecuted people through all the centuries of distress and suffering through which God led them, and when thousands of different denominations had found an asylum of rest in the new world, this principle had already rooted so deep into the hearts of the people that it finally culminated in the declaration of American Independence and formed so large a factor in the principles of the Government which developed from this declaration that it gave to the world the grandest, noblest and best form of Government that ever existed.

Another of the great Gospel principles which the Mennonites taught, and for which they so nobly contended, long in advance of all others, and for which they endured torture, prison, fire, sword and stake was the doctrine of UNIVERSAL PEACE.

Long before peace societies existed or arbitration measures were thought of by the popular churches and the great reformers of the day, the Mennonites maintained the purity of the Gospel of Christ, and literally practiced the teaching of the Prince of Peace, in refusing to take carnal weapons even in their own defense, and so made practical the prophetic declaration: "That they shall beat their swords into ploughshares, and their spears into pruning hooks, . . . and learn the arts of war no more."

We could also refer to the position they held against swearing oaths, against the union of church and state, infant baptism, non-conformity to the world and other similar doctrines on which the Mennonite people held a position which placed them centuries in advance of all others.

And now after so long a time, when modern reformers, trailing in the wake of these despised and persecuted people, building on the very principles for which they so freely sacrificed property, life and liberty, have taken up the re-

frain of "Peace on earth, good will to men," until it echoes through every land, comes the celebrated Dr. Dowle with the threadbare song "Good people, plenty of money—but a hundred years behind the times."

We thank the Doctor for his frank and open-hearted expression of his opinion. It is good for us sometimes to be introduced to ourselves. But if the maintenance of a pure Christianity, liberty of conscience, universal peace, self-denial, separation from the world, opposition to oaths, war and bloodshed, make God's people to be behind the times, then by the grace of God we shall rejoice in the fact that we are "behind the times."

LETTER FROM INDIA.

Since writing the editorial on India in another column, another letter from Bro. Lambert has been received for the HERALD. He has also sent us a package of letters which he has received from missionaries and others in all parts of India, and the conditions described by them are truly appalling.

BOMBAY, INDIA, JUNE 17, 1897.

TO OUR DEAR CHRISTIAN PEOPLE AT HOME: GREETINGS.—At the present time it appears there are abundant reasons for all Christians to study, reflect and consider what Jesus taught in Matt. 24, and for all to take warning and do what we can for the promotion of Christ's kingdom, before He comes in the clouds to gather the redeemed home to Himself.

In this land of 275,000,000, thousands have been smitten down with the plague, and have died without God and without hope. Thousands are at this moment wandering to and fro in search of food, and there is no one to give them to eat. They are such pitiful cases, with their skin literally dried to their bones, that it seems Heaven and men cannot look on without weeping.

Added to the famine and plague we have had during the past week a frightful earthquake here in India, whereby whole towns were laid in ruins and many lives were lost in the twinkling of an eye, so that one feels impelled to cry, "Stay thy hand, O Lord." At the breakfast table a man said, "We do not know what will be the result of the condition of Europe, wars and rumors of wars, the political unrest of our own country, and uprisings everywhere ought to bind all Christian hearts together more than ever."

I have visited different stations during the past week and have contributed of the means in my hands for relief, which made many hearts glad. Indeed the needs are great. The famine is raging, and the distress is growing in many places, as you will see by the letters mailed to you. While we do all we can, there yet remains so much unrelieved suffering for your people to do.

The Christian missionaries are brave, and are doing what eternity alone will reveal. Although they are but human, and have many strong ties in their native homes, yet their hearts are in India. I inquired of a young Christian missionary sister: "Do you sometimes get homesick for your people?" She replied, "Oh, no, not homesick." Of course I must sometimes weep when I think of home and friends, but Jesus

helps me again." And indeed He does help. This sister, with Bro. Stover and his dear wife, are a happy missionary family, sent by our Dunker Brethren. May the dear Lord bless them in their work of love.

I see that the missionaries are not here on a mere visit. They are here to stay, as one expressed it, "I am married to India." Most of the missionaries are engaged to relieve the famine stricken, but in many cases the means at hand are so limited. The children are gathered into homes and cared for, many of them afflicted with sore eyes, sore heads, diarrhoea, cholera, dysentery or other ailments. The mothers and widows are also cared for in many places, but the number is so enormously great that the few Christians in this country cannot bear all the burden. Many children are forsaken by parents, others are orphans with no one to care for them. The poor little things have lost all hope of life. It

appears to me if we had a few good, devoted Christian workers here we might do a great deal more in this respect, namely by taking charge of children and giving aid to the needy and teaching them the Gospel until the famine is over. Undoubtedly many would then return to their former occupation, and they could bring others up for the Lord.

I feel so grateful to God for the love and united interest taken by our people in the cause of Indian Relief. When I say, "our people," I mean the whole Mennonite family. This is as it should be. The Mennonite family is a large one, and although we do not all labor in

to Him that you may be able to hear the slightest whisper of the voice of God. When He says, "Who shall I send? Who will go to the dark heathen lands?" O may there be the response, "Here am I; send me, O Lord, send me." I know this means much, but at home one can slide along without a thought of how much it may mean to be a worker for God? It means much to live or die for God. It means much to meet God; it means much to enter heaven. Is there not some dear Mennonite father or mother who looks through their children to the great work of God. Where shall God call all His workers from? Is it not from your home and family? Dear parents, the mother of Samuel consecrated her child to God, and God used him. Will you not do the same? The child will know it. It may mean for that child to leave home for the last time, to go to a country where his or her life will be spent for God. It might



IN THE HEART OF THE FAMINE DISTRICT. No. 2.

seems as if their bones would protrude through their skins; they do not move, they utter no words, no smile lights up their worn faces—they are gradually dying of starvation. Sometimes as I look upon them I wonder if the angels do not weep for them. Then comes His word, "I pity them; give ye them to eat." Indeed now is the time. A great door is open here for the extension of the Gospel, by showing in word and in deed the Christ life to them.

I sometimes wonder whether something of that kind should not be done by the Home and Foreign Relief Commission, that is, not only to come to their aid in temporal matters, but also in the spiritual. Last week in one district 137 deaths were reported, all of starvation, and the reported cases are not the total number. How can men keep still and slumber when such conditions exist? People struggle along as long as they can, and then give up to die. Parents offer their children to the missionaries to save them from starvation, while they do the best they can to struggle through the famine. While

exactly the same sphere, yet let us all love one another, for love is the fulfilling of the law, and in love we can be one. Let each one labor in his sphere for God, and bid the others God speed. If we are true to God each in our sphere, all will do their work. The question comes to me whether God may not long to have the work of the Mennonite church extended throughout this land of need. I know of so many dear young Christians in the different branches of the Mennonite denomination who may never have had their talents developed. Many undoubtedly feel that they ought to do something for God and His kingdom. May this not mean you, dear brother or sister. The field is so very great, and the grain is so ripe and ready to cut, that much of it is *lying down*. It ought to be harvested, but there are not laborers enough to bind the grain into sheaves and present them to the Master at His coming. O dear young Christian, we may be strangers, but may I not whisper to you, "Think of these things." If you have entered into the hidden Christ life, consecrate yourself so fully

mean that your child would die on the battle field of missionary effort, and you would never meet again on earth. It might mean that your dear child would at some lonely place breathe its last, but what of all that? The happy spirit would soar above the cares and toils of a foreign missionary life to bring in the precious sheaves that have been gathered. What a blessed thought! What parent would not give a child to God? Not perhaps in your way, but in God's own way. He will provide and care. It might mean that the remains of your child would be laid away in some lonely graveyard in India, without a father, mother, sister or brother to witness the occasion, or shed a tear at the time. But oh, the glory and joy to know that it was the best life that can be lived in this world of sin!

Missionaries, I find, are a happy people, although they work hard and are exposed to a thousand dangers. While their friends at home enjoy many things, they dare not dream of these things, because they stand in the front ranks of the battle for God, to spread the Gospel to all the ends of the earth

Good Christianity means cross-bearing for our Master; good preaching means cross-lifting before the eyes of all men. "And I," said the loving Redeemer, "if I be lifted up, shall draw all men unto me." This does not refer to His final exaltation in heaven, but to His sacrificial death on Calvary. When He told Nicodemus that the Son of man must be lifted up, He predicted His own

crucifixion, and defined the great, single purpose of it to be this: "Whoever believeth on him shall not perish, but have everlasting life." How unwarranted is the assertion that Jesus preached chiefly a divine system of ethics, but did not make prominent the atonement, or the salvation of sinners by His cross! From the manger of Bethlehem, every footstep of Jesus moves straight towards that cross; His whole earthly mission converges there. After the descent of the Holy Spirit on the day of Pentecost the only Gospel that was preached was the Gospel of atoning blood. It was the key note of the mightiest human preacher that ever trod our globe. Whatever else Paul omitted, he never omitted the "faithful saying," that "Christ Jesus came into the world to save sinners." When recalling his ministry among the Corinthians he reminded them that he was determined not to know anything among them save Jesus Christ and Him crucified. In an ecstasy of self-forgetting adoration he cries out: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world!" Toward that cross his finger constantly pointed; beside it he loved to linger. And the central theme of the great Apostle has been the central theme of the greatest preachers the world has ever known. No story has such power to move and melt, and change the hearts of men as the story of the cross. "No mother ever sang it over the pillow of her babe without tenderness; no child ever read it without a throbbing heart; no living man can pursue it with utter indifference; and no dying man ever listened to it without emotion. The cross will be remembered when everything else is in the history of this earth is forgotten." My dear reader, in that solemn hour when you and I stand between two worlds, when we reach that unseen and eternal world, no object in the universe will be of such infinite importance to us as the cross of our Lord and Saviour Jesus Christ.

Good old Gilbert Tennent—a preacher once famous in New Jersey—was misled on a certain Sabbath morning, after the close of the church service. His family went in a woods near the church, lying on the ground, weeping like a child. They inquired the cause of his emotion. He told them that after preaching on the love of his crucified Saviour he had gone out into the woods to meditate. He had got such views of the wondrous love of God in sending His Son into the world to die for sinners, that he was completely overwhelmed. The glory of the cross seemed to smite him down, and to break his very heart as it had melted the heart of Paul. He saw no one save Jesus only. A clear, divine light shined upon him, and every sinner also needs to convict him of guilt, and to break him down. The preaching that melts hard hearts is Christ-preaching—cross-preaching—it wounds and it heals; it kills sin and brings to the penitent soul new life. No other preaching so surely compounds the blessing of the Holy Spirit. We ministers should find our highest duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. Nothing else can touch and fire the true believer like the vision of his crucified Saviour.

This was the favorite theme of my beloved old friend Spurgeon, who was the most successful preacher of our times. In his racy and pungent way, he once said to his divinity students: "When you say a preacher making the Gospel of the Cross small by degrees, and miserably less until there is not enough left to make soup for a sick grasshopper—get you gone! As for me, I believe in the *colossal*—a sea as deep as hell, and a grace as high as heaven. I believe in an infinite God, and an infinite atonement—in an infinite love and mercy—and in an everlasting covenant, ordered in all things and sure, of which the substance and reality is an infinite Christ."

I am also fully persuaded that the most effectual antidote to the current skepticism is to present the incarnate Son of God, and with the omnipotence of the Holy Spirit to press His claims. The crucified Saviour is the only cure for infidelity. Brethren in the ministry! cut that truth as with the pen of a diamond on your heart and on your retina; do not keep it out-general you on that ground. If you can get him there, and hold him there, the cross of Christ may conquer him. *Exalt the cross!* God has hung the destiny of the race upon it. Other things we may do in the realm of ethics, and on the lines of philanthropic reforms; but our main duty converges into setting that one glorious beacon of salvation, *Calvary's cross*, before the gaze of every immortal soul.—*T. L. Cuyler.*

SANCTIFICATION

The following is submitted in response to a question recently received, for my ideas on the above subject. An investigation on the subject draws out the following:

1. What is sanctification?
2. Does the Bible teach it?
3. By whom sanctified?
4. By whom sanctified?
5. How is it manifested?
6. May we credit modern claims to sanctification?

1. *What is sanctification?* The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God.—*Webster.* In a general way it means: "Set apart to sacred purposes or uses." Gen. 2:3; Ex. 13:2. It is the state of perfection into which the body of Jesus Christ once, for by offering he hath perfected forever them that are sanctified." Heb. 10:10, 14.

2. Does the Bible teach it? Yes, in many instances.

3. *By whom sanctified?* (a) By God the Father: "To them that are sanctified by God the Father." Jude 1. "Whom the Father hath sanctified." John 10:36; Heb. 2:10.

(b) By Christ: "That he might sanctify and cleanse it." Eph. 5:25. (c) By the Spirit; in the sense that He is used by the Father and subject to His will. "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit." 2 Thess. 2:13. "Elect according to God the Father through sanctification of the Spirit." 1 Pet. 1:2; Rom. 15:16.

(d) We may in a sense sanctify ourselves. Isa. 66:17; 1 Sam. 10:15.

(e) *By what means sanctified?* (a) By arbitrary exercise of God's will. "God blessed the seventh day

and sanctified it." Gen. 2:3. "By the which will we are sanctified." Heb. 10:10.

(b) Through the Spirit, as an agent of the Father. 2 Thess. 2:13; 1 Pet. 1:2 and Rom. 15:16, as above.

(c) By the truth,—the Word of God. "Sanctify them through thy truth, thy word is truth." John 17:17, 19. "That he might sanctify and cleanse it with the washing of water by the word," Eph. 5:25. "Through sanctification of the Spirit and belief of the truth" unto obedience," 2 Thess. 2:13; 1 Pet. 1:5.

5. *How is it manifested?* Accepting Webster's definition, we have purification of the affections, alienation from sin and the world, and the exaltation to a supreme love to God, as the *visible* manifestation, which is in harmony with the Bible idea. But how are we purified? "Purifying thy hearts by faith" Acts 15:9. "Seeing ye have purified your souls in obeying the truth," 1 Pet. 1:22. "Purge (alienate) your conscience from dead works to serve the living God." Heb. 9:14. How do we show that we have the "supreme love of God?" "He that hath my commandments, and keepeth them, he it is that loveth me." "He that loveth me will keepeth not my sayings." John 14:21, 23, 24. "But who keepeth his word, in him verily is the love of God perfected." "For this is the love of God, that we keep his commandments." 1 John 2:5; 5:6. "We know that we have passed from death unto life, because we love the brethren." "By this we know that we love the children of God (the brethren) when we love God and keep his commandments." 1 John 3:14; say about it, especially with reference to themselves. Christ used the word once, John 17:19, with reference to himself. None of the apostles so used it, and so the really positive proof of a true life will manifest itself, and before we make the claim, we should consult the Bible: Sermon on the Mount, entire; Eph. 5:25; John 3:5; John 10:22; Acts 2:38; John 13:14, 15; 1 Cor. 11:5, 6; Rom. 12:1, 2; 2 Cor. 13:12; 1 Tim. 2:9, 10; John 14:21, 23; 1 John 2:5, and 5:6. Even then it is not necessary, for it will speak for itself. "Where is boasting? It is excluded."—*Gospel Messenger.*

It will be observed that those who are really most sanctified have the least to keep his commandments." 1 John 3:14; say about it, especially with reference to themselves. Christ used the word once, John 17:19, with reference to himself. None of the apostles so used it, and so the really positive proof of a true life will manifest itself, and before we make the claim, we should consult the Bible: Sermon on the Mount, entire; Eph. 5:25; John 3:5; John 10:22; Acts 2:38; John 13:14, 15; 1 Cor. 11:5, 6; Rom. 12:1, 2; 2 Cor. 13:12; 1 Tim. 2:9, 10; John 14:21, 23; 1 John 2:5, and 5:6. Even then it is not necessary, for it will speak for itself. "Where is boasting? It is excluded."—*Gospel Messenger.*

6. *May we credit modern claims to sanctification?* That depends entirely upon who makes them. It will invariably be observed that those who make the *lowest* claims, to sanctification lay claim also to some supernatural demonstration in the way of visions or trances as a revelation to them that they are blessed above their fellows,—hence sanctified. It will be observed that when the life of those making such claims is compared with that of many an humble, unpretentious Christian, there is no great evidence in his favor, hence the mere claim of it is not sufficient evidence of sanctification.

A genuine article may be so skillfully imitated as to make it hard to detect the counterfeit, and the closer the imitation the greater the difficulty and the greater the deception, hence there is greater danger in preaching "almost" the Gospel, than in preaching only a very small part of it, for, because of its resemblance to the whole Gospel, more may be deceived thereby.

The magicians of Egypt rivalled Moses with their enchantments. Ex. 7: 11, 12. Theudas made great claims, as did also Judas. Acts 5:36, 37, yet Bible readers know that their claims were not well founded. Mohammed and Joseph Smith made similar claims, and in more recent times we meet occasionally with those who lay claim to special visions or revelations. There is, perhaps, no greater delusion extant than Mohammedan pretensions. Joseph Smith was a great deceiver, and his life falls far short when compared with that of perfect life of Christ. This much, at least, may be said of many, who, at the present day, make loud pretensions to sanctification.

Recently there turned up, in this city some parties who had started up a meeting, purporting "to get people good enough to belong to church." It did not make any difference what church, just so they were good enough to be long to church." As is usually the case, with modern "sanctificationists," wonderful pretensions were made, but the more pious and scripturally informed persons who attended the services (some curiosity), and saw them waltzing, dancing, jumping, singing regular old-style banjo tunes (religious words, however), and tumbling over on the floor feigning to be in a trance, men, women, and children, black and white together,—were not favorably impressed with the idea that their services were calculated to make people much better. The result has been several lawsuits, with apparently very little good, but much evil speaking, and the narrow escape for life, from a gun-shot by one un- lucky character.

Strange to say, some of our citizens were captivated by the delusion, and still it goes on. What weak creatures some of us are! How easily "tossed about with every wind of doctrine." Such is the imitation of the genuine article. Every valuable article has its counterfeit, but that does not exclude the reality of the genuine, and while sanctification has its counterfeit, yet it may be said that all of God's people, in reality, are sanctified, but sanctified in greater or lesser degrees. 1 Thess. 5:23.

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JONAH AND THE WHALE

DR. J. J. REID.

Many are likely to overlook the fact that in the book of Jonah nothing whatever is said about a "whale." The Hebrew word is used in a very wide application. It is the generic name for any sea animal—a monster of the sea. Scholars assure us that the Greek word, translated "whale," may be used of the shark or of any large "monster of the deep." Undoubtedly, whether in the Book of Jonah or the Gospel of Matthew (12:40), some "great fish" is intended. It is the generic name for any sea animal—a monster of the sea. Scholars assure us that the Greek word, translated "whale," may be used of the shark or of any large "monster of the deep." Undoubtedly, whether in the Book of Jonah or the Gospel of Matthew (12:40), some "great fish" is intended. It is the generic name for any sea animal—a monster of the sea. Scholars assure us that the Greek word, translated "whale," may be used of the shark or of any large "monster of the deep." 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Monthly Calendar for August, 1897.

Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

☾ 5; ☼ 12; ☾ 20; ☼ 27.

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The Meyer or Meyer Family History.—The Meyer Family History has been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wiener Family History," "The Funk Family History and others." This book is the largest of all the above mentioned family histories containing 730 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the Meyer and other families, including many valuable and interesting biographical sketches and historical events with an introduction by A. N. Meyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

For sale.—Seven shares of Mennonite Publishing Co. Stock, belonging to the estate of Francis Hoover, deceased. Any person desiring to purchase may apply to Mennonite Publishing Co., Elkhart, Ind., or to D. W. Hoover, Napanee, Ind.

A COURTEOUS RETORT.—One may be accused for feeling a little joy when the man who goes out of his way to make a rude remark in order to show his wit receives a rebuke that is as courteous as it is effective.
The retort given by a certain learned scientist must have been more amusing to the on-lookers than to the learned gentleman's antagonist.

It happened at dinner that one of the guests began to deride philosophy and went on rudely to express the opinion that philosophy was but another way of spelling fool.

"What is your opinion professor?" he asked. "Is there much distance between them?"

The professor with a polite bow to his boorish vis-a-vis, responded gravely. "Some times only the width of a table."

—Christian Instructor.

EX-SECRETARY John W. Foster is teaching a Bible class in the New York Avenue Presbyterian Church of Washington, which is attended by about 60 people, including several public men.

HERALD OF TRUTH.

August 1,

SUNDAY SCHOOL LESSONS.

LESSON VI.—AUGUST 8.

WORKING AND WAITING FOR CHRIST.—1 Thess. 4:9 to 5:2.

(Memory Verses, 16-18. Read 1 Thess. chapters 4 and 5).

GOLDEN TEXT.—If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14:3.

INTRODUCTION.

TIME.—A. D. 52, or early in A. D. 53. The epistle was written by Paul soon after his arrival at Corinth.

PLACE.—The epistle was written at Corinth to the church at Thessalonica.

THE EPISTLE.—This is the earliest writing of the New Testament. Paul's work at Thessalonica has been left in an unfinished state. Twice he had attempted to return, but had to content himself with sending Timothy in his stead. When Timothy returned, bringing with him hopeful tidings, Paul sat down immediately to write out of a deeply moved heart this affectionate and fatherly epistle. Among the causes which called forth this letter may be noted: (1) Violent persecution which severely tested the faith of the infant church. (2) False insinuations against Paul and his colleagues. Chap. 2:2-6. (3) Explanations on various points touching the second advent.

THE SECOND COMING.—Paul's teaching concerning the return of the Lord Jesus from heaven had very deeply impressed the Thessalonians. His views had, however, been greatly misunderstood. Some feared that their dead or dying friends would be shut out of the approaching kingdom; others were busy calculating its "times and seasons." A kindly guarded reproof is here given to those who left their employment and then cast the burden of their maintenance on the society; and the assurance of resurrection and future bliss is offered as a consolation to mourning relatives.—*Hurbit.*

DAILY READINGS.

M. (Aug. 2) Working and waiting for Christ. 1 Thess. 4:9-5:2

T. The glorious coming. 2 Thess. 1 W. The day of the Lord. 2 Peter 3:1-12

T. The coming of the Son of man. Matt. 24:29-39

F. Idleness condemned. 2 Thess. 3:1-16

S. Ready. Matt. 25:1-13

S. Right use of talents. Matt. 25:14-30

LESSON VII.—AUGUST 15.

ABSTAINING FOR THE SAKE OF OTHERS.—1 Cor. 8:1-13.

(Memory Verses, 12-13. Read Chapters 8, 9 and 10).

GOLDEN TEXT.—For none of us liveth to himself.—Rom. 14:7.

INTRODUCTION.

TIME.—The First Epistle to the Corinthians was written in April A. D. 57, from Ephesus. Compare Acts 19 with 1 Cor. 16:8.

PLACE.—Ephesus in Asia Minor.

THE CHURCH AT CORINTH.—The church at Corinth seems to have been

the largest, as it certainly was the most troublesome, that the apostle gathered. This church "was a little band in a city of 400,000, a gem in a flowing sewer of iniquity." The dishonesty, debauchery and drunkenness of the inhabitants, and the fact that this had been the vineyard of the Lord and the faithful servants, to receive the crown laid up for all the obedient laborers. Weakness in the prayers of all God's children that they may hold out faithful.

THINGS OFFERED TO IDOLS.—Among the heathen it was customary to offer to "the gods" only such parts of the animal as were unfit to be eaten, as the heart and intestines. These were burned upon the altar, and the rest of the animal was divided between the priest and the worshiper. Sometimes the meat was eaten at a feast in the precincts of the idol temple; sometimes it was taken home; sometimes it was sold in the market. The precise Jews everywhere refused to eat such meat, and it was a question whether Gentile Christians should partake of it.—*Hurbit.*

MODERN APPLICATION.—"Since meat was not an absolute necessity Paul would rather give up all flesh, whether it was meat offered to idols or any other meat, rather than throw a stumbling block in his brother's way. So we should be willing to give up that which endangers another by our example, even though it may not harm us. Paul's principle may guide us in the question of wine-drinking, of our amusements, and our relations with our fellow Christians. The law of the Christian life is not self-pleasing, but consideration for others. The strong must help the weak."

DAILY READINGS.

M. (August 8) Abstaining for the sake of Others. 1 Cor. 8:1-13

T. Abstain from appearance of evil. 1 Thess. 5:14-23

W. Not Expedient. 1 Cor. 10:14-23

T. Be separate. 2 Cor. 6:11-18

F. Consideration for others. Luke 6:27-36

S. Burden Bearing. Gal. 6:1-10

S. The perfect pattern. 1 John 3:10-16

EVIL SPEAKING.

Christian people who are true to God and His cause never speak evil of their brethren. They never mention their faults only in the spirit of prayer, but would like to have better to say of them. When they have an opportunity to do what they can to help them. Speaking of the faults and failings of our brethren only does not help, but it is a great hindrance. It is no help to any person to be slandered. Those who are guilty of this vile practice lose their influence with the people and also the smile and blessing of God. Those who wish to retain their religious experiences must keep the bridle on their tongues. Christians who will retain the grace of God in their hearts must go to those who are at fault and try to help them to do better. The time that is spent in repeating their faults should be employed in praying that God would give them grace and wisdom.—*Scl.*

Those who have talent and fails to make use of it, would not make use of fifty talents if he had them.—*Scl.*

He who has one talent and fails to make use of it, would not make use of fifty talents if he had them.—*Scl.*

He who has one talent and fails to make use of it, would not make use of fifty talents if he had them.—*Scl.*

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1897.

CORRESPONDENCE.

FROM THE MORRISON, ILL., CONG., JULY 15TH, 1897.—Our hearts rejoiced on the 11th of July, when nine souls were received in church membership by baptism. We feel grateful to God for such blessings and pray that many more may become willing to enter the vineyard of the Lord and be faithful servants, to receive the crown laid up for all the obedient laborers. Weakness in the prayers of all God's children that they may hold out faithful.

FROM MCVEY TOWN, PA.—We were favored lately with a visit from our ministerial brethren, Jonas C. Yoder, Huntville, O.; Frederic Mast, Berlin, O.; and Benjamin Gerig, Smithville, O., who preached for us very acceptably. Such visits are always helpful. On Sunday, July 4th, one of our young people who had turned to the Lord some time ago, entered into a covenant with the Lord and was baptized in the water. Sunday morning, instead of every two weeks as heretofore. In entering on the third quarter, Secretary John B. Harshbarger reported the number in the school at 96, and the number of verses learned in the second quarter nearly three thousand.

J. K. HARTZLER.

STRANO, FLEMING CO., NEB.—On the 16th of June Bro. J. M. Nussmeaker of our midst and Bro. H. C. Mast, of our midst, came into the country. We were glad to have the privilege to have the brother again preach the word of God to us. We thank God for these visits by ministering brethren from our neighboring congregations. We feel to express our thanks and gratitude to God for the way He has provided us with ministers by the Evangelizing Board. May God bless the work. We cordially and prayerfully invite all traveling ministers to call on us and preach to us the word of God so that many may be brought to the fold of God.

JOE KUINS.

SLOCUM, NEBR., JULY 15TH, 1897.—As nothing has been said from our part of Nebraska for a long time I thought I would write a few lines. Crops are good in this part of the county, but there are localities in the county that are not so good, corn looks well almost everywhere. Wheat and oats will soon be cut. Most of the rye is in shocks and thrashing has begun. Pre. Val. Gerber intends to take a trip to Bertrand, Nebr., after harvest, but it is not fully decided yet. There may be more going with him. Kindest regards to all the readers.

VOLTAIRE, YORK CO., PA., JULY 9TH, 1897.—We as a little flock here rejoice that we again have a house of worship nearly ready for service. Our old house was blown down by the storm last September, and the new one will, on the 15th of August. All are cordially invited to be present on the occasion, especially ministering brethren. We have had no house of worship for nearly a year now, and we hope our dear traveling ministers will stop with us and help us to work for the Master.

LUCY ROTH.

HERALD OF TRUTH.

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SALINAS, CAL., JULY 17TH, 1897.—I have now been in this place since Tuesday. It is a little town of 3,500, in one of the most fertile valleys of California, and is watered by the Salinas River which flows northward into the Pacific Ocean at Meterey, and furnishes the water for power and irrigation. Wheat and barley are the chief agricultural products. The farms or ranches as they are called, are large, embracing thousands of acres, and it is a grand sight to look over tracts of 80 or 100 acres each, and as far as one can see, one continuous area of wheat, barley and oats. The grain is all harvested with reaping machines, which are drawn by four horses abreast. In the rear of the machine, the barley is cut and carried unbound by an apron, elevated six feet and then dropped on a big wagon where a man loads it, and then with four stout horses draws it to a convenient place to stack for the threshing. There are two wagons to each machine, one of them moving continuously alongside the reaper gathering the barley as fast as it is cut.

The steam threshing then comes with its gang of 18 or 20 men and burning straw for fuel the grain is threshed at the rate of 700 bushels a day. It is put into bags holding about two bushels each, and stacked up in the field, where it is left and hauled to the depot or warehouse when convenient. As it very seldom rains in this climate during the summer it can remain a long time without injury. The climate is rather changeable, cool in the morning and evening and hot during the middle of the day.

The sea breeze from the Pacific Ocean on some days drives the fog into the valley till the sun is hidden, and it looks as if there might be rain; it is, however, nothing but fog, and during the night and morning the temperature is as low as 60 degrees. This afternoon I noticed the thermometer at 71 in the shade, and I am told that it does not often rise above 85 in the shade. Fruit and vegetables are plenty and cheap, and are generally raised in the vicinity. There are fine strawberries, blackberries, peaches, plums and apples, and tomatoes in abundance. What is somewhat peculiar in this climate is that fresh meat can be kept without ice, the dry cool atmosphere preserving it better than the kept with ice. The meat markets have the usual assortment of fresh meat and dispose of it without using any ice.

There is such a continual change in the scenery that one never tires of the wonderful variety that nature presents on every side. In the distance are the mountains, some bare and separated from each other by vast canyons, through which dash cooling streams to water the arid plains; others are green with the cypress and the live oak, while here and there, the home of the rancher appears among the groves of beautiful cypress, that on nearer approach disclose a profusion of plants and flowers that are nowhere met except in California. The little yards of the cottages are adorned with the loveliest roses, fuchsias, geraniums, etc., while the grounds of the mansions reveal in the beauty of several species of the trimmed cypress tree, the fern like pepper tree, enormous cactus and a vast array of others. I am staying with Cousin S. F. Geil and ride out in the country every day with Dr. Cassel.

Claus Speckler, the great sugar factory at this place and there are hun-

dreds of acres of sugar beets raised in this vicinity, employing a large amount of capital and great numbers of men.

I expect to go to San Francisco next Monday and then visit Los Angeles about a week, after which I expect to start for home, via Southern Pacific. Will buy my ticket next week. I will be in San Francisco several days next week. Hoping this may find you all well and busy, I remain as always,

Yours, A. K. FUNK.

FROM OREGON.—"Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he pruneth it that it may bring forth more fruit."—John 15:2. May God give me grace to tell you just what Jesus has done for this one branch of His vine. What a happy and pleasant trip through life it is when we are walking with Jesus. This week's work was with me as it was with Bro. Paul and Barnabas of which we read in our first Sunday school lesson of the Third Quarter. On the 22d, 23d and 24th of June we had meeting in our church by Bro. Jacob Roth of Lynn Co., and Bro. Troyer and Bro. Krupp of Hubbard, Clackamas Co. The meetings were conducted differently from my understanding for it was all German and I am English. I waited patiently and murmured not as the poet admonishes us to do. I enjoyed myself in seeing that the others were enjoying themselves. The first thing Father did for us was to plow up a field of duty and sow the seed of submissiveness, willingness and obedience, through Bro. Roth. Oh how earnestly the brother worked that forenoon, and upon what a high mountain he took us to talk to us, for he based his remarks on the Sermon on the Mount. In the afternoon Father and Bro. Troyer at the plow plowing through the stumps and roots of "Judge not that ye be not judged." Matt. 7:1. After the ground was plowed and the seed sown then of course it was to be harrowed down, so the brethren in the fear of the good Lord, on the second and third day, did that part of the work for Father. In running the harrow they found a stump in the field, which I think, by the looks of the bark and the grain of the wood, I would call the stump difficulty. The brethren with the power of God and His sword cut off all the little roots but still they could not get the stump out. On a closer examination they found it had a tap or center root, by which it was fastened to the earth. Father then gave these brethren this thought to put the question before the church to select three uninterested brethren to get to work at once and dig this stump. The movement was agreed upon and three brethren were chosen. The lot fell upon Bro. C. Whidmer of Albany, Lynn Co., Bro. C. S. Kilmer and the writer. Now before I go any further I sincerely ask every child of God that reads this to earnestly plead to Father in the name of Jesus to carry us poor brethren through with this work that it may be done in the name of Jesus and to the honor of the Lord, so that victory be obtained. Read readers and especially the weak brethren and sisters, see what a promise the Father has given to us in Matt. 5:9. Blessed are the peace makers; for they shall be called the children of God. We were chosen by the voice of the church on the 24th of June and on the

25th we started for our first work. We made our appointment to meet at Elmira. Now I will leave you all in the fear of the Father pleading in behalf of us weak brethren that are here in this country. If Father gives me grace I will come again and tell you how I enjoyed working for Jesus, how Father took us the first day, how much the expenses were and how nicely Father paid us for the work.

MOSES D. EVERS.

SUNDAY SCHOOL ITEMS.

NAPPANEE, IND., JULY 17TH, 1897.—On June 27th we reorganized our Sunday school, and the officers elected were as follows: Superintendent, Bro. David G. Lehman; Assistant, Bro. Emanuel Stally; Secretary and Treasurer, Sister Carrie Ringenberg; Chorister, Sister Iola Stally. Our Sunday school is very interesting this summer, especially with the little folks. If the older brethren would be as willing to come as the little folks how much more enjoyable it would be. My prayer to God is that nothing may be taught in our Sunday school that may be a hindrance to the cause of Christ. Brethren and sisters, remember us at a throne of grace.

C. E. MCG.

FROM HABERCKER SUNDAY SCHOOL, LANCASTER CO., PA., JULY 17TH, 1897.

The Sunday school was reopened on March 28th. The following officers were chosen: Superintendent, H. H. Haverstick; Ass't, Clayton Charles; Sec'y, C. H. Haverstick; Treas., J. E. Charles; for leaders in singing, J. E. Charles and A. N. Lehman. Number of teachers, 20; pupils, 127. There has been good attendance of officers and teachers during this quarter. Average attendance, 100 pupils, 28. We still feel like pressing on in this good work. The Lord has blessed our weak efforts through the Sunday school in the conversion of many dear young people, who have been added to the church. We meet every two weeks. There seems to be a very good interest taken in the work; as many of the older brethren and sisters are present every Sabbath. We ask an interest in the prayers of all who know the worth of prayer. Pray that the work may increase more and more in interest and in power for good, and that many souls be brought from darkness to light, to the blessedness of the religion of our Lord and savior Jesus Christ.

SECRETARY.

MISSION NOTES. CHICAGO, ILL.

The past few weeks we have had plenty of help. Bro. Daniel G. Lapp of Nebraska was with us and preached a number of sermons. We are now also assisted by Bro. N. E. Byers of Sterling, Ill. He has vacation at college now, and thinks he can spend his holidays in no better way than by working among poor fallen humanity lifting them from the depths of the miry clay and placing them on the solid rock of Christ Jesus.

Oh that many more of our Christian college boys could spend their vacation days in this same way.

Sister Ebersole, who had been visiting at her home in Sterling, Ill., for about five weeks, returned July 1st. She was greeted with a hearty welcome by the mission workers, and the band of children who went to meet her.

* Dr. Farre, before a committee of the House of Commons

"The Sabbath, says another physician, 'holds the same relation to the week as night does to the day. It is mercifully interposed as a break to labor; a day when the cares and anxieties of life, so far as they relate to the mind and the body, should be laid aside, that man may recruit his strength, and renew his



"Oh, yes," said the preacher, "Al, the man you don't know me. How long would you take Jesus to save me?" "About a minute," The man was incredulous but he hung about the minister's chapel as he might be needed. "I don't know it, it is true; I hope, Al, he saved me." He never came again, and went back to his old village to tell his people. They thought he would kill him, but he did not do this. Jesus, on the street corner, was talking to him. He was taken to the magistrate and sentenced to receive 3,000 blows with the bamboo. Such a punishment was unprecedented. His flesh hung from his bones and his physician said he must die. His prayer was carried away from him. His friends were carrying him, complaining, he was singing praises to God amid his sufferings. After a while he recovered, and the first thing he did was to walk to the twenty miles to the same street corner and began to preach again. He testified that Jesus had been with him in prison. He said they did not dare to kill him. They put him behind the

The prison was on the top of a hill. What did he do? He went and stood at the open bars and shouted with all his might as a multitude of a thousand people gathered around to hear him. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify the Gospel of the grace of God!"

The same Saviour is still all sufficient, and able to save to the uttermost all that come to God by Him.—A. T. Pier-son.

DEATHS.

SCHMUCKER.—On the 15th of July, 1897, two and one-half miles southwest of Nappanee, Ind., daughter of John S. and Mary Schmucker, aged 2 y., 3 m., 20 d. This dear little one was in the full enjoyment of life and had eaten a hearty supper. After supper the mother, in the absence of the father, went to feed the hogs. The dog barked and snarled about two-thirds of its length into the ground and was about two thirds full. The mother had taken some of the contents out to feed a hog that was some distance away. She thought she had covered the barn, but when she came back about ten minutes later her poor little child in the barrel head downward, dead. It was a terrible blow to the parents to have their child thus snatched away from them. The remains were buried on the 19th, near Welly's schoolhouse. A large congregation gathered on this sad occasion to sympathize with the bereft parents. Funeral services by John C. Schlabbach. May God comfort the parents and three remaining children in their deep affliction. J. C. S.

YODER.—On the 12th of June, 1897, near Shipshewer, La Grange Co., Ind., of spinal trouble, Ole W., son of Levi and Janey Yoder, aged 2 y., 11 m., 11 d. Funeral services at the home of M. H. on the 13th by Anna Cripe and Y. C. Miller, from 2 Samuel 12: 19. A large crowd of friends and neighbors assembled. The remains were laid in the Hotel cemetery.

"Farewell, dearest father, mother, I have gone with Christ above, Where no pain or sickness enters, And where all is joy and love."

MILLER.—On the 10th of June, 1897, at Sturgis, Mich., Levi, son of Tobias and Mary Miller, aged 11 y., 5 m., 17 d. He was born in La Grange Co., Ind. Buried in the Pretty Prairie graveyard Saturday, June 12th. Funeral services by Y. C. Miller and Peter Long from Psalm 16: 5, 6. Levi was sick six weeks and four days. He had a desire to leave this world and meet his brother who departed this life two weeks before.

RINGLER.—Dolly Ringler was born Aug. 31st, 1851 in Somerset Co., Pa. Died of consumption July 10th, 1897, aged 45 y., 10 m., 9 d. She was a member of the Mennonite church, and leaves a husband, 3 daughters and 4 sons to mourn her departure. Services on the 12th, at the Pleasant Valley M. H., by Yost Miller and Joseph D. Miller. Text Job 19: 25.

MILLER.—On the 30th of May 1897, of paralysis, at the home of his sister, widow Fanny Miller, near Shrock, Ind. Bro. David S. Miller aged 52 years, 3 months and 7 days. He was afflicted with the above named disease for a number of years. It affected his speech and disabled him from perfectly performing his duties. He was resigned and enjoyed to engage with God's people in worship whenever he was able to do so. During his last illness, which was of only a few days' duration, he lay helpless and unconscious, he having had another stroke of paralysis. But we trust that he had peace with God and man, and that he is now enjoying the rest prepared for those who love God. Funeral services were conducted from the Townline church, June 1st, by John Garber in English and Jonathan Troyer in German. Text 2 Cor. 5: 1, 2.

HORST.—On the 26th of June, 1897, near Spring Grove, Lancaster Co., Pa., of a lingering disease, Bro. Peter Horst, aged 65 y. He leaves a widow, two sons might as a multitude of a thousand people gathered around to hear him. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus Christ, to testify the Gospel of the grace of God!"

The same Saviour is still all sufficient, and able to save to the uttermost all that come to God by Him.—A. T. Pier-son.

BENGEY.—On June 22nd, 1897, near Danboro, Bucks Co., Pa., of the infirmities of old age, Sister Magdalena, wife of Bro. Jacob Bengey, in the 80th year of her age. Sister Bengey was afflicted for quite a long time. About five years ago she fell down stairs, dislocating her shoulder and breaking several ribs, since which time she had to sit in a chair. She had also been paralyzed several times, but she bore her sufferings patiently and tried to resign herself to the Lord's will, yet she often longed to go home, back about ten minutes later her poor little child in the barrel head downward, dead. It was a terrible blow to the parents to have their child thus snatched away from them. The remains were buried on the 19th, near Welly's schoolhouse. A large congregation gathered on this sad occasion to sympathize with the bereft parents. Funeral services by John C. Schlabbach. May God comfort the parents and three remaining children in their deep affliction. J. C. S.

MARTIN.—Lizzie Martin, late of Intercourse, Lancaster Co., Pa., died June 14th, 1897. She was sick only a day. She was married five years ago to Samuel Miller and leaves a sorrowing husband and one little daughter, thirteen months old. Her three sisters and one brother to mourn their loss. Her mother, sisters and brother moved to Akron, Ohio, three weeks before her death. Her mother came in to pay a visit to her daughter and then met with sorrow. She was a member of the Dunker Church for many years and was loved by all who knew her. She was born August 25th, 1814 and reached the age of 82 y., 9 m., 19 d. Buried June 16th at Vognville Church burying ground. Jacob Miller and Isaac Taylor conducted the funeral services.

Lizzie, thou hast left me lonely, Sorrow fills my heart to-day; But beyond this vale of sorrow, Tears will all be wiped away. Mother, thou art sweetly resting, Here thy toils and cares are o'er; Pain and sickness, death and sorrow, Never can distress thee more.

CHAMBERS.—On the 18th of June, 1897, at the home of her brother-in-law, near Ononago, Mo., Fiebe Chambers, aged 61 y., 10 d. Services by Andrew Schenk.

DETWILER.—On the 8th July, 1897, in Mahoning Co., Ohio, of diabetes and gangrene, Eli Detwiler, aged 57 y., 3 m., 20 d. Buried at the Oberholzer M. H. on the 11th. Services by Allen Rickert, John Burkholder and David Lehman. Bro. Detwiler leaves a wife and three children to mourn his departure.

DONKY.—On the 5th day of July 1897, near Rockton, Clearfield Co., Pa., of heart failure, George Donkey, aged 70 years, 7 months, 13 days. He was a member of the Mennonite church upward of 20 years, during which time he lived a commendable life. Funeral discourse by the writer to a large congregation from John 21: 23-26.

SALA.—On the 2nd of July, 1897, in Sculp P. R., near Maria Co., Pa., of paralysis, Bro. Jacob Sala, aged 36 y., 5 m., 30 d. He was buried on the 4th at the Maple Spring Dunkard church of which church he was a member. Funeral services were conducted from the Townline church, June 1st, by John Garber in English and Jonathan Troyer in German. Text 2 Cor. 5: 1, 2.

BOYER.—June 26th, 1897, in Mahoning Co., Ohio, after a lingering illness, Henry Boyer, aged 41 y., 1 m., 23 d. Funeral on the 26th at the Oberholzer M. H., where services were held by John Burkholder assisted by David Lehman and Allen Rickert.

OTTERBEIN.—On the 9th of July, 1897, in Waterloo Co., Ont., of consumption, Bro. Henry Otterbein, aged 31 y., 3 m., 5 d. Funeral on the 11th at 47 y. M. H., Berlin, where many friends gathered to pay the last tribute of respect to our dear young brother, and to sympathize with the bereaved widow and the little orphans. Funeral services by Eli Hallman and Noah Stauffer.

NUSBAUM.—On the 9th of July, 1897, on Garfield Ave., Elkhardt, Ind., of consumption, Mary A. Ehret, beloved wife of Samuel Nusbaum, aged 44 y., 3 m., 25 d. Deceased had accepted her Savior years ago, and as her life had been, so her end was peace. She leaves her deeply bereft husband, three sons and two daughters to mourn the loss of an affectionate wife and mother. Her remains were laid to rest on the 11th at the home of her mother, Mrs. J. H. Lehman. Text, Eccl. 9: 2.

SNYDER.—On the 26th of June, 1897, at his home near Scotland, Pa., Bro. William A. Snyder, aged 60 y., 5 m., 21 d. Bro. Snyder had been in ill health for some time, but was able to be about, attending to his duties on the farm up till a few days before his death, when he was attacked with hemorrhages. He bore his afflictions patiently and said he was willing to leave this world of pain and sorrow and go to his heavenly home above, as soon as he should hear the welcome voice say, "Well done, come up higher." He leaves a sorrowing widow and one son to mourn the loss of a kind husband and father. He was an active member of the Mennonite church since his youth. Not only his family will miss him, for his sunny face and useful Christian life had won for him the esteem of all. A large conference of friends assembled to pay their last respects to the departed. The funeral services were conducted by P. H. Parret and P. Wadel, from Matt. 24: 41. "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Jesus, while our hearts are bleeding, O'er the spillo that death has won, We would at this solemn meeting, Calmly say "Thy will be done."

HUNSECKER.—On the 2nd of July, 1897, near Chambersburg, Pa., of the infirmities of old age, Bro. John Hunsecker, aged 86 y., 10 m., 4 d. Like the weary pilgrim longing for that eternal home and rest with Jesus, our aged brother left us, having gone where his soul so often longed to go. Bro. Hunsecker was an active member of the Mennonite church all his life, and served as minister of the gospel for over 30 years, and had been bishop of the Mennonite church for almost 20 years, trying to win souls for Jesus. For the last few years he had been failing in health but was willing to be buried in this world and go to his heavenly home. Through his death the church has lost a faithful servant, one who was ever helpful in the capacity of his office, and will be greatly missed, not only by his family but by his numerous relatives and friends. He leaves a family of twelve children, grand-children and great-grandchildren to mourn the loss of a kind father and grandfather. His remains were laid to rest in the Mennonite cemetery near Chambersburg, where they will rest till the day of resurrection. Funeral services were conducted by P. H. Parret, Peter Wadel and Bishop Michael Schenk. Text, 1 Cor. 15: 20-22.

DETWILER.—On the 8th July, 1897, in Mahoning Co., Ohio, of diabetes and gangrene, Eli Detwiler, aged 57 y., 3 m., 20 d. Buried at the Oberholzer M. H. on the 11th. Services by Allen Rickert, John Burkholder and David Lehman. Bro. Detwiler leaves a wife and three children to mourn his departure.

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Benjamin Leisher, aged 82 y., 3 m., 5 d. He leaves a bereft family of two sons and nine grand-children to mourn the loss of their father. He was a member of the Mennonite church since his youth, and served as minister of the same for 47 years. He was confined to his bed for eleven months, and bore his affliction patiently, like Job, having patience, and saying, "The Lord's will be done." Though many trials and sorrows confronted him, no matter what the people would say or do, he had patience, saying that the Lord was leading him and that he was walking in Jesus' footsteps, toward that land where, with a golden crown and with harp in his hand, he would sing the sweet stories of redemption. He was laid to rest on the 10th at the meetinghouse near his home, where he is sweetly resting till that great day when the Lord will carry his jewels home. Services conducted by Bishop Zimmerman from Shirenewood, near Miller of Chambersburg, Pa., from Rev. 22: 1-7.

"Alas, O Jesus! oh, for me May such a blissful refuge be! Serenely shall my ashes lie, And wait the summons from on high." J. H. P.

KELLER.—On June 26th, 1897, near Mendon, Pa., sister Alice Keller, aged 19 years, 5 months, and 27 days. Alice had been under confinement for some time previous to her sickness. When she was sick for a little while she at last became willing to give her heart to Jesus. She told her mother, whereupon they sent for Bro. John Zimmerman. He, accompanied by her deacon, Bro. John Hollinger, visited her. She said that after repenting of her sins she found her loving Savior, and that she believed that He had forgiven her sins, and that she yearned to receive His faith by being baptized and received into church fellowship. Finding that his wife was appearing in a complete physical Index to the recorded events of Christ's Life. A Genealogy Chart, a Table of Distances, a Series of Seventy-eight Reference Slips, harmonizing the Four Gospels, and a Key to the Four Gospels printed in two colors, and can be placed in any Bible or Testament. It costs only 60 cents, with full directions for placing it in your Bible. You will never regret it if you buy one.

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since the death of her husband. She also leaves five grandchildren and four great-grandchildren. She was a member of the Mennonite church since 1870, she was kind father and loving grandfather. As she was known by all, made herself a favorite among her people. Her Christianity was unwavering. In her suffering she was perfectly submissive, willing she would bear all that the Lord would put on her. She was buried July 10th in the Mennonite cemetery near Sterling. Funeral services were held at the residence of the daughter. Text, Blessed are the dead which die in the Lord, they rest from their labors and their works do follow them. Rev. 14: 13.

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No. 10.	St. Louis.	No. 10.	St. Louis.
38.	104.	106.	106.
10.	104.	106.	106.
8:50	2:10	4:45	Benton Harbor
8:02	1:22	4:45	Niles
7:58	12:27	4:45	Grand
7:50	12:29	4:45	Elkhart
12:17	1:47	4:45	Gothen
A. M.			
11:58	4:24	Millford Jct.	8:31
11:27	3:56	Warshaw	10:02
10:56	3:25	Wabash	9:31
9:13	1:45	Marion	12:11
8:50	12:40	Anderson	1:40
A. M.			
6:38	11:15	Indianapolis	3:10
11:02	1:25	Rushville	4:20
10:25	12:30	Greensburg	4:20
9:58	11:55	Verona	3:20
9:30	11:25	Cincinnati	3:15
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"	3. Christianity Teaches Peace.	8
"	4. Jacob Schoonerhaven on Sanctification.	4
"	5. Why You should be a Christian. By Clara M. Drubaker.	4
"	6. The Way of Salvation. By C. H. Spurgeon.	8
"	7. The True Ground of Safety and Peace.	8
"	8. The Only Safe Way Out.	4
"	9. The Source of Spiritual Life. By J. S. C.	4
"	10. Is their Salvation for Me? By J. S. Backus.	2
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"	13. Cease Working Try Believing.	4
"	14. Take Warning. By J. C. Ryle.	4
"	15. A Word to Those Who Seek Entire Conformity to the Will of God. By C. Larew.	8
"	16. The Use of Tobacco.	2
"	17. The Last Letter.	2
"	18. Which Route.	2
"	19. Bible Teaching on Dress.	4
"	20. Why Close Communion.	4
"	21. Bible Doctrines Briefly Stated.	8
"	22. Christian Giving.	8
"	23. Against Secret Societies.	8
"	24. The Unequal Yoke.	8
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The Mennonite people during the past centuries were esteemed heretics by almost all other denominations, and by many of them they are considered so today. The word heretic is considered rather an ugly word, and some, though they are not willing to say it right out in plain words, yet in their hearts they feel that this is after all the true relation in which our Church stands towards them.

When we refuse to accept infant baptism as Christian baptism, when we proclaim the Scriptural doctrine that only those who are truly converted and separated from the world, as Jesus and His apostles teach us, have a right to the communion of the Lord's table, when we teach and declare that immersion is not a scriptural mode of baptism, and that swearing oaths, waging war and uniting with secret societies are prohibited by the teaching of Christ and His apostles, they look upon us as heretics to the true faith. The same may be said of those who maintain that the seventh day should be observed as the Christian Sabbath; of those who discard all Church relations, denounce the Churches as sects, and preach a doctrine of perfection which is not taught by the Gospel. They are heretics to us and we to them.

It matters not, however, what men say of us. The question to be settled is: Are we founded on the immovable rock? Do we build on the true foundation? Do we believe, follow and teach the doctrine of Christ and His apostles? Are we right with God and with Christ? If so, then it matters not for the opinions of men. If we are heretic in the eyes of all men and right with the word of God, right with His Holy Spirit, right with Christ himself, we can freely and fearlessly say as Paul said: "This I confess that after the way they call hereby, so worship I the God of my Fathers." F.

The Laborers are few.—Our staff of workers seem to have been taken with the "outing fever" during the present season, and in consequence our working force, in various departments, has been greatly diminished, and a heavier burden imposed on those remaining. Our Secretary, Bro. A. K. Funk, has just returned from a trip to California. Bro. John Landes of the editorial staff has just taken his place again after several weeks' visit with friends in Illinois. Bro. William Coffman and family are rusticated among the hills in the Shenandoah Valley, in Virginia, and our Gen. Manager, Bro. J. S. Lehman, and our Editor, in company with Bro. A. B. Kolb, author of the "Herald of Truth," and D. F. Jantzen, editor of the "Mennonitische Rundschau" and Bro. J. K. Brubaker of Lancaster Co., Pa., are now making an extended visit to different localities in the Southern and South-

western States. If our papers show any deficiency in the numbers that are issued during their absence, we ask our readers to kindly bear with us until the absentees return to their posts.

F.

Report from Pennsylvania.—The following is a report of work done by G. P. Gaede, as given in the "Christliche Hausfreund," a German paper published by the Second Advent church.

"Since my last report I labored as Colporteur, with good success among the old Mennonites in Lancaster Co., Pa., among whom nothing had been done before. The Lord blessed the effort abundantly. I took during these four weeks 66 orders for the 'Great Conflict' and 'Bible Readings,' besides pamphlets, altogether to the amount of \$210.00. I then took 'Christi Gloerreich' and went among the so-called 'Amish' from house to house and in a short time I had sold to the amount of \$35.00.

During this time I had opportunity to speak to the people of the importance of the time in which we are living. I wrote down the names of people who were interested and gave them to the brethren (Advent brethren) in Kansas and Oklahoma, who will now be diligent in sending them the 'Christliche Hausfreund.' In this way we labor together, and in union there is strength. Many read the pamphlets at once, and the result was that I again passed by their houses, they invited me urgently to speak to them more concerning the Word. I thought I did not have the time, but they insisted on it and I had to come to them. As it was Sunday they had time, and also the neighbors came. They had also already heard that I kept the Sabbath (the seventh day, or the Jewish Sabbath) and so I had to explain to them why I did this. The Lord came near to us and I could bear witness to the truth.

In the evening I went to visit another family. In a very short time the family with whom I had first visited came also. During the whole evening they were very attentive. Several admitted that God and His word (of course in the way he explained it) was right; but to be obedient to these teachings was the difficult point. I had also Bible readings with them. The people of whom I had rented a room did not know that I observed the Sabbath instead of Sunday, but after some time they suspected something, because I was more quiet on the Sabbath (Saturday), and as I washed the floor of my room one Sunday they marked it. The lady of the house then said to me, she believed that I kept Saturday as Sabbath, and that she also had before heard of a woman who had such a faith. Her son then came to my room and asked me if this was so. I had long been waiting for such an opportunity, and immediately laid aside my work, and took the Bible, sat down beside her and it was not long before he said: "Now I see it as clearly as you do." His mother had advised him not to come to my room. She believed I would be ashamed of my faith, but exactly the contrary was the case. The son however did not keep this to himself; he

informed also his father concerning it, and desired that I should also inform the others. He said, this is right; he had already in school, in Germany, learned from whence the Sunday came, and for a long time already believed that the Sabbath (Saturday) should be kept. These people desired a preacher. But as the harvest is great and the laborers are few, for the present nothing has been done, and so I am only doing personal work among them.

So far from the Hausfreund.

The above article made a special impression upon the mind of the writer, and from it we must conclude that our old Mennonite and Amish brethren in Pennsylvania are altogether unacquainted with the doctrines and teachings of these people, or else that through the artifice of a smooth-tongued agent they have been duped. That the members of the old Mennonite and Amish churches in Lancaster Co., Pa., should purchase \$245.00 of books, religious books, of a stranger whose doctrines and teachings they are not acquainted with, is indeed remarkable. We know the teachings and doctrines of the Adventists, and as they have a good deal that is correct, and agrees with the doctrine of the Mennonites as well as with the teachings of the Gospel, they are the more dangerous.

In the books they sell the following doctrines are set forth and defended. 1. The keeping of the Jewish Sabbath; Saturday instead of Sunday as the day of rest. 2. That Christ in His second Advent will come and reign one thousand years upon the earth. 3. That the dead sleep in the earth, body, soul and spirit until the resurrection. 4. That at the last judgment the dead who die not in the Lord, will be cast into the pit that burneth with fire and brimstone, where they will be consumed—destroyed—annihilated. Which means that the Bible does not teach eternal punishment, but that they shall be destroyed or burned up. They have likewise a number of other similar unscriptural doctrines, and their books, especially the one entitled "Bible Readings," is compiled in a very crafty manner, so that if one is not well on his guard, he will, by these cunning craft means, be led into error. Each chapter or subject opens with true gospel teaching, and about the time the reader gets well interested in the subject he is imperceptibly led off into the errors that are hidden away under cover of the gospel truths that precede them.

Some of our readers may take offense at this unvarnished representation of the matter, but the writer feels that it is his duty to warn the people when he sees the enemy coming; and when it once comes to this that our Mennonite people open their doors, their hearts and their purses in a manner as pointed out in the preceding article and receive into their houses the representatives of such erroneous teaching like

those of the Adventists, buy their books and desire preachers of their faith, and esteem them as servants of Christ and true teachers of the Gospel and support them and assist them to circulate their deceptive doctrines and build up their institutions, then it is indeed time to sound the alarm and stir up the people to watchfulness.

If our people will not guard themselves more carefully and watch closely against the bringing in of false doctrine and erroneous teachings, then of course it will not be a matter of surprise that so many forsake the faith of their fathers and allow themselves to be led into the gravest errors.

With sadness of heart we are compelled to see how our Mennonite people are divided and how many allow themselves to be led by every wind of doctrine. Under these circumstances it is no wonder that we see some of our people, who accept, as gospel doctrine, the swearing of oaths, the use of carnal weapons, or war and bloodshed, in

which, indeed, they are not acquainted with, is indeed remarkable. We know the teachings and doctrines of the Adventists, and as they have a good deal that is correct, and agrees with the doctrine of the Mennonites as well as with the teachings of the Gospel, they are the more dangerous.

In the books they sell the following doctrines are set forth and defended. 1. The keeping of the Jewish Sabbath; Saturday instead of Sunday as the day of rest. 2. That Christ in His second Advent will come and reign one thousand years upon the earth. 3. That the dead sleep in the earth, body, soul and spirit until the resurrection. 4. That at the last judgment the dead who die not in the Lord, will be cast into the pit that burneth with fire and brimstone, where they will be consumed—destroyed—annihilated. Which means that the Bible does not teach eternal punishment, but that they shall be destroyed or burned up. They have likewise a number of other similar unscriptural doctrines, and their books, especially the one entitled "Bible Readings," is compiled in a very crafty manner, so that if one is not well on his guard, he will, by these cunning craft means, be led into error. Each chapter or subject opens with true gospel teaching, and about the time the reader gets well interested in the subject he is imperceptibly led off into the errors that are hidden away under cover of the gospel truths that precede them.

We ask our readers to prove all things and hold fast to that which is good.

F.

For the Herald of Truth.

WHERE WILL I SPEND

ETERNITY?

BY S. A. K.

Dear unconverted soul, have you ever given this question a thought, where you would spend eternity, should death call you while in your unconverted condition?

Why are you not a Christian? Are you afraid some of your friends will point the finger of scorn at you? If such be your fears, how much better suffer these persecutions for Christ's sake, and at the last judgment hear those blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," than that awful sentence, "depart from me, I know you not."

Oh! how many are living so unconcerned as though there were no future before them. That precious moments are lost that should be given to the service of the Lord. "Remember how short my time is," just stop a moment and think how short our time is here upon earth. We are placed here only for a short time to prepare for eternity. Should we try to compare time with eternity it would be impossible to do it. The pure gospel will interest all classes when wisely set forth. "He wise and harmless." Scolding and threatening will help no one; it only stirs up an

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to every child of God, "Why did I not give my heart to the Lord earlier?" but he that cometh to the Lord He will be in no wise cast out, even though it be the eleventh hour.

Come while the Savior is nigh, you have not the promise of a future moment. The next breath that you draw may be your last. But you wish to wait for a more convenient season. A more convenient time may never come. There is danger in delay. *Note* is the accepted time.

It seems to me every thought of the future (a thought I hope you have taken) would make you feel sorrowful in your unconverted condition. Some will try to excuse themselves by saying if it were not for the hypocrites in the church, I could become a Christian too. Will this excuse save you? No, never! How much better to spend a few years with them in the church, than to be with them forever in the place of eternal darkness. How often we hear of souls being snatched from time to eternity in the twinkling of an eye, to spend eternity where they have made their choice in this life. Our future destiny is our own choice.

How many a heart is almost broken by seeing some dear one who is treading the downward path to ruin and destruction, and who unless brought into the fold of the Good Shepherd will be forever lost. There is a work for every child of God. When we know of hundreds and thousands, going to ruin and destruction every year.

"The passage to heaven is through the valley of the shadow of death, but God's children need fear no evil for I will Himself guide them."

What is your decision this moment? God help you to make the wise choice. *Columbiana, Ohio.*

For the Herald of Truth.

WHAT SHALL WE DO WITH THE ROWDIES?

BY JOHN O. SMITH.

This is a serious question in many places. The counsel of many is not in accordance with the Prince of Peace. As the law is in our favor and redress convenient, many are tempted to take advantage of the same, and thereby defile themselves, grieve the Spirit and bring reproach upon the non-resistant doctrine and the Spirit of Christ. I know they say, We do it not for personal revenge, &c., but it is so interpreted by others. We are taught to "overcome evil with good." "I will repay saith the Lord." The "government is upon His shoulders." We seem to think, He is too slow. Like Saul when Samuel delayed coming he took it into his own hands and thereby lost the kingdom.

Ezra was tempted once to call for a police force to carry him through; but they wisely decided to come so near to God that they could feel "safe under His wings." That was in a dark age; how much more now.

I think the trouble is not so much with the rowdies as with the church and preacher. When he is dull and uninteresting it is hard to hold the attention of the young. Should we ask it of them? It is cruel to make one eat that which is unpalatable. Try a better dish. The pure gospel will interest all classes when wisely set forth. "He wise and harmless." Scolding and threatening will help no one; it only stirs up an

antagonistic spirit, that will harden them against the gospel. Such preachers had better quit.

The Gospel says: "Sue no man." If any man sue thee, rather give double. Matt. 5:10. Now it is reversed. If we call on the authorities we take the sword. Paul did appeal to Caesar, but he never asked for the punishment of evil doers. What if moral suasion and coaxing fails? We should still trust in God that all things work for good. "If a man's ways please the Lord he will make even his enemies at peace with him." If that is not our experience it is because our ways do not please God. The fault and the remedy is with you. How can we make friends to ourselves and the gospel by force of law? If we fall under provocation, where is our grace of patience? The remedy is not in an officer but in getting right with God. God will honor those that honor and trust Israel.

When Israel was out of the way their enemies would overcome them, and no human power could save them. "I will repay and avenge speedily," how speedily? That is not our business. "If he tarry long wait for Him." But they might run us out. Well then run. Jesus says, "Flee to another." If you are a human being you will be the same of hiring you may fare like the sons of men. Acts 10:14-16. It would be serving you right, or the Lord may want you at another place. We can never win souls to Christ with principles contrary to Him. Christ sent you to preach the Gospel and to practice it, not to keep order. But should we not stand up for our rights? Yes, and that is to suffer. 1 Peter 2:19-22; 3:13-18; 4:12, 13, 19. But is not order more honorable to Christ and God's house? Nothing honors Him like obedience to His word and Spirit. What if it should break up our meetings? Jesus says, Rejoice! They broke up His meetings, but the law is and Paul's meetings. But the law is now more in our favor, why not use it? Favorable or unfavorable, circumstances do not change the law of Christ. Our missionaries among the most barbarous people find out that the peace principle wins everywhere. The Gospel is our only sword; if that fails the fault may be in us. If preachers would confess to this publicly it might have a salutary influence. We cannot drive.

Jesus says, "I will draw all men." He can do this only when He is held up in word and deed. If you lack purity and power your talk will be powerless. Don't force it upon anyone. Preach and practice the Gospel, God will take care of the rest. Be assured He won't call upon the world for help.

For the Herald of Truth.

TRUTH.

BY PEARL S. SHELLEY.

Truth is the only shield that wards off the darts of the enemy of souls. Let us hold fast that which is good, for we know that truth is pleasing to God. Jesus is the way, the truth, and the life, and no man cometh unto the Father but by Him.

Let us have our hearts filled with truth, Jesus Christ has power to save to the uttermost; "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

"If we say we have no sin, we deceive ourselves and the truth is not in us," but we must strive by God's grace to

live as near as we can to the ideal set before us in Christ who knew no sin.

If we do a wrong and if we see it how we should watch and not do it again.

And ye shall know the truth and the truth shall make you free.

Oh to think if we have the truth within us, we shall be free. Let us try and live nearer the truth every day so we can be nearer to our God. Every one that is of the truth heareth my voice.

Think of the blessed promise He has given us.

If a man is a true follower of Jesus Christ he cannot sin against his own soul.

We certainly do know that if we do not tell the truth we are sinning against our own soul.

Truth is the truth:

Truth is truthful and brave,
Strong to bless and strong to save;
Falseness is a coward knave,
From it turn thy steps in youth.
Follow truth."

Thompsonstown, Pa.

For the Herald of Truth.

OPPORTUNITIES TO DO GOOD.

BY EMMA SHIFF.

There are three divisions of time—the past, present and future. We may profit by the past, and use the present to prepare for the future. There are always opportunities presenting themselves to us to do some good deed or speak a kind word of encouragement to some one. The present is our opportunity. Let us ask ourselves the question, will we use it or waste it?

Kind friends, let us try and make use of every opportunity that is presented to us wherein we can do some good for the cause of Christ. Though small it may be, let us not pass it by. And we should not always wait until some opportunity presents itself to us, but we should follow the example of our dear Savior, ever watch and seek for every opportunity possible wherein we can do some good for His cause.

Our opportunities of the present are, 1. To show our gratitude toward our Heavenly Father by serving Him. We should ever remember how much He owes to Him our all. We are to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service (Rom. 12:1), and whatever we do we should do to the honor and glory of God (1 Cor. 10:31), to whom all honor is due.

2. We should avail ourselves of the joys which Christianity affords. We should make ourselves useful in this Christian life, and help to build up the cause of Christ and His kingdom. God has placed us here for a noble purpose and He has given each of us a work to do and has promised to assist us in this work. So let us willingly, gladly and cheerfully work for our blessed Savior while time is yet allotted to us.

3. We should point wandering souls to Christ. We see many souls all around us going the downward road to ruin and destruction, as fast as arrows can carry them, and as we all know the awful doom of the lost souls we should seek every opportunity to invite sinners to come to Christ who is able and willing to save them. We should tell them of the bright future home that God has prepared for those who love and

serve Him here on earth. Let us ever remember that the same opportunity comes but once and lost time can never be found again. How many of us have had many opportunities to speak a kind word or do a good deed to some one and then neglected the opportunity. Let us think for a moment of the time that we are idling away and how many souls have had the best of opportunities to come to Christ, and then like King Agrippa have said, "I will wait for a more convenient time," but that time never came.

We also have Dives for an example. He had just the same opportunities to serve his Lord and Master as Lazarus had, but he chose the pleasures of this world, and to please himself rather than to be obedient unto God. He neglected the great opportunity and it never came again. We have many instances all around us of souls who have had many opportunities to accept Christ as their Savior and live for Him and enjoy the Christian life on earth, and the assurance of a home in Heaven, but who have neglected these opportunities, thinking that at some time or other they will come to Christ. The longer they put it off the harder it will be for them to make the start; so they put it off from time to time until it was forever too late, and many of them were called out of time into eternity before they were aware of it. In conclusion I would say, let us ever make use of every opportunity that we have wherein we can do good, and serve our Lord and Savior all through life and then, when our time is ended here on earth we can go home to the rest of the Redeemed in Heaven where all is peace and love, and where we can be with God our Father throughout all eternity.

Garden City, Mo.

A FRIENDLY ADDITION.

The following letter, written by one of our bishops to a young man, was sent us for publication in the hope that the valuable instruction given therein may be valuable to our readers, and especially such as may be studying the question of church relation.—Ed.

Dear Bro. in Faith:—Yours of yesterday came duly to hand and has been read carefully several times over. I am constrained to say that this your reply to mine of some weeks since, has so set my thoughts to revolving, that I feel to venture another letter, especially since you have given more information on your case than I expected, or had any reason to hope for.

With all due respect for the desire you express for casting your lot with some branch of God's family on earth, and not having the least reason in the world to doubt the sincerity of your religious convictions on the subject, I am after all made to feel that perhaps you do not fully realize the jeopardy and peril that lies in such a course. We believe that God consigns to every rational man and woman a certain mission in life upon which, in the fulfillment of the same, hangs our destiny for eternity. We believe also that upon the various critical turning points of life, when the true believer places implicit confidence in his God, he will quickly receive His guiding and directing hand pointing out the way in which it

The greater part of my life has been occupied as a student and a teacher and my experience and observation along these lines have proven to me that with all the good principles found in practice with some of our sister denominations around us I have found none in which I could live out my convictions better or to glorify God with a purer conscience than that which I find in our own dear Mennonite church. It is true that in

submitted, the answer prepared, the number of the deputation agreed upon and the day and hour appointed for our reception. These arrangements being settled, we mustered according to summons, at Westminster Meeting, each apparelled after his own best fashion; for the most part, the fashionable trauers

Here we were then poor, simple Quakers, in this magnificent room, mixed pell mell with generals, admirals, ambassadors, peers of the realm, senators and bishops, all adorned in the characteristic costume of their several orders and callings. These altogether formed as though mayest well imagine, an anomaly not often to be met with, a striking

bled as before at Westminster Me-
House and proceeded in the same
in our carriages to St. James's pala-
few more Friends were added to
company, and some, who were pre-
on the former occasion, had, since
time, been summoned into the pre-
of the King of kings; amongst
mised I particularly remarked th

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John then took the answer from the queen and gave it to William who brought it away with him.

Soon after the answer was read, master of the ceremonies said, "Gentlemen you may withdraw," upon our rear rank began to move

sovereignty, the simple girl of eight transformed into a mighty monarch was ready to exclaim, what an awful weight of responsibility rests upon those youthful shoulders, unenviable, unattractive truly, if not pitiable. She poor young lady, indeed ascended a high and perilous, and a glorious and a full pinnacle, and it will require a

reconcile, they gave
the flowers of life, the poetry of
the music of life, the sunshine of
Their loveliness surprises us into a
and abounding joy. How poor,
dismal, how uninviting the world
would appear were there no children
it! How dull social life would

PRIDE.
BY REV. S. DILLER.

 Few things are more hateful and disgusting than pride. There is not redeeming quality in it, but to the contrary it blinds its captives to their faults as well as to the excellent qualities of those who are worthy. It is its enslaved victim of the spirit of egotism and alienates the regard of those who otherwise would be friends. Its tendency is to put a estimate upon that which is honourable in others and to magnify those

BY REV. S. DILLER

of the day, had his heart and hands strengthened and his soul cheered by the prattle of his little ones. He would wear a pure and reconcile us to our lot in life. But they do more than reconcile; they gladden. Children are the flowers of life, the poetry of the musical of life.

These virgins surprise us into a pure and abounding joy. How poor, how dismal, how unwinning the world would appear were these children in it. These virgins would be the world.

Few things are more hateful and galling than pride. There is not redeeming quality in it, but to the contrary it blinds its captives to their faults as well as to the excellent qualities of those who are worthy. It is enslaved victim of the spirit of paupishness and alienates the regard of those who otherwise would be its friends. Its tendency is to put a estimate upon that which is honest in others and to magnify those its

THE kind of preaching a world-
likes is that which will permit him
keep on living in sin and still feel that
he is safe. *S. L.*

PEOPLE look at you six days of the week to find what you mean on the Sabbath. — *S/L*

HERALD OF TRUTH.

August 15, 1897.

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The Mower or Mower Family History.—The Mower Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton,

New Jersey, author of "The Fretz Family History," "The Wismer Family History," "The Funk Family History and others." This book is the largest of all the above mentioned family histories containing 730 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Moyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address: News Printing Co., Harleysville, Montgomery Co., Pa.

Elkhart Institute.—The Fall Term of the Elkhart Institute will begin on Tuesday, August 24th, and continue ten weeks. For circulars call on or address the Secretary.

DAUGHTERS AND MOTHERS.

It is a peculiar thing, but true, that the average girl finds it easier to appreciate her father than her mother. There is often an attitude of criticism on the part of the daughter toward the mother that is quite absent from the relations between daughter and father.

Have you never noticed how, in divorce cases, daughters usually side with the fathers, and sons with the mothers?

What we wish to ask you girls to give, whatever else you do, is appreciation to that mother. The love between you two ought to be the strongest, tenderest tie that heaven ever weaves. No one can do so much for you as your mother. In ninety-nine cases out of a hundred no one has done so much for you, or sacrificed so much.

Take care about those critical words. Wounded love is the deepest of agonies. Do not be ashamed of your mother's infidelities of speech. She had not your opportunities for education. Her very sacrifices, of which those grammatical mistakes are the proof, bought for you the power to wound her. Do not be ashamed of her faded, furrowed face. Once her cheeks were as fair and fresh as ours. The pallor and wrinkles came from what she suffered for her children.

So, I say, as you are tempted to wish she were more like such and such a cultured, beautiful matron of your acquaintance, remember what your mother has been to you, and instead of a breath of criticism, give to her such a wealth of appreciation as will bring new light to the eyes and new color to the cheeks of her who loves you as only a mother can. Then give her a hand of help. I would not think this caution necessary had I not seen how some girls burdened, without an effort to help.

Give your mother your presence in the kitchen or dining-room before breakfast. Give her some rest from the heavy burdens that are wearing out body and brain and heart for usefulness in the world, the sure index of which is preliminary usefulness in the home.

Every selfish thought plucked out, opens a new window in the soul, for the light of God's truth to shine through.

HERALD OF TRUTH.

August 15,

SUNDAY SCHOOL LESSONS.

LESSON VIII.—AUGUST 22.

THE EXCELLENCE OF CHRISTIAN LOVE.—1 Cor. 13:1-13. [Memory Verses, 4-7. Read Chapters 12, 13.]

GOLDEN TEXT.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13:13.

INTRODUCTION.

TIME.—A. D. 57, the time that the First Epistle to the Corinthians was written.

PLACE.—Ephesus, while Paul was laboring there on his third missionary journey (Acts 19).

CONDITIONS OF THE CHURCH AT CORINTH.—The church at Corinth was rent with parties and vied with ambitious members each eager for influence and coveting the most important positions. To such a degree did the strife of different elements rise that the graces of Christian character were in danger of being forgotten. There were those who coveted the gift of tongues, or the miraculous power of speaking unknown languages. Others regarded prophecy, or the power to speak by inspiration, as most valuable; still others prized and prided themselves upon miracle working and healing. The apostle shows in chapter 12 that all gifts come from one Spirit, and that it is useless to extol one at the expense of another; and then, kindling with his theme, he speaks in praise of the grace which lies at the foundation of all spiritual endowment—Christian love; that spirit which brings us into fellowship with God and makes us share in the divine life together. With-out seeming to censure the Corinthians he shows the glory of Christian love in contrast with their own self-seeking conduct.—Hurlbut.

DAILY READINGS.

M. (Aug. 16.) Excellence of Christian love. 1 Cor. 13.

T. Beauty of unity. Matt. 22:34-40.

T. Sign of discipleship. John 13:31-35.

F. New commandment. 1 John 2:8-17.

S. Christ's commandment. John 15:8-17.

S. Love is of God. 1 John 4:4-14.

LESSON IX.—AUGUST 29.

PAUL OPPOSED AT EPHESUS.—Acts 19:21-34.

[Memory Verses, 24-26. Read Acts 18:18 to 20:3.]

GOLDEN TEXT.—Take heed, and beware of covetousness.—Luke 12:15.

INTRODUCTION.

TIME.—A. D. 57. The third missionary journey extended over nearly four years, from A. D. 54 to 58. The particular event in the selected verses was toward the end of the third year.

PLACE.—Ephesus, the capital of the Roman Province of Asia.

SUMMARY OF THE SECOND MISSIONARY JOURNEY.—(1) The old churches revisited and strengthened. (2) New churches founded. (3) The gospel introduced into Europe and into the centers of influence such as Philippi, Thessalonica, Athens and Corinth. (4) New workers were brought into the missionary work. (5) Two epistles were written, the first books in order of writ-

ing of our present New Testament.—Peloubet.

THE THIRD MISSIONARY JOURNEY.—This journey included a visit to the early churches of Phrygia and Galatia, as Derbe, Lystra, Iconium and Antioch. Also a long residence at Ephesus, where Paul had spent a brief time on his return from the second journey.

THE TEMPLE OF DIANA.—This temple of heathen worship was founded in 550, finished in 400, and burned by Eros-tratus in 356 B. C. The second temple, which is the one alluded to in the lesson, was built in the reign of Alexander, was built in the expense of all the neighboring cities. It was for its beauty reckoned among the "seven wonders of the world." Its walls, of the finest Parian marble, were flanked by one hundred exquisite Ionic columns, six feet in diameter and sixty feet high. The whole structure measured three hundred and forty-two feet in length and one hundred and fifty-three in width. The sacred image of Diana, which the temple enshrined, was believed to have fallen from Jupiter. It was neither beautiful nor large, but a rude wooden figure, nearly the shape of a mummy.

THE THEATER stood on the western slope of Mount Coressus. It was a semi-circle of five hundred feet in diameter and had 25,000 or 30,000 seats.

DAILY READINGS.

M. (Aug. 23.) Seed sowing. Acts 9:1-10.

T. Reaping. Acts 19:11-20.

W. Paul opposed at Ephesus. Acts 19:21-30.

T. Paul opposed at Ephesus. Acts 19:31-41.

F. Folly of idolatry. 1Sa. 44:9-19.

S. Confusion of idolaters. Isa. 45:16-25.

S. Paul's letter to Ephesians. Eph. 1:1-13.

DIFFERENCES IN CHILDREN.

Parents sometimes congratulate themselves upon the fact that one child is never self-willed, never passionate or angry, always amiable, contented and calm, seeming to need no discipline and no restraint. And they mourn over the fact that another child is eager, impetuous, willful, troublesome. Yet not unfrequently "the mourning and the rejoicing ought to change places if the future life and character be taken into account. The tranquility of the one may be only the outcome of a feeble character, which leans against the nearest prop because it cannot stand alone, while the other, who is so difficult to manage, may contain the elements of a powerful nature, which needs only to be guided aright to become a valuable and noble man. The former is like winding machinery to be deprived of his tools lest he spoil his work or injure his fellow-worker, or rejoicing in a weak arm because it cannot knock a man down, or in weak brains so they cannot argue in a bad cause. The tendency of this is toward death, not toward life. It is the essence of that pessimism which says that "life is not worth living." No; let us be glad and thankful to see strength everywhere—strong health, desires, passions, affections, powers, will. They are the materials out of which are formed character, ability, value, and success.—Philadelphia Ledger.

1897.

CORRESPONDENCE.

FULDA, MICH., July 25th, 1897.—On the 8th of July the brethren J. Smith, of Eureka, Ill.,—Summer, of Metamora, Ill., and S. Gerig, of Wayland, Iowa, came here on a visit and remained several days. They held several meetings, at one of which the communion was observed, in which all the members took part. They faithfully admonished us to humility, love, peace and virtue. After the communion steps were taken for the ordination of a brother to the ministry. The voice of the church was for Bro. Peter Oswald, who was then ordained. Our brother feels his great weakness, but we pray that God may strengthen and qualify him for the work before him. Brethren and sisters, remember us in your prayers. Cor.

MT. ZION CONG., MORGAN CO., MO., July 23rd, 1897.—We feel glad to report from time to time about the Lord's work among us. Four young persons have lately confessed to the Savior and their intention to live for His glory. It makes our hearts rejoice to see these young souls come out on the Lord's side. May they grow in grace and in the knowledge of the truth.

Our Bro., Daniel Kaufman, is with us again. We welcome him here, and are always glad to welcome anyone who is engaged in the work of the Lord. May the Lord's work prosper everywhere. Let us "pray the Lord of the harvest to send more laborers unto His harvest, for the harvest truly is great, but the laborers are few." Cor.

SALT LAKE CITY, UTAH, July 20th, 1897.—I left Elkhart on the 29th of June with Bro. A. A. Weaver and D. J. Bon-treger for N. E. Oregon. The trip was made slowly on account of so many people taking advantage of the low rates of fare.

We passed over beautiful plains, and beheld with admiring eyes the broad fields of growing grain, and high mountains, whose tops were still covered with snow, glistening in the summer suns.

No pen can describe all the various forms of rock and natural scenery that presented itself to us. The power and wisdom of God was indeed manifest on every side.

We finally reached this place, the home of Mormonism, or the Latter Day Saints. This is undoubtedly one of the most magnificent cities west of the Rocky mountains. There is here a very fine atmosphere, and the city has very extensive business houses, and wide and nicely paved streets. The streets are wide, and a block is 600 feet square and contains ten blocks. The streets all run with the points of the compass, north and south, and east and west.

Among the points of interest I will name Garfield Beach, Salt Lake Port Douglas and others. But the grandest of all are the Mormon buildings, Assembly Hall, the Tabernacle and Temple. The dimensions of the temple are 100 by 200 feet; the walls are 100 feet high, and the tower 235 feet high. It is built of granite stone; it took forty years to complete it, and cost \$2,500,000. The Tabernacle is 150 by 250 feet and 70 feet high. It will seat 12,000 people and is said to contain the finest organ in the world.

The Assembly Hall is 68 by 120 feet, and cost \$150,000 and has a seating

HERALD OF TRUTH.

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capacity of 2,500. Their membership is 30,000, and the choir contains 1000 members. They have no regular pastor, but twelve apostles, called to the work, as they say, by divine inspiration, and one of these speaks as they are called on.

Their faith, doctrines and practices are based largely on the teachings of their prophets, Joseph Smith and Brigham Young. These men were, so to speak, the founders of Mormonism.

During our stay in the city we visited the city cemetery, which contains 100 acres. In this cemetery is the grave of Brigham Young. On the grave is placed a stone weighing four and one-half tons.

There are also still standing some of the pioneer buildings made of sun-dried brick.

The pioneers of Mormonism are having a jubilee this week in commemoration of the fiftieth anniversary, and there are so many strangers here that it is difficult to obtain lodging for the night.

While I was gazing on the large concourse of people as they stood to behold the unveiling of the monument erected in honor of Brigham Young, I beheld old fathers and mothers, whose heads were frosted with the hardships of life, which they willingly bore, for the sake of a home where they might worship God, as they believe, in accordance with His will. With some of them it seemed as though they were just ready to step into eternity, so exhausted were they by the long march they had made.

I was made to think as all these things came to my mind, what poor weak mortals we are, and how much we show our weakness, when we give the praise which belongs to God only unto mortal men. Let us worship God only for it to him belongs all honor and praise; it is He alone which keeps us and it is in Him that we live and move and have our being. H. B. DAVIDHIZER.

HUBBARD, OREGON, AUG. 1ST, 1897.—Bro. A. D. Wenger came into our midst on July 22nd and remained with us until the 30th, during which time he preached five sermons, four in the Hopewell meeting-house and one for the Amish Brethren on Sunday, Aug. 24th. Although his visit was a very short one it was nevertheless much appreciated by the brotherhood, and we feel glad to say that his efforts were not in vain, for one soul came out on the Lord's side. May God bless the dear Brother in his earnest efforts of winning souls to Christ, and may this not be his last visit to us, as we are surely in great need of such laborers here. Bro. J. D. Misher from Eugene, Lane Co., was also with us during these meetings, and while the brethren were here it was decided that Bro. Misher come down here about once every month and preach for us until further assistance may be had. As the distance between here and Eugene is ninety miles it is almost impossible for the brethren to come down oftener than once a month. Therefore we hope and pray that we may have some dear ministering brother come and locate with us so that we may have regular services. Brethren, pray for us that we may be successful in our building up a church here, and that we may build it on that solid rock Christ, Jesus, in my prayer to you all.

LEVI WELTY.

SUNDAY SCHOOL CONFERENCE.

The S. S. Conference for Ohio will be held at the Bethel meeting house in Wadsworth township, Medina Co., Sept. 1, 2 and 3. A cordial invitation is extended to all.

Those coming on the B. and O. Ry. will stop at Rittman, and may write to Henry Stauffer or J. M. Kreider, Wadsworth, and those coming on the N. Y. and O. Ry. stop at Wadsworth and will write to H. R. Newcomer or Jacob Lind, both of Wadsworth.

J. M. KREIDER.

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JULY, 1897.

RECEIPTS.

Evangelizing.	
Salem and Pike Congs., Allen Co., Ohio.	\$19.17
Edwin Shoemaker.	.50
Will, Emma Shank, (deceased), W. T. Luewaver, John Weaver, J. Metzler.	100.00
	.75
	1.00
Total	\$125.42

Chicago Mission.	\$ 2.50
Sister Kauffman.	.50
C. P. Steiner.	.80
Friends, Lancaster Co., Pa.	5.00
N. K. (Allensville Pa.).	5.00
Will, Emma Shank, (deceased), West Liberty Ks. S. S.	100.00
A. Bro., Greta, Manilla, A. Sister, Columbia, Ohio.	5.00
McVeytown Pa. Bible Class.	5.00
Pleasant Hill and Oak Grove S. S., Wayne Co., Ohio.	15.00
Mahlon Gross.	1.00
Friends, Lancaster Co., Pa.	13.00
Total	\$161.00

Orphan's Home.	\$50.00
Will, Emma Shank, (deceased).	50.00
Church Building Fund General.	84.76
Elkhart Cong.	1.00
Mattie Burkholder.	1.00
Abr. Burkholder.	1.00
Noah Hoover.	2.00
Total	\$85.76

Church Building Fund Special.	\$12.71
Elkhart Cong. for Cong. Huron Co., Mich.	84.76
Total	\$97.47

DISBURSEMENTS.	
Evangelizing.	
Daniel Burkholder for workers in his district.	\$10.00
Noah Metzler to Kent Co., Mich.	4.00
Postage.	5.00
D. G. Lapp.	15.00
J. G. Wenger for workers in his district.	20.00
J. S. Shoemaker to Keokuk Co., Ia.	6.35
Mennonite Pub. Co. for printing.	22.03
Noah Metzler to Branch Co., Mich.	1.30
A. Minnow to Kent Co., Mich.	3.00
Total	\$116.68

Chicago Mission.	\$29.00
Reut, July.	25.76
Living Expense.	1.00
S. S. Supplies.	1.00
Express.	1.25
Postage.	.35
Stationery.	.25

Car fare.	.30
Gasoline.	.65
Spoons.	.30
Netting.	.38
Washing.	.50
Incidentals.	.18
Total	\$62.55

Church Building Fund.	
J. G. Wenger for Harper Co., Kans.	\$12.32
D. D. Holdenau for Tenn.	12.32
P. B. Snyder for Jackson Co., Minn.	13.00
J. F. Funk for Huron Co., Mich.	27.81
Total	\$65.51

Orphan's Home.	
David Garber for Home at Orrville, Ohio.	\$7.25
SUMMARY.	
Evangelizing.	\$116.68
Chicago Mission.	62.55
Orphan's Home.	50.00
Church Building.	65.51
Total	\$294.74

Gratefully acknowledged,
Ex. (A. B. KOLB,
C. G. L. BENDER,
Com. (C. K. HOETELER.

REPORT OF THE RECEIPTS OF THE HOME AND FOREIGN RELIEF COMMISSION.

W. T. Luewaver.	\$ 2.00
Friends, DeKalb Co., Ind.	.92
L. J. Burkholder.	1.00
Adair Burkholder.	.50
Norman Burkholder.	.10
S. R. Hoover.	.75
Qedar Grove S. S.	1.68
Martha Resor.	2.00
Isaac Wideman.	1.00
S. Resor.	10.00
John H. Christopher.	2.00
John Weaver.	1.00
A. Friend.	1.00
Nord Alexanderwohl, Mission Society, Kan.	8.00
Albert Housholder.	1.00
Stephen Stahly.	1.00
Fred Scharfer.	3.00
Dan B. King.	3.00
Richard Holt.	4.00
John Hovenough.	5.00
Chr. Hovenough.	5.00
Aaron Forness.	3.00
Jacob Litwiller.	1.25
D. Zook.	1.00
J. F. Haimmer.	2.25
A. Sister, Pa.	1.00
Maple Grove Cong. LaGrange Co., Ind.	11.00

Maple Grove S. S., LaGrange Co., Ind.	14.00
A. L. Esleman, and wife.	.15
Mary M. Esleman.	2.00
Cong. Columbia, Mahoning Co., Ohio.	29.40
S. B. Wenger.	2.45
A. Friend.	.10
Schrock S. S., Ind.	3.00
Lovina Ernst.	.50
Lydia Wismer.	2.00
A. Sister, Waterloo Co., Ont.	1.25
From a sister and children, Okla.	1.00
Upper Millford Cong., Pa. per	25.00
A. S. Steddy.	1.00

A. L. Bender.	3.00
W. N. Cooper and wife.	1.00
E. L. Yoder.	1.00
Springdale Cong. Va.	10.45
Friends, Perrinton, Mich.	18.40
Daughter of John Holleman.	3.00
Kan.	

J. S. Augspurger, 10.00
Gust Linschied, 1.00
(S. W.) Waterloo, Ont., 2.00
A. Friend, St. James, Minn., 10.00
A. Friend, Mt. Joy, Pa., 5.00
(A. M.) Cong., Mattawana, Pa., 29.25
Total 373.11
Previously acknowledged 16,946.27
Grand total to Aug. 10-97 \$47,319.38
G. L. BENDER Sec'y & Treas.

REPORT

of the Quarterly Meeting of the Menonites S. S. Mission, held at Paradise, Lancaster Co., Pa., on Thursday, July 22, 1897.

After several days of sultry, showery weather, the morning of the 22nd opened brightly, and the mission people were more than thankful for a fine day for their meeting.

The exercises were opened at 9.15 A. M. by singing from Gospel Hymns No. 5, Hymn No. 160.

Bro. Noah Mack of Farmersville was chosen moderator for the day. Singing hymn No. 11, "Hymns and Tunes," was followed by reading the 65th Psalm by Bishop I. Eby, and prayer by Bro. Tillman Erb, of Kansas. After singing a hymn, the minutes of the previous meeting were read and approved. Bro. Mellinger, the general superintendent, gave a short address, in which he briefly reviewed the work of the organization during the last three months. He stated that in addition to the three schools that had been under the care of the mission, an additional one had been opened in the city of Lancaster.

Harvest sermon was preached by Bishop Isaac Eby. Before entering upon the main theme of his sermon, he expressed his pleasure in being at the meeting, and spoke of the benefit as well as pleasure derived from these meetings by all who attend them, and especially our young brethren and sisters. He spoke of our duty to these young members in giving them encouragement and making the church a pleasant place for them.

He chose for his text, James 1:16, 18. He spoke of the bountiful harvests we are blessed with here in the present season. While he encouraged frugality and business energy, he warned against selfish possession, and the sin of being miserly; exhorted to liberal Christian giving; citing the rule that Israel was to follow; the blessings that came from adherence to it, and the withdrawal of God's hand of blessing when they withheld their tithes and offerings.

He warned us against robbing God, lest He should cease to bless us. In closing he encouraged us to press on in Christian work, and not become discouraged, though we meet with opposition. He who tries to please everybody will not succeed in pleasing anybody. Study to please God, and then God's people will be pleased. Keep Christ in view, press onward toward the mark.

After singing another hymn a report of Linville Hill S. S. was given by Bro. Isaac E. Hershey, Supt. Total enrollment 175, average attendance 128, with 14 teachers. There has been one accession to the church from this place, and there are at present two applicants for membership.

Singing. Red Well S. S., J. R. Buckwalter, Supt. Total enrollment 65, average attendance 45, with 8 teachers.

Ronks S. S., J. M. Kreider, Supt. Opened April 4 with 71 scholars, now 101 enrolled, (average attendance not stated). Teachers 12. Teachers' meetings are held every alternate Tuesday evening, and are found to be beneficial. These teachers' meetings are held in the village, at the homes of the patrons of the school.

Bro. H. F. Herr of Lancaster stated that the first Menonite S. S. in the city was opened about three years ago, with 25 scholars. In April 1897, there were about 125, and in July, 195 were enrolled. The increase during the last quarter is due to more personal effort in visiting the homes of children who were not attending Sunday school, and providing clothing for those who were in need of them. 24 children had been clothed and thus brought into the school.

In addition to this a mission school was opened on July 14th at No. 310 North St. This school is held in a dwelling rented for that purpose. On the first Sunday they had 28 children, the second Sunday, 26. Among these were some Jewish children, who were punished when their parents found that they had been at a Christian Sunday school. A number of these, therefore, remained away on the third Sunday, but their places were filled by others, so that the number on that day was 61.

Bro. Hershey said: "How shall we increase interest and attendance at S. S.?" by Bro. Tillman M. Erb.

Bro. Erb spoke in a general way of S. S. work, giving some methods of arousing interest that came within his own experience. Ways and means that serve in one place will not do in another. We must study the conditions surrounding us and adapt ourselves to them. A superintendent must be a man of God; a man that knows of God and Christ within.

Hymn No. 148 G. H. was sung.

After some remarks by the general superintendent, the meeting adjourned to 1.45 P. M. During the noon recess, lunch was served to over three hundred persons, in the basement of the church, while many from near by went home for their dinner.

In the afternoon the house was packed and many remained outside, unable to gain admittance. The exercises were opened by singing, prayer was offered by Bro. J. K. Brubaker. After another hymn was sung, the congregation listened to an address on "Hindrances" by J. R. Buckwalter.

"God wants the whole world saved. He sent His Son into the world on the great mission of salvation. The power of salvation does not lie in man or man's efforts, but in the Gospel. But it is man's business to carry the Gospel to those who do not have it. A great hindrance is the idea that mankind is not ready. The proper time hasn't come. Mankind will never get ready. The world was not ready for Christ. But Christ came anyway. The apostles put the Gospel into the largest Gospel, and from thence it spread. It is a hindrance to those who must stay at home. The apostles did not remain in one city till everybody was converted, but as soon as they had the Gospel planted they went to another place. Satan is the source of every hindrance to missionary or Christian work. So long as hindrances come from without they are not so serious. But if God's people are not on the alert, Satan will get hold of them; and

when the people of God fight the mission of Christ, it amounts to something. Opposing mission work is opposing God; because God wants the world saved. Are we here to work, or are we here to lay hindrances in the way. Let us not fear the people, or seek to please them. But let us fear God. Saul obeyed the Lord in order to please the people. The result was that he lost his kingdom."

After singing another hymn another address was given by C. M. Brackbill on "Opportunities."

Bro. Brackbill entered with whole-souled enthusiasm into the spirit of his talk, and spoke with warmth and power. He spoke of the opportunities we have of searching the Scriptures and learning of God's love, and His will concerning us; and then the opportunities of imparting this knowledge to others. Of the opportunities of a mother with her child. The opportunities that wealth gives, if rightly used.

Bro. Brackbill said we are under to avail ourselves of the opportunities God gives us. He showed the great opportunities we have, as a community, had to do mission work. The hindrance is, "wait a little, somebody's going to be offended." Let us not be easily hindered or discouraged. Let us fill up with the love of God, get away from prejudice, and seize every opportunity to help our fellow-men. Singing, No. 162 G. H.

Malford Hagler, a colored Presbyterian minister, being present, was given an opportunity to address the assembly. He gave a brief account of his life, and his present work among the colored people of the Welsh mountains. His unselfish devotion to the people of his own race bespeak for him the admiration and respect of all Christian people. On educated man, he leaves a remunerative salary and locates on the mountain, living in the hills, the stumps and stones of the hill, in order that he may devote himself to raising his brethren from the slough of ignorance, laziness and vice in which they are resting. He has been on the mountain about six months and realizes that his work must necessarily progress slowly; but he feels to press on, trusting in Him who has made of one blood, all nations of the earth, and who gave Himself to redeem us.

Singing. Bro. Erb gave a short miscellaneous address, in which he referred in commendatory terms to the work of the Chicago mission.

Some remarks were made by Bro. I. E. Hershey and general superintendent Mellinger, after which hymn No. 204 and the Doxology were sung, the Lord's prayer offered, and the meeting adjourned, all feeling that the day had brought them an unusual spiritual feast. Liberal contributions were again received for the work of the mission.

AMOS A. RESSLER, SEC.

REPORT

Of the Ontario Annual Sunday School Conference held in C. Eby's Meeting-house, Berlin, Waterloo Co., Ontario, June 7, 1897.

The conference was opened at 9.00 A. M. by devotional exercises conducted by Bro. J. B. Gingrich.

Bro. David Bergey was chosen Moderator; the brethren S. S. Herner and N. S. Gingrich were appointed Secretaries. After the usual business routine the

subjects were presented in order as per programme; a short synopsis of each address is given below, while it is expected that a few will appear in full in one of our papers.

Subject 1. "Is there a duty for me in the S. S. and what is it?"

Bro. Menno Weber: There are numerous duties in the S. S. Love of Christ creates love for our fellow-men, so love prompted me to do something in the S. S. Excuses are not good reasons; we should have a duty, and then do our work faithfully. What is my personal duty? I teach a class some of whom are Christians and some are not; my duty is to lead the unsaved to Christ. All should help in the work; we need not wait it of them we can get fifty-two blessings in the year; a reward here and hereafter. In unity there is strength; we should use the S. S. to keep our young people from drifting away. "Train up a child in the way he should go." &c. Prov. 22:6.

Bro. Isaiah Rosenberg: Three questions are asked by the subject question. Is there a duty? For me? In the S. S.? All connected with the S. S. have a duty. We keep the Sabbath holy by our presence in S. S. in God's service; not in laziness or idle talk after one church service. The foundation of the S. S. was to teach the will of God, and to do that we should first be spiritually minded. There are many duties; trust in God helps us to do them.

Bro. Isaiah Wismer: To be a Christian is to be Christ-like. Christ laid a mission to His disciples then and now, so fulfill. Why did Christ come? (Read Luke 4:18, 19). The Gospel can often be preached to "the poor" in our Sunday schools more effectively than from the pulpit. We can "heal the broken-hearted" by pointing to the Great Physician; we can teach the "supplicants" of sin that Christ has provided for their deliverance, and that life is the way, and now is the time for salvation. Christ did so much for us, so it is the duty of every Christian to work for Christ's cause.

General Discussion.

Bro. J. Z. Kolb: Our presence in S. S. is a help, shows our interest and may make us able to do more.

Bro. Abram Bauman: By being present we are witnesses for Christ; we may do more good in silence than if we talk; we can learn by observation.

Bro. Menno Shantz: The presence of older brethren and sisters gives great encouragement.

Bro. J. K. Woolner: If we go we add strength; add life by helping to sing.

Bro. Mos. Betsner: I must also teach by example all week, and not only in Sunday school.

Bro. J. Z. Kolb: Practice what you teach.

Bro. Jno. Wismer, Jr.: Pray for the work.

Bro. Mos. Bowman, Jr.: God requires our labor, we have not simply to live here.

Bro. John Gehman: Our absence discourages S. S. work.

Bro. Dav. Bergey: If you don't know your duty, go anyway and learn, you will soon find your way.

General Discussion.

Bro. J. Z. Kolb: Does it show consecration to quit work when you do not get what you want to do? Or if you stay away when you have pleasant company, or when it is too hot? Let us be used at all times.

3. "How to kill a Sunday-school."

Bro. Israel R. Shantz: Sunday schools are not killed by a single blow, but are dragged to death.

Bro. Mos. Betsner: A superintendent who neglects his duty, or is incapable, or wants to be the sole ruler may kill his S. S. A teacher may also help to do this if he is often absent, or unfit, or uninterested in the work, or even if he does not teach by example. Everybody can help to kill the S. S. Grown-up scholars who kill time in useless matters, or who are disorderly need better home training. Parents also help. One class does so by attending S. S. and then going home to find fault in the presence of the children; or if the leaders are absent can not do so much as to open and close by prayer. Another class of parents send their children, but for

Paul asked the Roman to do. We are not consecrated if the heart is set on worldly things; we should teach not from selfish motives, but work solely for God's will, give time to God during the week too, as well as to our temporal work, and He will bless us for it. Lay aside besetting sins. Obedience is often the cause of wonderful blessings; if we lose these, let us seek for the cause before we go farther. Some always "want their own way;" we should always be willing to learn and improve. Let us pray to be cleansed from our "little sins." A truly consecrated teacher will "practice what he teaches." The great need of to-day is for more consecrated men and women every where in the church.

Bro. Levi Groff: (Address in German.) It is very necessary to watch as well as work and pray. Satan is roaming about, and our talk cannot drive him back. We all can consecrate ourselves more from to-day. Christ is our example, we must look to Him for He was a wonderful Teacher. The consecrated S. S. teacher cannot please every one, but he should love his work and be careful what is taught. Let us work unitedly so we can win many souls. Some think S. S. work is not right; Christ healed in the synagogue. Which is right, to do good or evil?

Bro. Lewis Burkholder: (Substitute for Bro. Hoover.) I cannot do another's duties. We should give ourselves to God each one for his own work. No many claim to be consecrated and say, "Lord, here am I, use me," but still want a few things for their own pleasure. A consecrated teacher will prepare his lessons by praying, and consulting God's Word; he will also pray for his class.

General Discussion.

Bro. E. S. Hallman: Be not discouraged, what seem weak efforts often have grand results. Seek the lost and edify the saved.

Bro. Ananias Shantz: A teacher should be well-informed on matters of doctrine. All should be consecrated.

Bro. Noah Stauffer: Willingness, love for the work and consecration go together.

Bro. Israel Shantz: Teachers should do personal work.

Bro. Jac. Woolner: We should be always consecrated.

Bro. Levi Groff: Self-teaching is necessary first.

Bro. J. Z. Kolb: Does it show consecration to quit work when you do not get what you want to do? Or if you stay away when you have pleasant company, or when it is too hot? Let us be used at all times.

4. "Home culture of our children."

Bro. J. Z. Kolb: The welfare of nations, the church, and mankind depends on the "Home culture of children." Moral culture is the teaching, cultivation and discipline by which man's nature is elevated. This training should begin before the birth of children, for self-will is one of the chief causes of trouble in this world, and should be

broken early, as it gradually grows stronger. Parents should not do everything to please their little ones, nor allow themselves to be ruled by anger or crying; care should be taken with "the clever little fellows" or pride may be implanted very early. As they grow older reason with them, avoid scolding and always carry out your promises. Do not expect more of them than of yourself. Teach them Reverence and Honesty; treat them alike at all times so you keep their confidence. Neglect of child training is sure to be followed by bad effects on children and parents. The mothers rule the world; they can do far more good training their children than by voting at the polls. The parents should work unitedly and not disagree before children; when difficulties occur, these should be settled in private. Parents will be held responsible for the moral culture of their children.

Bro. Anson Groh: The Sunday school is the work of the church, so a consecrated church must be worn out by some disease if the S. S. is "killed." Some diseases that wear out a church are like the diseases that wear out our bodies.

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4. "Home culture of our children."

Bro. J. Z. Kolb: The welfare of nations, the church, and mankind depends on the "Home culture of children." Moral culture is the teaching, cultivation and discipline by which man's nature is elevated. This training should begin before the birth of children, for self-will is one of the chief causes of trouble in this world, and should be

(Read Eccl. 11:9.) A good deal of our future welfare depends on our youthful habits. It is very easy to form bad habits if we are a little careless, but if we are on our guard we can form good ones. Good habits lead us to higher and better things; bad habits lead us to the opposite way. We should take Solomon's advice in Eccl. 12:1. Youth is the springtime of life; it is the time to sow so as to be ready for the harvest; we must reap what we have sown then and it is dangerous to wait to sow until the autumn of life. The parents' influence in daily life is a great force in forming habits; if they are real Christians good habits should be formed which will give the children great power for good.

Bro. Noah Stauffer: If we practice the instruction we have received here there will no doubt be a good harvest. The habit of reading should be inculcated early, but children should be stimulated to read good books that elevate their natures. Give them time to read and study, science for instance. Children are like wax, good and bad impressions are easily made, but their effort remains. Young people should get acquainted early, then read the sayings of good and wise men. Novels should be avoided as they always tend to something trashy or exciting. Sunday schools should work so as to throw out good influences to benefit the youth.

Bro. David Bergey: Obedience is the most important habit to be formed in youth. Children who are disobedient to parents, are generally so to all authority. The habit of truthfulness should be thoroughly formed. We should teach our children to be civil and polite at all times which we may have inherited some rudeness from our ancestors. Our children should be kept in good company away from the baneful effects of improper language. It is natural for all to be selfish, but self-denial should be practiced early; teach children to esteem others better than themselves.

General Discussion.

Bro. S. F. Coffman: The habit of careless and idle talking should be broken off. We must strive by the grace of God to overcome all bad habits as they are disastrous to our Christian life; it is best not to form any.

Bro. E. S. Hallman: Bad habits affect the power of the church.

Bro. Levi Groff: The spiritual nature can be best "grafted" in youth.

6. "Is the Sunday school an aggressive power?"

Bro. A. R. Kolb: (Substitute for I. B. Snyder.) The S. S. teaches the word of salvation, young minds are deeply impressed thereby, and good must result. Side attractions to draw children to S. S. are wrong; let us keep the standard high. Inducements to transform by the Sunday school reform society, their influence and work will help too. People should not wait to vote to do good, but begin at home now. Every S. S. should have good S. S. literature, the right methods, and the right forces with which to wield the sword.

Bro. John S. Gehman: To oppose sin should be our great spiritual aim; we should never be engaged in ploughing human character with our tongues. Children should be trained in the nurture and admonition of the Lord. Be yourself what you expect your children

to be.

Bro. J. Z. Kolb: We should carefully guard our homes from evil reading matter. Bob Ingersoll's mother read a book of sensuality before his birth; we know what he has become.

5. "How the habits formed in youth influence our Christian life."

Bro. Norman Stauffer: This topic is closely connected with the former as habits are largely the result of culture.

and scholars to be. We all want them to be better than we have been, so we must make the most of the smallest religious impressions we notice in children. We should not let them grow away from us but keep their confidence. Pray for your children even openly; it will be a great safeguard for them in after years.

(c) "In saving souls."

Pre. J. B. Gingrich: The S. S. if conducted in the right way by consecrated workers has much power to save souls, but God alone has the saving power. Some people are still opposed to Sunday schools, though the Bible teaches that Sunday schools were used long ago, that old and young were there and Christ and the apostles went there on the Sabbath to teach. Teachers should try to get children to lead moral and Christian lives, teach them to think right and do right. We are apt to be like our surroundings, so the S. S. inclines young people in the right direction and is a means of saving souls.

(d) "In teaching reverence for the house of God."

Bro. James Moyer: The respect that has been shown here to-day shows reverence for God's house. In teaching this, children must be carefully approached. In all our teaching we should have an object in view and try to accomplish it, keep at it till at last the grace of God reaches the hearts of our scholars and separates them from the unsaved. Every converted soul will serve God in reverence and fear. (Read Prov. 22:15 and Heb. 12:28.)

The afternoon session was closed with prayer by Pre. S. F. Coffman after singing No. 297, G. II.

THE EVENING SESSION

was opened with a song service and prayer by Pre. Noah Stauffer, after which the last topic was discussed.

7. "How to study the Bible."

Pre. S. F. Coffman: The use of the Bible makes an intelligent Christian. There should be a method of study, and order in the method, so a comprehensive knowledge can be gained. The outline method is recommended and was given. By request of the conference Bro. Coffman's outline method is to appear in full in the HERALD OF TRUTH, so notes are here omitted.

Bro. E. S. Hallman: The Bible is often neglected and dust covered, yet we find it in all homes. It is the best book, and a wonderful treasury; it has been tested and tried, has given relief and strength, has effected conversions and has civilized the heathen. There are two themes for our study, the law and the Gospel. We should study the Word prayerfully and meditate on the promises. In many instances a verse can be profitably divided into many parts. (Ex. John 3:16.) A Sunday school lesson should be read so as to learn the story, then study the references, and lastly get the spiritual lesson out of it. Christ is a wonderful help in study; we should first get our own thoughts out of the lesson and use artificial helps afterwards. Seminars and Bible Institutes are useful. When we go to visiting we should talk about the treasures of the Bible. We can also learn from nature. The Bible should be studied at home at the family altar, and can even be studied on the street, but only for worthy objects. Those who excuse themselves on the plea of "no time"

seem to have time for very useless matters. (Read James 1:25.)

8. "The Questions Answered" and "Open Conference" were combined; the questions being answered by the committee and the conference in general.

Question: "How can we help our Sunday schools who complain of a need of better singing?"

Answers: Organize a singing class and teach them to sing; Get a good singer even at some expense to attend that S. S. Missionaries in this line of work are needed.

Q. "How can we bring our young Christian people in closer conformity with Bible teaching?"

A. Teach them what the Bible requires in this line, and that their influence will be for far more good if they dress as the Gospel directs. Believe what the Bible says and do as it says. If any are seen out of Gospel order in their dress, go and tell them so in loving kindness.

Q. "What is the best way to win our young men for the S. S. who have no love for it?"

A. Let us show them that we are interested in them. Let the people practise what they teach in S. S. Do not be ashamed to go and tell them of Christ's love.

Q. "What can be done with a teacher who does not attend for seven or eight Sundays?"

A. Give the class to some one who will attend. Tell him to send in his resignation. If he is sick have a substitute take his place until he can come back.

Q. "Is it out of order to ask our sisters to lead in prayer sometimes in the Sunday school?"

A. No, not if they have prayer head-coverings on their heads.

Q. "Will the class receive any benefit if taught by and unconverted person?"

A. No. If you have any one else who is converted, let him do the teaching by all means.

Q. "Would it be better to teach history, or spiritual thoughts to children just beginning the Bible lessons?"

A. Teach them the history and the spiritual lesson connected with it.

Q. Which is the proper way in organizing Sunday schools, should the church members do it or have scholars "a say" in the matter?"

A. Only those who are interested in the school should help whether church members or not. It encourages the scholars if they can help organize. Those who will have nothing to do with the school except to "say" should not have very much to "say."

Q. "Are we responsible for our spending this day at the S. S. Conference, and why?"

A. We are responsible for what we heard or might have heard to-day, and also for that part of it which we put into practice. We are responsible for all the opportunities we have to learn something that will tend to promote our spiritual life.

Q. "How can the S. S. increase the life of church members?"

A. The relation between the church and the S. S. is very close. We should be engaged in working for both of them. They go together.

Q. "How can we get the unconverted interested in the S. S. lesson?"

A. By taking a very great interest ourselves. Treat them very gently and pray for them; tell God about it and He

will attend to their case. Take hold of the Lord and He will take hold on them.

Q. "How long should a Sup't take charge of a Sunday school? Should they change every year?"

A. If you have a good one keep him as long as you can. As long as the school prospers under his care let him keep his place.

Q. "Is it advisable for the substitute teacher to teach my class once in a while?" "Am I in a position to ask a visitor to teach my class?"

A. If the regular teacher has the confidence of his class he cannot teach them too often. If the visitor is a better teacher than your class may not like you so well any more. It depends on your success as a teacher and his.

Q. "Is the habit of using tobacco and drinking at the bar excusable in a Christian? If not how can these habits be cured?"

A. Just keep hammering and hammering, perhaps they will be softened by it after a while. They may be cured by a faithful and entire conversion to God. Our influence is much stronger when all such habits are set aside.

Q. "In what way can we be stumbling blocks to our unconverted friends?"

A. By using lots of tobacco and rum. By not practising what we profess. By going to the base-ball games and taking in worldly pleasures. Having a form of godliness and denying the power thereof.

Two collections were taken up, one for the Berlin Orphanage, and the other for convention expenses, and the Evangelizing Fund. Singing from Gospel Hymns interspersed the general proceedings throughout. The same place was selected for next year's Conference to meet on Whit Monday, and after the usual business routine, our eighth annual S. S. Conference was closed with singing No. 364 Gospel Hymns, and prayer by Pre. Abs. Snider, after which the benediction was pronounced by Pre. S. F. Coffman.

THE SECRETARIES.
Per N. S. G.

"PEACE BEGINNING TO BE."

Peace beginning to be,
Deep as the sleep of the sea,
When the stars their faces find
In its blue tranquillity!
Hearts of men upon earth,
That rested not from their birth,
To rest as the wild waters rest
With colors of Heaven on their breast.
Love, which is sunlight of peace,
Age by age to increase,
Till Angers and Hatreds are dead,
And Sorrow and Death shall cease.
Peace on earth and goodwill
Souls that are gentle and still
Heard the first music of this
Far-off infinite bliss!

In these verses Sir Edwin Arnold puts into poetry the message of the angels to the shepherds. Other blessings are especially connected with particular occasions in our Lord's life, but this blessing of Peace is the earliest, promised with the first announcement of His birth, and every year as Christmas comes round we are reminded of it.

As with all His other blessings, the promise is certain. "Peace, pledged at last to man," in Arnold's words, but its fulfillment is left to His followers slowly to work out. "Peace, beginning to be," beginning because the Christ had

come and the shepherds believed and went in search of Him; and only beginning now because though nearly nineteen hundred years have passed, those who go in search of Him are so few. No more outward quietness was promised, but an inward calm, "hearts of men upon earth" are "to rest." The outward must necessarily depend upon and follow the inward. We view war as a question between nations, because we only hear of it when it has reached that point, but in the first instance it is often a difference of opinion between individuals. The friction, the aggression, the insult, that sow the seeds of war arise from the absence of rest in the hearts of men. And it is well for us who lament war and try to advocate peace, to consider whether there is that in us which in other circumstances might lead to war. If an inferior is so inclined to crush him and teach him his place? If anyone is unaccommodating or insulting, do we endeavor to smooth him down, or do we give him what he deserves, and so incense him more? In an agreement, do we try to get the best for ourselves, regardless of the interest of the other party? This is the spirit that leads to war; and if we do these things, the responsibility of war rests to some extent with us.

Neighbors may be bound over to keep the peace, but they will not live happily together while they are seeking their own interests solely, regardless of how this may affect others. And so it is with nations; the accumulated good sense of the people may prevent the outrageous blunder of war, but peace will not be assured without mutual good feeling.

"Peace" in the angel's message was linked with "goodwill." Active goodwill may affect others, in the best remedy for jealousy and hatred. You lose the desire to injure a person to whom you have done a good turn. You learn to understand and to sympathize with those with whom you have worked. The same principle would follow with nations.

If sometimes we feel discouraged and think that the Kingdom of Peace is still far off, and that the souls of men are anything but "gentle and still," we may take courage in the thought that what has been and is done in the heart of the individual, may yet be done in the heart of the nation. "Anger and Hate" do not die naturally in our own hearts; but the Christ is born, and the Peace promised at His birth, He carried with Him all through the tempests of His life, and we follow Him.—J. M. B. in Messenger of Peace.

THE MISSING ONES.

One summer evening, for a part of our family worship, I read I Thess. 4. Before retiring to rest I seated myself on my easy-chair, and mused on the last few verses of the chapter, and, as I mused, I fell into a deep sleep and had a most wonderful dream. My mind seemed to be clear and distinct, and my intellectual faculties stronger and brighter than in my wakeful condition. I thought I had awakened in the morning, and was somewhat surprised to find that my wife was not beside me, as usual. Supposing, however, that her absence was but temporary, I waited, expecting her speedy return to our chamber; but after the lapse of what I considered a reasonable time, as she

did not make her appearance, I arose and dressed.

My wife's apparel was where she had placed it on retiring, and I felt confident she was somewhere about the house. So I went to my daughter Julia's room, thinking she might know the whereabouts of her mother; but, after knocking several times without response, I entered and found that she was also missing.

"Strange, passing strange!" said I to myself; "where can they both be?" Then I went to the room of our son Frank, and found him up and already dressed, which was something quite unusual for him at an hour so early. He said he had passed a very restless night, and that he might better get up. I told him of the absence of his mother and sister from their rooms, and requested him to find them. In the meantime I hurriedly completed my toilet, and soon Frank returned and said the missing ones were nowhere to be found, and that every door leading outward was securely locked, as on the preceding evening. We were at our wits' end, and what to make of this strange occurrence we did not know. On again visiting Julia's room we found on a stand her well marked open Bible. One prominent verse attracted my attention; it read, "He ye also ready, for in such an hour as ye think not the Son of man cometh."

This passage, my wife had always declared, referred to the coming of Christ for his saints, the redeemed church, according to I Thess. 4:14, 17, while I insisted that it meant only the preparation for death. But I am digressing. Frank and I concluded that, without waiting for breakfast, we should each take a different route, and visit some of our most intimate friends, in quest of our dear ones.

I first called on my wife's sister, Mrs. E. who and her husband were good, respectable people, members of a Christian church, though rather worldly-minded. After I had rung the bell several times, and waited somewhat impatiently, she appeared and apologized for her dilatoriness by saying that she was "in a peck of trouble," and had to prepare breakfast herself, for the colored servant girl, whom she had always considered to be a real good Christian, had played her a mean trick. "She has gone off somewhere, without even putting the kettle on the range, saying a word to any of us. But what puzzles me is to know, how she got out of the house, for the doors are all locked and the keys inside, just as we left them last evening on our return from Mrs. B.'s progressive church party."

"Indeed," said I, "it is exceedingly strange," and then I explained to her the object of my morning visit. When she heard of the mysterious absence of my wife and Julia, she became so very nervous that I was glad to change the subject by saying that, as I had not yet breakfasted, I would join them in the morning report. When her husband heard my story, he treated it with a good deal of levity, and declared that my wife was only playing me a practical joke, to induce me to rise earlier in the morning. He was sure the missing ones had secreted themselves somewhere about the house, and when I returned home I would find them all right.

As we seated ourselves at the table, Mrs. E. said we would have to take coffee without milk, as her milkman, who had heretofore been very reliable, had failed to make his appearance.

Presently the door-bell rang, and Frank entered in a state of great excitement, saying he had been all over inquiring for his mother, and in almost every house he found trouble similar to our own. Almost every family was anxiously searching for missing ones.

He had just come from our home, where he found the servant girl alone, but much agitated in consequence of the numerous calls she had had to answer about missing friends. He also stated that the streets were thronged with excited people, hurrying to and fro, many of them weeping bitterly. At the announcement Mr. E. showed evident signs of alarm, and related a conversation he had held yesterday with a friend, whose religious ideas he looked upon as quite heretical.

His friend insisted that a vast majority of church members, in these days, were but nominal Christians, "lovers of pleasure more than lovers of God," and that the love of the masses for religious things had reached a very low ebb. "My religion," said he, "is to get the most out of life, and to teach my flock the plain truths of the Bible, instead of hulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, with others whom I had but rarely seen at meetings."

The pastor was speaking when I entered the room, and was entreating the audience to endeavor to allay their feelings, while he would attempt to speak to them for a few minutes.

Quiet being somewhat restored, he said: "This pastor's heart is bleeding at every pore, in sympathy with his sorely afflicted people. The anguish which I experience at being, in a measure, the cause of our present unhappy condition, is indescribable. None of you can realize the great disappointment I endure at this result of my labors. I am accused of having preached too much about the affairs of this life, and too little about the heavenly state and the things to come; and of having kept you in ignorance of the imminency of the awful visitation which has manifested itself among us this day. In reply to all these accusations, I can only say that I have taught you the same theology that was taught to me in college, and which I, in common with the great majority of our ministerial brethren, firmly believed to be the teaching of God's Word. But now I have to confess that I was sadly mistaken, for I have never realized that God's Word means just what it says. My pastoral labors, during all the time I have been with you, have been excessive and, in consequence, I have not been able to devote to the study of prophecy the time which a subject so deep and intricate demanded."

Here the electric light suddenly went out, and there arose such fearful screams that I sprang to my feet in terror—and awoke!

My wife, who was in an adjoining room, hearing my sudden uprising, rushed into see what was the matter. Oh how glad I was to see her, and realize my terrible experience in my easy-chair was only a dream. But the more I thought of it afterwards, the more

bustle of haying and selling, and of clerks and messenger boys running to and fro, there was a solemn gloom pervading the whole assembly. By unanimous consent, and in consequence of the great calamity that had overtaken the community, it was voted that "three days' grace be allowed on all contracts falling due on this day." I will not attempt to set forth any of the reasons and speculations that were advanced as to the cause of our present troubles, but all agreed that the visitation was a supernatural one, and that in some way we who were left on earth were blameable for it.

In the evening nearly every church in the city was open, with overflowing congregations.

Everybody was anxious to know the cause and meaning of the "great visitation," and to learn how lost hopes might be regained.

Many of the pastors had gone with the missing ones, but some were present in their churches. All order of service was dispensed with, and noisy confusion prevailed; crimination and recrimination were bandied to and fro, between the pastors and the people, the latter asserting that, if the pastors had done their duty, and taught their flocks the plain truths of the Bible, instead of hulling them to sleep with philosophical and moral essays, they would not now be in their present sad condition. In my own church the pastor was present, with others whom I had but rarely seen at meetings.

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solemn seemed the Scripture truths which it contained, and the more was I impressed with the importance of having our lamps trimmed and burning, ready to go out and meet the Bridegroom.—Sel.

MARRIAGE.

COAKLEY—HEATWOLE.—On the 4th of July, 1897, at the residence of the officiating minister, L. J. Heatwole, at Dale Enterprise, Rockingham Co., Va., Bro. James G. Coakley and Sister Annie K. Heatwole.

DEATHS.

IN FOND REMEMBRANCE

of our little darlings, William L. and Ollie W. Yoder, both of whom died of spinal disease, William L., on January, 1894, after a lingering illness of ten weeks, and his brother, Ollie W., on June 12th, 1897, at the tender age of nearly three years.

We had two little treasures once. They were a joy and pride. We loved them, ah! perhaps too well. For soon they slept and died.

There's a vacant place at table. There's a silence hard to bear. And we are waiting turns to long. When we see that empty chair.

In our dreams we think we hear him. And we move to stroke his head; But our dream is but a vision. For our baby Ollie's dead.

We have laid him in the church-yard. 'Mid the waves of nature's green; But his little soul is waiting. There beside his living stream.

Waiting, long he need not linger. Long we will not ask him wait; Soon we'll meet our darling baby. Just outside the pearly gate.

There our tears and griefs shall vanish. And our voices we will raise; And we join our baby Ollie. In sweet songs of endless praise.

All I dream about is dwelling. Lonely as are our hearts to day; For the one we loved so dearly. Has forever passed away.

SELECTED BY THE PARENTS.

ENGLISH.—On the 25th of July, 1897, in Livingston Co., Va., of quick consumption, Sister Elizabeth, wife of Daniel Elgstein, aged 31 years, 3 months and 9 days. She died in the living hope of everlasting life. Buried on the 26th in the Waldo graveyard. Services at the home by Daniel Orendorf and at the meeting house by Joseph Zehr, (Chr. Zimmerman and John P. Schmitt. Texts, John 11:1-3, and 2 Cor. 5:1-10.

In the Waldo graveyard, five children (the youngest but eight months old), also father and step mother, a brother and six sisters to mourn her early death. A strange coincidence at this funeral was that in Joseph Hedger's congregation an infant child had died and the funeral was announced for the same hour. The two funerals met in the graveyard. After the burial, Hedger delivered a very appropriate and impressive discourse.

TAYLOR. Near Dale Enterprise, Va., on July 4th, 1897, of dropsy and heart trouble, Bro. Noah Taylor, aged 74 years, 1 month and 9 days. His illness covered a period of more than four months. Early in March of the present year, he had fast held on the promises of God, was baptized and admitted to membership with the Mennonite church. He leaves a wife, three sons, and three daughters to mourn the departure of one who has long been the breadwinner of the family. The funeral services from V. W. V.'s meeting house on the 5th. L. J. and G. D. Heatwole officiating.

ROBBIE.—On June 14th, 1897, near Strasburg, Lancaster Co., Pa., of heart trouble, Christian Robie, aged 7 years, 10 months and 15 days. He leaves a sorrowing wife, eight children and twenty grandchildren to mourn his de-

mand that ye do not labor on Sunday, but reverently go to church; and do not adorn your faces. You shall not wear false hair, nor not practice pride and vanity. Of your treasure ye shall give to the poor, give abundantly and have faith and believe that this letter was written with my own hand, and sent out from Christ Himself, and that ye do not as the unconsenting brutes. Ye have six days in the week and in the seventh ye shall do your work, but the seventh day (namely, Sunday) ye shall keep holy. If ye will not do this, then I will send wars, hunger, pestilence and famine among you, and I will punish you with many plagues.

I also command you all, whosoever ye may be, young or old, great or small, that ye do not at any time work late on Saturday; but ye shall mourn over your sins, that they may be forgiven you. Do not covet silver or gold; do not give way to the lust of the flesh or to your carnal desires. Remember that I created you, and that I can again destroy you.

Do not rejoice in the poverty of your neighbor, but much more have compassion on him, and it shall be well with you.

Children, obey fathers and mothers, that it may be well with you upon the earth. Whosoever does not believe and do this is condemned and lost.

I, Jesus, have written this with my own hand, whosoever shall oppose and despise it, that same person may not expect any help from me, and whosoever has this letter and does not reveal or publish it to others, shall be accursed by the Christian Church, and if your sins be ever so great, they shall nevertheless, if you sincerely mourn over them and repent of them, be forgiven you.

He that does not believe this shall die, and be punished in hell, and at the day of judgment I will ask you about your sins, and ye will have to answer me.

The person who shall carry this letter with him, or keep it in his house, shall not be harmed by thunder and lightning, and shall be secure from fire and flood, and he that shall make it known among the children of men, shall have his reward, and shall have a blessed and peaceful departure from this world. Keep my commandments which I have sent by my angel. I, the true God from heaven's throne, the Son of God and of Mary. This occurred in the city of Magdeburg in the year 1783.

The above letter is a remarkable document.

1. The origin it claims is remarkable.
2. The respect and reverence which it has gained is remarkable.
3. Some of its teachings are at least remarkable if not wonderful.

When Jesus was on the earth He came to reveal the perfect way of life to the world, and John says: "The law was given by Moses; but grace and truth came by Jesus Christ." Again he records this sentence which Christ Himself uttered: "I am the way, the truth, and the life; no man cometh unto the Father but by me." The apostle also writes: There is none other name given, under heaven among men, except the name of Jesus, whereby we can be saved, and Paul also wrote to the Galatians, (chapter 1:6-9) "I mar-

vel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another (or, though there is no other gospel); but there be some that trouble you, and would pervert the Gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say we now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

From these quotations we see that we have but one gospel, namely, the gospel of Christ, and that we are to have no other.

This gospel gives us the perfect way of life. It is a complete gospel. We need no other and Christ has not promised, and never will give us any other.

We have Moses and the prophets, Christ and His apostles, and this gives us all we need. Abraham said to Dives: "They have Moses and the prophets, let them hear them; but if they will not hear them, then they would not believe even if one from the dead should come and speak to them."

While most of the teachings of this letter are good, and should be regarded and obeyed more generally than they are, yet the letter "gives itself away," by claiming that a person who has it in his house or carries it about his person SHALL BE SAFE AND SECURE against injury by thunder and lightning and fire and water. This proves to us plainly that it is the work of some astrologer or magician who in this way could the better work on the sympathies and superstitions of the people, and make himself a name.

It is really wonderful to see how easily people are misled by just such things. This same letter has been printed and published in many editions. The one before us is very nicely printed, with an elaborate border and varied colors, blue and gold, etc.

Now we read (Acts 19:19) that at Ephesus, where the "word of God prevailed mightily," that "many of them also which used *curious arts*, brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." They were willing to sacrifice and burn up these books of sorcery and of curious arts for Christ's sake.

Few of our Mennonite people (as well as of those who are not Mennonites), seem to know that the printing and circulating and using of literature of this kind is a direct violation of the word of God, and is contrary to our confession of faith and the practice of our people. We have, probably more than a dozen times in our experience as printers and publishers, refused to print things of this kind. We could mention a minister in our church who was de-

posed from his office and expelled from his conference for publishing literature of this kind, and we feel that we owe it as a duty to our people, to the church and to the gospel to tell our readers that this line of work is certainly not in accord with God's word and the teachings and practices of the church.

Let us take the gospel for our guide and not letters and writings which show upon their very face that they are spurious. Let us rather hold to Jesus and to His promises when He says: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28.

For the Herald of Truth
THE FIELD IS THE WORLD.

BY W. B. PAGE, M. D.
Matt. 13:38.

The command of our Lord to publish the gospel to all the world, is clear and explicit; it admits of no compromise.

His great commission was given on four occasions and in four different forms.

First. To His chosen band of followers, in the mountains of Galilee, came the clear and comprehensive command, "Go teach all nations," with you if you don't do it I tell you, with you if you hide that talent I have given you! Have you been faithful in what I have commissioned you? Only when you obey my commands will I be with you. Do we wish to have Christ as our guide, as our leader, teacher and friend? If so, then we must obey His command in as-isting to proclaim to the heathen world, to bring to the world, and to stone, the joyful Gospel message: Redemption from sin on earth, and the life eternal at the right hand of God the Father in glory.

To-day nine-tenths of the contributions to foreign missions are given by one-tenth of the church membership. While less than one-half of the church membership give anything at all. The average amount of those who give is fifty cents per year or about one-seventh of a cent per year toward the conversion of over 1000 million of heathen.

There are in the United States upward of 75,000 regularly ordained ministers of the Gospel. While in heathen lands there is only one Christian to every half million of the population.

There are now in China 1,500 countries without a single missionary. The natural light of the world is at present outstripping all efforts that are being put forth to convert them. This century has witnessed the baptism of four million, while during the same space of time 200 millions have been born into heathen homes.

It is said that there are 800 million souls on our earth to whom the name of Jesus is unknown. Of these, 32 million pass away annually in one mournful, reproachful procession into Christless graves.

In China, taking the lowest computation of the population which has been given, it is estimated that 1400 die every hour, and that thus every day 33,000 Chinese, ignorant of the love of

God, pass beyond our reach, and why? May we not at least question whether we as Christians who have all our lives enjoyed the blessings which flow from the religion of Christ, have been doing all we could to spread the Gospel message?

It was said most truthfully by the late Earl of Shaftesbury, that the Gospel might have been proclaimed a dozen times over, to all the nations of the world, if we as the Christian church had been faithful to the trust left by our Master.

It is appalling to think that 60 generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned His church as a living and aggressive force in the world; and of all the generations that have passed, ours is the most guilty in proportion to its opportunities. Are we guilty? Let us see what the word says. God said to the watchman whose duty it was to warn the people of the coming danger, Ezek. 33:7, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Have we then obeyed our Master's last command? After He had lived, suffered, died and rose again for us, He gives us His parting command, "Go tell your brethren what I have taught you and I, I am with you always, even unto the end of the world." With you if you don't do it I tell you, with you if you hide that talent I have given you! Have you been faithful in what I have commissioned you? Only when you obey my commands will I be with you. Do we wish to have Christ as our guide, as our leader, teacher and friend? If so, then we must obey His command in as-isting to proclaim to the heathen world, to bring to the world, and to stone, the joyful Gospel message: Redemption from sin on earth, and the life eternal at the right hand of God the Father in glory.

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For the Herald of Truth.
SMALL THINGS.

There are many things done by Christian professors and church members in general that are looked upon as small things, and in themselves they are small, and yet the many little things put together make after all large things. A great mountain is made up of small atoms or particles. The great ocean is made up of drops of water.

The many little things that we carry in our hearts keep the love of God, the love of the brotherhood, and the love of the church away from us. Many little words used as by-words seem harmless, but they are only a gentle way of swearing.

The foolish conversation and idle gossip that is so continually indulged in by many seem like something that is not wrong, and yet God says, "For every idle word that men speak, they shall give an account in the day of judgment."

In the adornment of the body, the putting on of costly apparel, following after the vain and unbecoming fashions of an unconverted, unchristian world, adorning our children with these same things, all these may seem like little things, but the manner and the extent in which and to which this is carried must certainly be an abomination in the sight of God.

It is the little acts that make up for us the great sum of our lives. The little deeds we do, the little words we speak, the little things we have. Like the poet says:

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land."
"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the world above."

So let the kind reader just watch the little deeds, the little words, the little thoughts that are wrong, the little sins, and if we can keep all these away, make our life beautiful and adorn our hearts with humility and a meek and quiet spirit, instead of our bodies with costly apparel and the vain gew-gaws of fashion, we will make our religion shine with a lustre so glorious that it will reflect the beauty of heaven and assist to pull us out from the by-ways of sin into the light of the glorious Gospel of Jesus Christ. ***

For the Herald of Truth.
SOLENN THOUGHTS ON THE
DEATH OF OUR BROTHER.

BY A SISTER.

All is over now. The last days of toil; the fatal stroke; the night of suffering and languishing mingled with praise, singing and prayer; the gathering in of friends and relatives; the few hours of anxious lingering between life and death, and then the last, the awful struggle in the grasp of the conquered foe. Then the shroud, the coffin, the long solemn procession wending its way slowly to the resting place of the dead—the grave. Yes, we think of the last look on the cold still features of our beloved dead amid sighs and tears; an aged father and mother, a heart broken wife and children, a brother and five sisters mourning the loss of a dear son, husband, father, and brother, and more than this, we bear in solemn remembrance the farewell scene of the bereaved widow as this morning at five o'clock, sad, with her four little ones, took her departure for the home of her childhood.

Thus a happy home has been broken up; loving hearts have been severed; sad farewells spoken and bitter tears shed over the loss of the entire family of our dear brother.

We rejoiced much to meet them only a few months ago, after a separation of over ten years; but now, alas, they are all gone! Oh! it seems so bard.

Were it not for the consoling fact that our Father does all things well, and the assurance that our brother is at rest, it would indeed be hard to bear our deep grief and sorrow. O that this bereavement may draw us nearer to the cross of Him who gives and takes away, who both smites and heals. Father in heaven, will Thou be our Comforter and give us grace ever to trust in Thee.

For the Herald of Truth.
TEACHERS.

BY J. HARTZLER.

Two requests like the following were received at the Elkhart Institute a few weeks since: "Send us a young brother who is a good worker in the church and young people's meetings, to teach our public school. We can get plenty of teachers here, but we want some one who will influence our children in the right direction."

On examination, we found that our brother who had attended the Elkhart Institute with a view of teaching, were already engaged for the next winter. This caused us to look about and see how many of our young brethren and sisters were engaged in the school work, and we are sorry to say they are comparatively few.

When we think of the power that a teacher may be in a community, we wonder why not more people of our own faith are found in the ranks of teachers. They may be a power for good in the church work, and the influence of a teacher over the future life of a scholar is illustrated by the following: A brother told me that he believed that he could do as much good by teaching common schools, simply by his influence over the children under his charge, as he could by ministerial work. He said that he finds that he has an influence over those who were his students eight and ten years ago, that he could not possibly have otherwise, and that now he can be a means in the hands of God to bring them into the fold of Christ. Truly what can be more desirable?

What is the influence over our children when we have young ladies and gentlemen decked out in the latest fashions of the world to teach our public schools? Can we expect anything else than that they will want to follow such fashions? The influence is still greater if such teachers are Christian professors and can tell some of those beautiful stories of Jesus and His love for lost souls. You soon hear it said, "Surely my teacher is a good person, why can I not be good and do as she does?"

It seems that this should be a hint to the parents and to some of our dear young people, who are thinking what line of work they should follow in life. The former should be on their guard as to what kind of teachers they get for their public schools, and some of the latter should prepare themselves for this kind of work, because we truly believe that such calls will become more and more frequent, and that some should be ready to fill them.

For the Herald of Truth.
REPORT FROM PENNSYLVANIA.

BY JOHN O. SMITH.

We can sympathize with those duped by the "cunning craftiness of Adventists." There is scarcely a house but has met a similar fate. The warning by

Bro. F. is correct and not overdrawn. They are partly "under the law and Christ has become of no effect." I asked an agent if they had any religious books and tracts; I meant on vital godliness and the work of grace in the soul. He took my meaning and said, "No." Think of it; tons of literature goes from Battle Creek weekly I am told, and not a line on vital godliness. Is that not denying the power? Having indeed a form of godliness; from such a turn away. "It is your duty to turn away."

Turn up the stuff you bought; it was cheap, but you will find it dear in the end, and that soon. If you are not deceived your children may be. Paul had trouble with those Sabbath-keepers: "Ye observe days," etc. I am afraid of you, "they zealously effect you but not truth." My little children of whom I travel in birth again, till Christ be formed in you, tell me that ye desire to be under the law "we are not children of the bond woman but of the free." Gal. 4.

"Ye are fallen from grace," for we through the *Spirit* (not Sabbath) wait for the hope of righteousness by faith. "This persuasion cometh not of him that calleth you," but from Battle Creek, started by a fanatical woman, Mrs. White. "By their fruits ye shall know them." "Let no man judge you in respect of an holy day, or of the Sabbath." "Let no man beguile you," both days. "Let no man beguile you," both days. "Read the chapter, How plain it is. Where are you preachers? Perhaps asleep. O ye ministers of Christ, do you know that an enemy has been among you sowing tares, while you were asleep. Beware lest any man spoil you after the tradition of men, and after Christ. Ye are complete in Him, through the faith of the operation of God. Read Colossians through. The greatest enemy to Christ and His apostles were those Judaizing teachers. The Sabbath was continually thrust in their faces, just as the Adventists do now. I have attended their meetings and never heard a word on true repentance, conversion, the new man, crucifying the old man, or spiritual life in general. By actual test I found the preacher knew nothing of such an experience. They answer well to the whited sepulchers, etc.

What sad division it makes in a family some keeping Saturday? What sad division in a community in exchanging work? You thrash on Friday and promised your neighbor to help him. It falls on Saturday, and he is disappointed. It makes division in a church. "O yes," says our Adventist, "It must needs be that division cometh, daughter against her mother," etc. Yes, if for Christ's sake, we say, let it come, but not by the law of Moses, which was "faultry," "weak" and "done away," that might enter by a new and *living* way. "He shall purge your conscience from dead works." (1 Heb. 9:14), for the way into the holiest was not then made manifest, Heb. 9:3, and it is not yet made manifest to these Adventists.

This is the covenant: "I will write my laws in their hearts." Heb. 8:10. But the Adventists are under "the law which killeth." 2 Cor. 3:6. Adventists have the veil of Moses drawn over their faces. Nevertheless when they shall turn to the Lord Jesus, the veil shall be taken away. 2 Cor. 3:16. They handle the Word of God deceitfully. 2 Cor. 4:2.

Joshua was deceived by the Gibeonites; we are deceived by the Adventists. Joshua put them to hew timber, draw water, and make brick in the house of God. This mistake of ours may give a fresh impetus to the truth of God, that we see our liberty in Christ more than ever, and warn others against deceitful workers. All of us should wake up; the enemy is lively. Psal. 33:19. I am blessed in writing this; may for the reader be in reading it. Beware of the heaven of the Pharisees.

"One man esteemeth one day above another, another esteemeth every day alike. He that regardeth not the day to the Lord, he doth not regard it. Let every man be fully persuaded in his own mind." Rom. 14:5, 6. For the sake of peace, Paul did not give his opinion, why should these?

The Catholics did not change the Sabbath as they say. One who has been one of their strongest teachers for thirty years, came out and confessed his mistake. He says: "I had studied the Sabbath question for thirty years, but failed to find any foundation for the Saturday Sabbath." It was a disputed matter with the early Christians until the destruction of Jerusalem.

They also reckon time after the Jewish mode, beginning the day in the evening. Now as the Jews do not come on the same time at different places, they are much perplexed in fixing the time for all places. One has drawn a line in the Atlantic ocean, surely "unstable as water," "wasting up mire and dirt."

They failed in this as they did in fixing the day of judgment. It seems they will ride a hobby, and always to the exclusion of spiritual life. They make the prophecy of Daniel more of a study than the grace of God in the soul. "Contrary to God and man." 1 Thes. 2:15. They increase morally, but not by preaching the Gospel, but by tracts on subjects entirely foreign to the need of the soul. They have become experts on certain questions of the law, which they have studied forty years, and of course can easily entrance the common Bible student; but outside of these questions they are shockingly ignorant. If they entrap a good Christian he is sure to become a formalist with the rest of them. It is a carnal system feeding on carnal things. Forgiveness of sins comes by water baptism, though on this point they are not so wild as the Campbellites, but make it up on the Sabbath question, keeping, annihilation, etc., surely the heaven of the Pharisees. All that meddle with it do to their own hurt, and that of the church, family, and community.

Jesus said, "I am come to send fire on the earth, or on the church," not water. Luke 12:49.

When thou goest with thine adversary to the magistrate, give diligence that thou mayest be delivered from him." Luke 12:58. "The carnal mind is enmity with God" from which we are delivered. Water cannot do it. The "fire" does it. It was kindled by John "who was filled with the fire from his birth. Therefore be ye also ready." By works? Nay, "By the washing of regeneration and the renewing of the Holy Ghost." (Titus 3:5), not by Sabbath keeping. The "water" is the law that will put us in bondage prison. How can we pay the last mile, Luke 12:50, while we are making debts faster

Christ is indeed the same Savior with whom he had walked talked years before in the home land Palestine. Just as Jesus was with servants of old, will He not be with servants now? And so conscious of His presence in times of our greatest need, that it seems almost as if we, too, could see His face and hear His gentle voice saying to us: "Fear not, am I not he that liveth and was dead: behold, I am alive forevermore, and have the keys of hell and of death." 1: 17, *Rev. 1, 18, 19*

In the spring of the year, and especially at Eastertide, our thoughts gather around our Lord's resurrection, and His eleven recorded appearances between His resurrection and ascension, five of these on the resurrection day, and the other six occurring between that day and His return to heaven.

18. An exile on the Isle of Patmos, the sake of his Master, this wondrous vision comes to him with words of assurance and comfort, showing that

In little matters how carefully rest of the lantern is protected: one point which is damaged is

HERALD OF TRUTH.

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15. Nebraska and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. (Finnish Mennonite).

Monthly Calendar for September, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

3; 10; 18; 26.

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MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a quantity of tracts and distribute them. They may lead some precious soul to Christ. See list and prices in another column.

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The power of anecdotes and illustrations to press home the truth into the hearts and minds of their hearers is largely utilized by preachers and teachers of today. "Notes from my Bible" Moody says, is the harvest of many years gathering in this direction, and the flowers in this book have been culled from many gardens. Price posted, \$1.00.

Pleasure and Profit in Bible Study.—Notice the following extracts from this excellent book. There is no situation in life for which you cannot find some word of consolation in Scripture.

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The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price posted, \$1.25.

The Moyer or Meyer Family History.—The Moyer Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wieman Family History," "The Funk Family History" and others. This book is the largest of all the above mentioned family histories containing 738 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Moyer, Kansas City, Kansas, nearly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

LITTLE AND MUCH.

It matters little where I was born, Or if my parents were rich or poor; Whether they shrank at the cold world's scorn, Or walked in the pride of wealth secure; But whether I lived an honest man, And held my integrity firm in my clutch, I tell you, brother, plain as I am, It matters much!

It matters little how long I stay In a world of sorrow and sin and care; Whether in youth I am called away, Or live out my bones and are bare; But whether I do the best I can To lighten the weight of adversity's load, On the faded cheek of my fellow-man, It matters much!

It matters little where he my grave, On mountain or plain or in the sea; By pouring brook or near stormy wave, It matters little or naught to me; But whether the angel Death comes down And marks my brow with a living touch, As one that shall wear the victor's crown, It matters much!

SUNDAY SCHOOL LESSONS.

LESSON X.—SEPTEMBER 5.

GENTILES GIVING FOR JEWISH CHRISTIANS.—2 Cor. 9:1-11.

[Memory Verses, 6-8. Read Chapters 8 and 9.]

GOLDEN TEXT.—Ye know the grace of our Lord Jesus Christ, that, though he became poor, that ye through his poverty might be rich.—2 Cor. 8:9.

INTRODUCTION.

TIME.—The second Epistle to the Corinthians was written in the autumn of A. D. 57, or early in 58, a few months after the first Epistle.

PLACE.—Probably Philippi; sent by Titus, who had just returned from Corinth.

THE CHURCH IN JERUSALEM.—Paul made constant efforts to gather gifts from the Gentile churches for the Christians in Jerusalem. There may have been several causes for this. The first reason doubtless was that the Jerusalem Christians were in need of help. Possibly they were mostly of the poorer classes, and suffered constant loss for their faith's sake. Possibly all things common, as they voluntarily chose to do, brought poverty by turning the entire body of Christians in Jerusalem into non-producers. Possibly since the Jewish Christians looked with constant disfavor on the growing Gentile membership, Paul thought that their feelings might be soothed and their regard won by receiving a general offering of good will from their Gentile brethren in Christ.

THE LESSON.—In our last lesson we learned of the sending of Timothy and Erastus into Macedonia, probably to gather up the contributions of the Gentile churches for the poor Christian Jews of Jerusalem. This lesson refers to this offering, and is a grand, inspiring exhortation to true Christian liberality. It may be regarded as a complete treatise on enlightened giving, such as is pleasing to God.—*Prac. Lec. Com.*

DAILY READINGS.

M. (Aug. 30.) Gentiles giving for Jewish Christians. 2 Cor. 9:1-15
T. Example of Macedonia. 2 Cor. 8:1-12
W. Proof of love. 2 Cor. 8:13-24
T. Collection for the saints.

1 Cor. 16:1-9
F. Willing offerings. Eph. 3:20-29
S. Acceptable giving. Isa. 58:1-19
S. Pleasure in giving. Rom. 15:20-29

LESSON XI.—SEPTEMBER 12.

CHRISTIAN LIVING.—Rom.

12:9-21.

[Memory Verses, 16-18. Read Chapters 12 and 13.]

GOLDEN TEXT.—Be not overcome

of evil, but overcome evil with good.

—Rom. 12:21.

INTRODUCTION.

TIME.—A. D. 58. Probably the Epistle was sent in the early spring, soon after the Epistle to the Galatians. Paul was on the point of returning to Jerusalem from Corinth, near the close of the third missionary journey (Acts 20:3).

PLACE.—The Epistle was written to the church at Rome from Corinth. It

was sent by a Christian woman, a deaconess named Phoebe, who was about to sail from one of the ports of Corinth to Rome.

THE LETTER.—It contains an Introduction (1:1-15), a doctrinal argument under two topics: the salvation of Jews and Gentiles through faith in Christ (1:16 to 8:39), and the rejection of the Jewish nation (chapters 9-11); a practical exhortation (12:1-15:13); and conclusion, consisting of personal greetings which would strengthen the links binding the apostle to his brethren in that imperial city which he had not yet seen.—*Hurlbut.*

THE NEED OF EXHORTATION.—"If the state of justification produces holiness with a sort of moral necessity," as a rose bush bears roses or a peach tree peaches, then what is the need of so many exhortations? They are needed just as the rose bush needs culture, enriching, and training, in order to bear the best roses. The renewed soul needs guidance, encouragement, instruction.—*Polonius.*

THE ROMAN CHURCH.—By virtue of its situation this church was the most important company of Christian believers in the world. It was, therefore, a vital necessity to correct errors that had crept in. Paul took occasion, in this letter, to expound to them the whole dispensation of God's grace to Jew and Gentile. In our lesson he dwells particularly on points of Christian living.

DAILY READINGS.

M. (Sept. 6.) Reasonable Service. Rom. 12:1-8
T. Christian Living. Rom. 12:9-21
W. Loyalty and love. Rom. 13:1-10
T. Clean hands and pure heart. 1 Pa. 21
F. Dead to sin. Rom. 6:11-23
S. A shining light. Matt. 5:1-16
S. Family religion. Eph. 6:1-9

LESSON XII.—SEPTEMBER 19.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.—Acts 20:22-35.

[Memory Verses, 22-24. Read verses 3-38.]

GOLDEN TEXT.—Remember the

words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

INTRODUCTION.

TIME.—Sunday, April 23, A. D. 58.
PLACE.—Miletus, a city of Asia Minor, thirty miles south of Ephesus. It stood at the mouth of the river Meander. It was the capital of Ionia, had four harbors, and was famous for its commerce and riches. Its site is now a swamp.

PERSONS.—Felix was governor of Judea. Nero was emperor of Rome, aged 21, in the fourth year of his reign. Paul was about 56 years old. He was just closing his third missionary journey, and was on his way to Jerusalem with the collection for the saints.

THE CONFERENCE.—Paul's conference with the elders at Ephesus took place on Sunday, April 23, 58. There was a brief delay of the ship at Miletus, so that Paul was able to have a much desired conference with the Ephesian church, from which he had been driven away a year before. The time of the sailing of the ship was uncertain, so that Paul, instead of going to Ephesus

himself, sent for the leaders of that church to meet him at Miletus. Then followed one of the most touching and perfect addresses ever spoken.

DAILY READINGS.

M. (Sept. 13.) Paul's address to the Ephesian Elders. Acts 20:17-27
T. Paul's address to the Ephesian Elders. Acts 20:28-35
W. Exhortation to elders. 1 Pet. 5:1-11
T. Beware of deceivers. 2 John 15:13; and conclusion, consisting of personal greetings which would strengthen the links binding the apostle to his brethren in that imperial city which he had not yet seen.—*Hurlbut.*

SOME MORMON FALLACIES.

Every doctrine advanced by this sect proves it heathenish. I shall in this article notice a few of the many false doctrines thrust upon the world by them. The eighth article of their confession of faith says, "We believe that the Bible is the Word of God as far as it is translated correctly." This state-

ment is from God and what is not. Joe Smith made a pretended translation of the Scriptures. He has dropped out and added to the Scriptures all the way through. He manages some way to get New Testament language into the third chapter of Genesis. He was a wonderful prodigy to translate Hebrew and Greek knowing nothing of either language. They teach that "God has a body like a man's body" (Question 5, Chapter 5, Mormon Catechism). This is their definition of God: "What I am he," which simply says God is but a well-developed man. This "Adam Deity Doctrine" was clearly taught by Brigham Young, "the prophet, seer, and revelator." Said he, "When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize the world. He is Michael the archangel. . . . He is our Father and God. . . . Every man upon the earth will know it sooner or later." Adam is therefore our God. They teach also that there may be many gods. Elder (?) Sykes quotes, "And God said, Let us make man," etc., to prove this doctrine. "Abraham is worthy to be a god because of his numerous posterity, therefore he is a god!" Thus their doctrine abounds with materialism and polytheism. They even go to the devil for proof, and then misquote him! Satan said to Eve, "Thou shalt be as gods," and the Mormons quote it, "We shall be gods." Their theology is worse than the devil's in this case. Then to think that our present God was once a sinner, and made sinners of us all! In Joe Smith's translation (?) of our Savior's words to the Samaritan woman, in which He says, "God is a Spirit," he translates (?) it, "for unto such hath God promised his spirit." Let any Greek scholar get his Testament and see if it can possibly be so rendered. The doctrine of the material body of God made such a sad moderator of the state presbytery, Ogden, Utah, writes me that they are still practicing polygamy. From him may be obtained much information regarding this modern heathen religion.—*Religious Telescope.*

INGRATITUDE is one of the sins of omission.

CORRESPONDENCE.

FROM LANCASTER, KS.—After an absence of seven months I arrived at my home on the 10th of June, and found the little congregation at this place still active in the service of the Lord. We have a good little Sunday school every Sunday, and Bible Reading on Sunday night, and preaching three Sundays out of four. We are but few in number, but still we have the same promise as where there are great numbers, and we feel thankful to God for what we receive at His hands, spiritual and temporal.

This community is blessed with a bountiful wheat harvest, which we very much need. Now as we have gathered the natural grain, may the Lord send us someone to gather in the souls of men who are still out in the fields of sin.

Brethren, pray for us that our work may prosper, and that we may ever be as shining lights in this sinful world.

B. S. KING.

WEAVERLAND, LANCASTER CO., PA.—On the 21st of August we were favored with a visit from our ministering brother, Tillman Erb, from Kansas. He held two meetings here, one at Weaverland in the afternoon and one at Martindale in the evening, both of which were well attended and highly appreciated. The young brother, full of love and the Holy Spirit, pointed us to Jesus, not only to live for Him ourselves, but to live for the good of others also.

"Hopes, oppressed and wrunged, Laid them from the depths of sorrow, And in His strength be strong."

He pointed out clearly both ways, and the work of both the good and the evil spirit.

Brethren and sisters in the Lord, have you ever stopped to think what prompts these desires for the purpose of preaching the Gospel? Does it not show their love for the Master, and their sympathy and love for souls, trying to lift them out of the world and bring them to the feet of Christ? It costs time and money to labor for Christ, and this is one reason why there are so many illers in the church, and so few laborers. Further, it costs self-denial to live for Christ, all of which are easy when we ask God to help us. Jesus said, "My yoke is easy and my burden is light."

The more we work for Him, and the more we become acquainted with the work, the easier and more pleasant we find it. To us who live in Christ it is not a burden to labor for Him, but much more a pleasure. We love Him because He first loved us.

PAULYRIA, MO., AUG. 5, 1897.—Last Saturday Bro. W. W. Kauffman and family, and Bro. J. G. Detweiler and wife, Bro. Mshler, and Elias and Ida Bissey, drove to this place from Shelby Co., a distance of fifty miles. On Saturday evening, Sunday morning and Sunday evening, our young brother V. W. Kauffman preached for us. He was ordained only about three months ago. Our little meetings here are always well attended especially in the evenings, although there are but a few members.

We have hopes, however, that our number here will soon be increased, and that we may also soon have a resident minister among us. We feel to ask God to help us build up a church here

to His name's honor and glory. As one of our ministers told us once, "If you pray enough and work enough it may be done."

COR.

WEAVERLAND, LANCASTER CO., PA., AUG. 18, 1897.—After looking in vain for news in these columns from Weaverland, for a long time, and saw nothing, we concluded to offer a few lines from a new source.

The correspondence from all parts of our country by our brethren, giving the news and workings of our church-life wherever our dear people are putting forth efforts for the salvation of souls is a great help, and a means to draw us into closer union with one another.

Our church is rejoicing because a small number of applicants have again become willing to accept Jesus, and to live for the Lord. There are fourteen at this writing, but we pray that the number may yet be increased.

Bro. Tillman Erb, of Harper, Kansas,

who has been visiting relatives at Ang 7th myself and wife, with horse and buggy, started for Tuscola Co., Israel Detweiler at home. Mrs. Peter Ropp and Dea. Menno Wideman, and their wives arrived in the evening. We came to Fair Grove, thirty-five miles south of Berne, and remained all night with Pre. Daniel Lehman. We had meeting in the forenoon, and also in the afternoon at Bro. Detweiler's. The brethren and sisters in this neighborhood, with a number of others, were all present, and all were very attentive. We could feel the presence of the Lord, and say with Peter on the mount: "It is good for us to be here." On our way back to Berne we visited several families, and were received very kindly. I believe much good could be done by visiting among the people in general, and inquiring into their spiritual condition, and having family worship with them.

I wish here to make a few remarks about the Seventh Day Adventists, who keep untroubled and joyful Sabbath days. One day of rest. A minister of this denomination by the name of Weber, a leader in singing, arrived in Berne about the 23rd of June. He put up a tent and tabernacle opposite our meeting house and remained until the 9th of August. He had meetings almost every evening, and visited families and distributed tracts setting forth their doctrines. He also visited the ministers of the four different churches represented here. The first few weeks from sixty to eighty attended their meetings, further on the average was about thirty-five. They have some very good points, but also many strange and unscriptural views. They however gained nothing in this vicinity.

I had a personal talk with this minister which lasted about two hours. They agree with us in some points, such as non-resistance, feet washing, opposition to secret societies, and to some extent in worldly conformity. They claim that the seven churches of Asia Minor were not in existence at the time John, the Revelator, was on the Isle of Patmos. They preach it publicly, and also have it printed in their books, that the church at Philadelphia began in the year 1844. Wenger held two meetings in John Roth's meeting house. The writer met Bro. Wenger there on the 21st and was present at one of the meetings. On the 22d Bro. Wenger and wife, and the writer left Albany for Hubbard, Oregon. An appointment was made by the brethren the same evening at the meeting house, two miles east of Hubbard, which meeting was well attended, and three more meetings were held at the same place. One meeting was also held at the Fair Grove Amish Meeting House. All these meetings were well

attended, and during the five meetings one soul was persuaded to accept Christ, and others were almost persuaded. Bro. Wenger preached twelve times in all, and the writer attended all the meetings except one.

The people were much interested in the delivered and desired that Bro. Wenger visit them again. They left on the 25th of July for Portland, Oregon, intending from there to go eastward again. May God bless their trip.

A friendly greeting to all.

J. D. MISHLER.

BERNE, HUDON CO., MICH., AUG. 19, 1897.—Early on Saturday morning of Aug 7th myself and wife, with horse and buggy, started for Tuscola Co., Israel Detweiler at home. Mrs. Peter Ropp and Dea. Menno Wideman, and their wives arrived in the evening. We came to Fair Grove, thirty-five miles south of Berne, and remained all night with Pre. Daniel Lehman. We had meeting in the forenoon, and also in the afternoon at Bro. Detweiler's. The brethren and sisters in this neighborhood, with a number of others, were all present, and all were very attentive. We could feel the presence of the Lord, and say with Peter on the mount: "It is good for us to be here." On our way back to Berne we visited several families, and were received very kindly. I believe much good could be done by visiting among the people in general, and inquiring into their spiritual condition, and having family worship with them.

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that keeping Sunday is the mark of the beast, Rev. 14:9.

They have a great many more strange ideas and doctrines. They claim to have a membership of 70,000 in the United States and Canada. Also, that they have gained quite a number of Russian Monomites in the West. Brethren and fellow laborers, let us be up and doing to spread the true Gospel of Jesus Christ, and proclaim the glad tidings of salvation through our Lord and Redeemer, Jesus Christ, "for the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men."

Let us, therefore, follow after the things that make for peace and the things wherewith we may edify one another. REMARKS. We join with our brother in his admonition to our people to guard against the intrusions of the false doctrine that are continually made by these people. Their doctrines are certainly the most deceptive of any that are advocated at the present time, and we regret exceedingly that some of our Monomite people are not better grounded on the word of God, not better established in the Faith than to be led by every wind of doctrine away from the true Faith of Christ, into the erroneous teachings of those who would be Masters and lift themselves up in the knowledge of divine things, while they indeed "know nothing as they ought to know."

It is time that our people waken up and inform themselves on the true Faith of the Gospel, and their own doctrines and history, so that they may be prepared to give an answer to every one that asketh for the same; and that they may stand firm upon the true rock, against which the gates of hell shall not prevail. Editor.

HINKLETON, PA., AUG. 10th, 1897. I feel glad that so many brethren and sisters from the East to the far West correspond through the columns of the HERALD OF TRUTH. This seems, through the power of the Spirit, to unite and blend us together in the bonds of love and peace.

I wish here to inform the readers of our paper that our new brick meeting house at Metzler's, a convenient structure 10 x 62 feet, has been completed, and that on the first of August appropriate services were held by Bro. Jacob N. Brubaker and Tillman Erb, who spoke from the text, Heb. 2:1. At this meeting the house was filled to its utmost capacity. Our heart's desire and prayer is that it may ever be wholly consecrated to the service of God.

Bro. Erb has filled many appointments throughout the country reuniting us of the duties involved upon the believer, and teaching the sinner the way of salvation with the demonstration and power of the Spirit. May all his efforts be blessed to the honor and glory of God. Con.

GARDEN CITY, MO., BRO. A. D. Wenger, on his recent visit to California and Oregon, made a short visit here and held three meetings which were well attended.

We are thankful for the encouraging words the brother gave us.

Bro. Daniel Driver also visited us recently. We are glad to have any of the

ministering brethren visit us, and here with cordially invite them to do so. Con.

WATERLOO CO., ONT., AUG. 3, 1897. I recently visited some of our churches in the vicinity and the Lord was with me. The meetings were well attended and good interest was manifested, and the people were desirous that I should come again, with the grace of God I hope to do. I also had good success in selling books. JACOB WOOLSEY.

CONFERENCES.

(ANNUAL.)

The Annual (Amish) conference of the Western District will be held at the Fairview meeting house, near Milford, Neb., on Oct. 1st, 2nd and 3rd 1897. Ministers and deacons are requested to meet on September 30th at one o'clock P. M. to arrange questions for discussion. A cordial invitation is extended to ministers, deacons, brethren and sisters of the 16 conferences supporting this paper.

Those coming from the East and South will change cars at Lincoln and come on the I. & M. Railway, in Neb., to Milford. Those from the West, will come on the same route to Dorchester, and those from the North will come on the North-Western to Seward, at which places they will be met, by informing some one of their coming.

DANIEL B. BOSHAERT.
Milford, P. O., Seward Co., Neb.

The Annual Conference of our Russian brethren represented by Elders Isaac Peters, Aaron Wald of Minnesota, and others will be held in the Congregation near Jansen, Jefferson Co., Neb., on the 4th, 5th and 6th of October. Ministers will meet on Saturday the 4th of the month, at which place they will be met, by informing some one of their coming. The railroad station is Jansen, on the Rock Island railroad, where the visitors will be received by brethren there and taken to the conference on the first and second of the month. CONNELLIS M. WALL.
Henderson, Neb.

The Amish Monomites of the Conference District of Ohio and Pennsylvania will hold a special conference in Millin Co., Pa., near Belleville, beginning Oct. 1, 1897. The church at that place extends a cordial invitation to all the ministers, brethren and sisters, to attend said conference. Any person from a distance wishing to correspond can address J. K. Detweiler, Belleville, Pa. C. Z. YOUNG, Cor. Sec'y.

The Conference for Indiana and Michigan will be held in the Shore church, Lagrange county, Indiana, on Thursday and Friday (October 14th and 15th). The resolution of last year's Conference set the time on the second Thursday in October, which makes it as above stated.

Bishops, ministers, deacons, brethren and sisters, from other parts of the country and from Indiana and Michigan are cordially invited to meet with us in Conference at that time.

Questions to be brought before the Conference should be sent to Bro. Daniel Harkholder, Nappanee, Ind., the Secretary of the Conference, or to one of the bishops of the district some time previous to the Conference.

The nearest railway station is Shipshewana, on the Goshen and Michigan Branch of the L. S. & M. S. Railway. Those coming to Shipshewana, will please write to James Mishler, George Mishler, Jacob Eash, Harry Prough, Amos Cripe, Jost Miller or J. B. Blough. Those coming on the Grand Rapids and Indiana Ry., to Lagrange, will write to Samuel Troyer, Jacob Miller, John Miller or Nick Blosser. Those that come to Goshen will please write to Peter Y. Lehman, who will meet them there.

Conference will open at 9 o'clock on Thursday morning. All ministers and deacons of the district are expected to be there at that time.

PETER Y. LEHMAN.
JOHN F. PUNK.

The Annual Sunday school Conference for Kansas and Nebraska will be held, the Lord willing, at Harper, Kansas, on 25th and 26th of September, 1897. The church conference follows the Sunday school Conference on the 26th; both Conferences to commence at 2 o'clock.

Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend. The Santa Fe, and Hutchinson Southern are the only railroads running to Harper. Those coming on the railroad will be met by J. G. Wenger, Harper, Kansas, if informed of their coming.

(SEMI-ANNUAL.)

The Semi-Annual Conference of Va. will be held at the Bank church, middle district, Rockingham Co., on the first Friday and Saturday of October, 1897. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any desiring to come by rail will be met at Harrisonburg by informing L. J. Heatwell, of Dale Enterprise, or the writer at Harrisonburg, Va., of their coming.

S. M. BURNHOLDER.

MISSION NOTES.

BY LINA ZOOK.

Home again! Once more we are a united family at the Home Mission, and after the bright enjoyable time at "Home, sweet Home," and at the Sunday school conference, the life and work at the Mission has something of a depressing effect; not that we feel less like working, but the work somehow seems harder. Perhaps it is because so much of it has come together.

It is very sweet however in the busy hours, while hands are employed in household duties, to think of the many things we have recently enjoyed. The meeting with dear ones at home was very sweet; the hours seemed like moments as in the old home we spent them in happy visits and pleasant labor as of yore.

The air seemed purer and sweeter than ever, the sunlight brighter, the grass so green and beautiful, while flowers, trees, etc., we cannot tell how much we enjoyed them! Even now the memory of the beautiful things in nature is very sweet, and as you may imagine, amidst all this tumult and unrest, this very memory is soothing and helpful.

We like to think too of the interesting Sunday schools, Young People's Meetings, etc., that we enjoyed, and the many kind encouragements we heard. The oft spoken "God bless you," gives new courage; for, we realize that if it

is a real prayer, God will answer it and bless us so that we may again bless others.

When we remember all these sweet helpful influences we fear that "Mission Notes" will be out of place at the heading of our talk, still we wish to tell a little more of the work here.

The interest keeps up pretty well, the attendance at Sunday school has dwindled considerably, but that I believe is always the case in cities in summer time and we hope soon to regain our usual number.

The meetings are well attended and the order is much better than formerly. Bro. J. S. Shoemaker preached last night.

There will be German services on Monday evening, as many of our people understand that language better than English.

The Children's Meeting this week was interesting and we hope helpful. There is much need of more home visiting. We do all our other work will permit, but there is always a demand for more.

The poor are already dreading cold weather, and there is even now some distress.

We yet wish to thank the many friends who have remembered us with gifts.

We pray God for wisdom and discretion to use them aright. We aim to ever realize that all we have is the Lord's.

Some of the friends said, "Use this for yourself." We thank you; for even though we are working in a Mission, our shoes wear out, and we need cloth, for such purposes. Besides this, when we find a very needy home, where we feel that God will it so, we draw upon our own resources for the needed money. In all this we aim to be only stewards for the Lord.

May He direct and guide us. We yet wish to especially thank the friends in Ohio for gifts and kindness; the Oak Grove Y. P. M. for the collection to help pay my car fare. Also the donations from the brethren Joseph Smoker, Jacob Miller, A. R. Zook and Jonathan Kurtz of Topeka, Ind., for all the workers' personal use.

Also the friends at the Fork's Y. P. Meeting, for a collection for the workers.

We pray for wisdom to use these gifts aright. There are yet others who kindly remember us; we do not know whether they want their names mentioned here, but we do know that God remembers every kindness shown "unto the least of these my brethren," and we know He will bless you for whatever you do in His name.

BLASPHEMERS.

"Crush the wretch," said Voltaire, and crept into the sty of the sensualist. "Crush the wretch," said Paine; and grew purple with drunkenness and worse. "Crush the wretch," said Max Stirner; and wrote "all which I can be and have, entirely careless whether it be human or inhuman, I will be and I will have." "Crush the wretch," said La Mettrie, and wrote, "virtue and vice are empty words; the chief care of a reasonable man should be to satisfy his desires."

Voltaire did a horrid deed, exclaiming, "I am abandoned by God and man." He said to his physician, "I will give

you half of what I am worth if you will give me six months of life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with him." And soon after he expired.

Paine came to his dying hour in awful suffering. He sat with his elbow on his knee, his head leaned on his hand, and beside him stood a vessel to catch the blood oozing from him in five different streams. The friend who tried to talk with him, was only answered by horrible looks and dreadful groans. And thus he expired.

Some years ago, followers of Fanny Wright held meetings in Concert Hall, in the city of New York. One of their most intelligent speakers was a deformed man. In one of the meetings he took occasion, distinctly and formally, to defy Almighty God, and dare Him, in the most blasphemous manner, to seal his lips. Suddenly the blasphemer became confused, his tongue faltered, his language lost its coherency, and he sat down amid hisses. Shortly after, he died a maniac; and his wife renounced the principles which had brought her husband to so terrible an end.

A wicked man in Ohio, who was spoken to on the subject of religion, was so filled with rage that he declared that Jesus of Nazareth were there he would wring His neck. Suddenly a violent spasm seized his own neck, twisted it around, rolled his eyes nearly out of their sockets, and left him in this frightful condition.

At Newbury, in the state of New York, there was at one time a society of infidels formed to oppose Christianity. Its members were very blasphemous. At one of their meetings they burned a Bible, baptized a cat, partook of the Lord's supper, and administered the sacrament. The leader of the society was a violent disease, his tongue swelled, his eyeballs protruded from their sockets, and he died before the next morning in great agony of both mind and body. Another of the party was also found dead in his bed. Three died immediately. Within five years from the organization of the society, every one of the 36 original members died in some unnatural manner. Two starved to death, seven were drowned, eight were shot, five committed suicide, seven were hung, one froze to death, and three died as people say accidentally.

Altamont said, "I have been too strong for Omnipotence! I have plucked down ruin!" "But," replied the doctor, "the blessed Redeemer"—"Hollo!" exclaimed Altamont, "you would hold. This is the rock on which I split—I denied his name." "Heaven is a blessed name," said his physician. "So much the worse," replied the dying Altamont. "Tis lost! 'tis lost! Heaven is to me the severest part of hell. My principles have poisoned my friend, my extravagance has beggared my boy; my unkindness has murdered my child. And is there another hell than this? Thou blasphemous, thou most indulgent Lord God! Hell itself is a refuge if it hide me from Thy frown." And he died uttering horrors not to be repeated.

Another, with his real name concealed, they called him Entheus. He was in the height of fame, the hero of his party,

caressed, followed and applauded, but had in his moral character, and had no family. One night he was attacked with disease quite suddenly. A physician was called out of his bed at night to come to him in all haste. All the attendants were dismissed from the room, and Entheus inquired of the physician if he thought his case dangerous. The doctor told him that he was in imminent danger. "You must not let me die, I dare not die. O doctor! save me if you can." "I cannot save you," said the doctor to his dying patient. He replied, "Doctor, do you not see the blood upon my foot curtains?" The physician answered, "I do not." "I see it plainly," said the dying man, in the shape of a human hand. I have been led to believe that a life produced by chance must end in annihilation. But alas, alas! he cried with his face ghastly with horror and anguish, "we are in a fatal error." He took hold of the curtains, shook them violently, and passed into eternity.

These historic facts prove the declaration of Scripture that the heart is deceitful above all things, and desperately wicked. Paul said of such, "They have the enemies of the Cross of Christ, whose end is destruction, and whose glory is in their shame, who mind earthly things." (Phil. 3:18, 19.) "The God," while every pulsation of the heart says, "there is, there is." That is, the God of the wicked men, however, will not hinder the approach of doom. And all the assertions of infidelity will not make the Word of God less true.—G. W. Hughes.

AN ESSAY ON PRIDE.

[The following is not new, and some of our readers at least may have read it before, but it will bear reading again, especially with those who are affected by the subject presented.]

And now abideth pride, fashion, and the blasphemy of wicked men, however, will not hinder the approach of doom. And all the assertions of infidelity will not make the Word of God less true.—G. W. Hughes.

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do now. They were plain clothes, worn in plain churches, and no old fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and, as they left the world, they stuck to it until the very last. They were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now, and do as we like. Yes, indeed, we can live in churches, cushioned seats, costly carpets, a fashionable preacher and all our falling and singing done to order. Why in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly, so perfectly delightful, that the music rolls over the heads of the congregation like the sound of many waters. Not a word was heard, but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit, and with the understanding, what then is it? That is the question. I know it is a little risky to speak out against pride at this time, because the church is full of it. It is of no use to deny it, and hundreds who occupy the pulpit, whose duty it is to point out these evils plainly are like little dogs, they do not even bark at it. They jump in to go and do it, with a vengeance, and in proportion as pride gains in a church, spiritual power dies out. They will not, cannot dwell together for they are eternal opposites. It is as in and a shame for men and women professing Christianity to spend money the way they do to gratify pride. When ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the Gospel of Christ. There are many evils in the land and in the church but pride. It is the staler in the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose wall stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in the craving of the depraved heart. A Scotch preacher is reported to have said in a sermon at Aberdeen: "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from Rome." Now I cannot say that we get our fashions from that route, but I am tolerably certain that they originate at the same head quarters. The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. A Christian is baptized with one spirit into one body. They mind not their estate. Their highest ambition is to honor God with all they have and are, and are not puffed up, not conformed to this world, but transformed by the renewing of their mind. There is no such thing in heaven or on earth as a proud Christian. There never was nor ever can be. Pride is of the devil. It originates with him and he is managing it most successfully in destroying souls.

But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul destroying, heaven-provoking spirit. But why? First, for a living, then for popularity. East and west, right for a dinner of greens. This was a costly morsel for him, but now men sell out cheap for cash or produce. Churches that were once powerful for good are well-nigh lost in forms and fashions. We may shut our eyes and wink, and whine, and cry old fog, and all that, but the fact before us is pride. Fashion and extravagance are eating the very life out of the heretofore best congregations in the land. The world is running crazy; the rich lead the way because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on.

Pride thrust Nebuchadnezzar out of men's society, Saul out of the kingdom, Adam out of Paradise, and Lucifer out of heaven. And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there are all in all, and the other with Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I die and go to heaven should I wear my moire antique dress?" "No, my dear, we can scarcely suppose we can wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of this little girl we have illustrated the spirit of many would-be Christians of this day.

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axis, and it offers this force for nothing, and fairly lurches it at us from the sky. But it is worthless to us, and even worse than worthless, until we learn how to use and apply it.

There is another power more mysterious and marvelous still, which is offered freely to us all, but which we can receive only as we learn how to use and apply it. It is called by a great many different names, and its effects are described in a great variety of ways, but it is one unchanging power whatever name we give it, and its most characteristic effect is the transformation of the man into whom it comes and who learns to apply it. Electricity is a physical force, Grace is a spiritual power. They are both free, and yet they lie at our hand to no purpose until we use them. We already see the time coming when we can telegraph and telephone without any wires, and we are told that at no distant day we shall be able to heat and light our houses by turning a button. The whole universe is alive with invisible and inextinguishable force, and when we learn how to reach out and take it, it will do all our work, and almost conquer space and time and the darkness of the night.

Spiritual power has still greater victories before it. We haven't yet begun to dream of the power of the Holy Spirit as He fills lives and charges men with His own nature.

We set our imperfect machinery, and then open a little crevice of the channel, and a power goes sweeping through it, which is only a portion of what would happen if the machinery were thrown open, and the machinery put at its best. Hear Him say, "Thou shalt love with all thy heart and with all thy soul and with all thy strength and with all thy mind." All the machinery of the being is here included, and it would open its eyes to see the living Spirit moving through men and women with every channel at its best, and wide open to the power. John and Peter and Paul are lifted from their ordinary lives, on a dead level with the other men of their time, up to a height of fulness and spiritual illumination, which makes them stand in a little circle apart from all other men. But the only remarkable thing about them is their apprehension of the Spirit. "Of His fulness have we all received, and grace upon grace." As fast as they used one manifestation of the life and power, another came until they found themselves centers of force, and their simplest words have a power which our nineteen centuries of investigation have not weakened a whit. This power is not confined to apostles or to men of the Bible. God has not changed. Electricity was as great a force in Plato's day as it is in ours, but he could not use it, and now the five-year-old boy knows more of its might than the great philosopher did.

The power of the Spirit is unchangeable. We have no sympathy with those who say that we do not need great manifestations of God in our day, and so God no longer sends them.

We do need them, and God shows His power just as far as there are souls to manifest it. When a man with a full being opens all the gates, and lets the power of the living Spirit make him dynamic, we see at once what God means every man to be, and we catch a new revelation of a power which shall eventually make all things new.—*American Friends.*

POSTURE IN PRAYER.

In many denominations where years ago it was rightly considered a grave breach of reverence to God not to kneel during prayer, it would at the present time be considered out of place,—"improper"—to kneel. This sad change is probably but a reliable indication of the decline of true, humble reverence toward God. We do not believe that among our own people such a condition of things can be found, unless it be in the growing disinclination of the young people who are not members, to kneel with the congregation. The cause of this should be carefully inquired into, for if it continues to grow it will in time doubtless become serious enough. The following words of Richard Wilson on the subject are well worth our consideration.

It is very likely that the common mode of approach to God in prayer among the Jews was in the kneeling posture, with the hands stretched out to heaven. Dr. Adam Clark says: "Kneeling down, stretching out of the hands, and lifting them up to heaven were in frequent use among the Hebrews in their religious worship. . . . Most nations who pretended to any kind of worship made use of the same means in approach to the objects of their adoration, viz., kneeling down and stretching out their hands, which custom it is very likely they borrowed from the people of God. Kneeling was ever considered to be the proper posture of supplication, as it expresses humility, contrition and submission."

Let us examine the Divine Record in chronological order. We will commence with David. He says: "O come, let us kneel before the Lord our Maker." (Psalm 95:6). How very direct and authoritative is this statement of the case by the royal Psalmist! He must have had the Divine sanction.

Then look at Solomon, when dedicating the beautiful temple. The sacred writer says: "And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven." (2 Chronicles 6:12, 13). And, as if to emphasize the words, which in this place refer to the commencement of the prayer of dedication, the Holy Spirit gives, in 1 Kings 8:34, what look places when this wonderful prayer, which inaugurated the splendid worship of the Jewish temple was ended: "And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling upon his knees with his hands spread up to heaven." Can we suppose that these very particular references to Solomon's posture in prayer possess no meaning, and that they may be disregarded by us at our will? They, like the other Scriptures, "were written for our learning."

David was one of the greatest and noblest men of antiquity. His history is unique and full of mystery. If he could have satisfied his conscience by the sitting in prayer posture, he might have saved himself from the lion's den. But

no; he followed the custom of his people. His life was in peril if he could be found upon his knees. "Now when Daniel knew that the writing was signed, he went into his house; and his windows were open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime." (Daniel 6:10). Thus the Jews in captivity prayed to God just as his people did in Jerusalem.

Some eighty years after this time we find Ezra, the learned Scribe and priest, when he wanted to reform certain abuses which had crept in amongst his people after their return from captivity, using the same posture when offering prayer to the God of his fathers. "And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my sash, and I fell upon my hands unto the Lord my God." (Ezra 9:5). If it does not matter whether men kneel or sit when they offer prayer to God, is it not passing strange that all these men should have uniformly kneeled down upon their knees?

Then, if we examine the New Testament, we shall find that the same course was pursued. Our blessed Saviour stands before us as the most brilliant example. "And he came out, and went as he was wont to the Mount of Olives; and his disciples also followed him. And when he was at the place he said unto them, 'Pray that ye enter not into temptation.' And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me." (Luke 22:32, 33).

Stephen, the first martyr, prayed in the same way. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60).

Peter used the kneeling posture. "But Peter put them all forth, and kneeled down and prayed; and, turning him to the body, said, 'Thabitha, arise. And she opened her eyes; and when she saw Peter she sat up.'"

Paul was accustomed to pray in the same way. "And when he had thus spoken he kneeled down and prayed with them all." (Acts 20:36). And Luke, the beloved physician, goes on to say: "And when he had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore and prayed." (Acts 21:5).

Again Paul says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ." (Eph. 3:14).

God Himself rivets the whole subject where He says: "I have sworn by myself, the word is gone out of my mouth, that unto me every knee shall bow, and every tongue shall swear." (Isa. 45:23).

This sitting posture in prayer has no merit except as it ministers in our case. It has no warrant from the Scriptures; it is not even heathenish. We have seen it is not Jewish; and surely it must not be looked upon as Christian. Must it not be highly offensive to God and seriously detrimental to the religious life of those whose habit it is?

THE SAINTED DEAD.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

Here is a voice from heaven. Voices from earth are plentiful; they load our ears and din our ears. We have voices from the market and voices from the Parliament, voices from the church and voices from the college, voices on every subject and in every key. They are contradictory and unsatisfactory; they solve not the deepest problems of the soul. Thank God there is a voice from heaven; let us listen to it. It comes from infallibility itself, and teaches the most momentous questions of interest and destiny.

Heaven's description of the character of the sainted dead. They "die in the Lord." Their character was that of vital union with Christ. The Scriptures represent this union by a great variety of figures. It is compared to the union of a building with its foundation-stone;—its extension depends upon it;—the branch and the vine;—the strength, foliage, fruit, life, of the one, depend upon the sap it derives from the other; to that of the spirit and the body;—the former being the source of animation, the impulse of activity, and the guide of the movements of the latter. These figures sufficiently indicate a union the most close, and the most vital. This union may include two things:

(1) *Their Existence in His Affections.* We live in the hearts of those who love us. Children so thoroughly live in the affections of their loving parents, that they control their plans and inspire their efforts. Because the child lives in the heart of the affectionate parent, the parent's knee and arms are for his child. In this sense Christ's disciples live in Him; they are in His heart; He thinks upon them; He plans for them; He works for them; He causes all things to work together for their good. This union may include:

(2) *Their Existence in His Character.* Without figure we live in the character of those we admire and love. Arnold's most loyal pupils live in his character now. We see their old master in their books, and hear him in their sermons. Christ is the grand object of their love, and the chief subject of their thought, and to please Him was the grand purpose of their life. As loving children, their ideas of Christ were all that pertained to their parents, so they feel a vital interest in all that relates to the cause of Christ. Thus Paul felt, "I live," said he, "yet not I, but Christ liveth in me." This character implies two things. First, A moral change. Men are not born in this state. "If any man will be forgiven his sins, let him thus say to Christ, 'He is a new creature.' The change is so great that the man must be conscious of it. This character implies, secondly, a judicial change. "There is therefore now no condemnation to them which are in Christ Jesus." Their sins are pardoned, their iniquities are forgiven, and they are clothed with God through our Lord Jesus Christ. Such is the character of the sainted dead as here described. "They die in the Lord."

2. Heaven's description of the condition of the sainted dead. "Blessed are the dead which die in the Lord." (1) *Their Blessedness is in rest from all trying labor.* Not rest from work,

for work is the condition of blessedness; but from all trying labor, all anxious toil, all wearying, annoying, irritating, fruitless toil. First. Rest from all trying labor pertaining to our physical subsistence. By the sweat of our brow here we have to eat bread. Not so yonder. Second. Rest from all trying labor pertaining to intellectual culture. How much trying labor is there here to train our faculties, and to get knowledge. Much study is a weariness to the flesh. Not so yonder. Third. Rest from all trying labor pertaining to our spiritual cultivation. Here we have to wrestle hard against our spiritual foes, and often have to cry out in the struggle, "O wretched man that I am! who shall deliver me from the body of this death?" Not so yonder. Fourth. Rest from all trying labor to benefit our fellow-men. To do good here is a trying work. The ignorance, the callousness, the ingratitude of men whom we seek to help, often distract and pain the heart. Not so yonder. Rest! What a cheering word! It is the couch of the weary traveler, it is the haven for the storm-tossed mariner, it is the home for the veteran, who after many a battle has won the victory.

(2) *Their Blessedness is in the Influence of their Works.* "Their works do follow them." No one act truly done for Christ, and in His Spirit, will be lost. All good works springing from faith in Christ shall follow the worker into the eternal world;—follow him in their blessed influence upon himself, in the happy results they have produced in others, and in the gracious acknowledgment of God. The moment we appear on the other side we shall hear the voice addressing us, Call the laborers and give them their hire. We shall then find that the smallest effort is not lost.

(3) *Their Blessedness begins Immediately after Death.* "From henceforth, saith the Spirit." From the moment of death the blessedness begins. This stands opposed to two errors. First, That there is an oblivion of soul until the resurrection. And to the error, in the second place, that there are purgatorial fires which must follow death. "From henceforth." Not from the waking of the soul into consciousness after the sleep of centuries; not from the extinction of purgatorial fires, but from death. "To day thou shalt be with me in Paradise." "Absent from the body: present with the Lord."

(4) *Their Blessedness is Vouchsafed by the Spirit of God.* "From henceforth, saith the Spirit." Who declares this blessedness? An erring Church? Not even the highest angel. It is the Spirit; He who knows the present and future; He who hears the last sigh of every saint on earth and his first note of triumph. The Spirit saith it. Let us believe it with an unquestioning faith. The Spirit saith it. Let us adore Him for His revelation.

This subject speaks comfort for the bereaved. Weep not inordinately for the good that are gone. Sorrow not for those who are without hope. Your loved ones still live; they "rest from their labors, and their works do follow them." The subject speaks courage to the faint. You disciples of the Lord who feel the journey of life to be trying, the battle to be severe, and feel at times depressed, take heart; yet a little while,

and all your trials will be over. You shall "rest from your labors; and your works shall follow you." Go thou thy way until the end be, and thou shalt rest, and stand in thy lot at the end of the days.—*D. Thomas.*

For the Herald of Truth. PEBBLES FOR THE HERALD.

As our hearts are bleeding for the heathen of foreign countries, we should let a few drops fall for the heathen at home. In looking for heathen at home, we should turn the search-light upon our own hearts to see if there is any heathenism there. Christ's church is distinctly a missionary church. Let our missionary spirit begin with ourselves and extend as far as God's grace will allow it to extend.

Some preachers seem to think that their work as ministers consists in giving earnest admonitions while in the pulpit, and occasionally putting on a sanctimonious air and dropping a pious remark while out of the pulpit. The rest of the time they may indulge in foolish conversations, "cracking jokes" and "chasing a good time generally." They forget the Bible admonition "that every idle word that men shall speak" shall be accounted for in judgment, and that a careless action on their part may spoil the effect of many able sermons. God deliver us from such preachers.

Is going about from one place to another, I find a spirit of unrest among some people that is not for the best. No matter where they are, they seem to think that there is some place that is better. They hear of some place in North Dakota that seems a veritable paradise. Finding that place too extremely cold and the land owners regular "shockers," their eyes are turned to a country down in Florida or Mississippi that is just the place for them. The land being too swampy, and the climate too sultry, they turn their affections toward the regions in Athabasca. Not finding what they want, they cast a longing eye to the sunny regions of California.

And it goes so. The fact is, there is no place that has not its good and its bad qualities, and that it takes pluck and perseverance to make an honest living wherever you go. The time has gone by when we can lie down on the lap of No matter where they are, they seem to think that there is some place that is better. They hear of some place in North Dakota that seems a veritable paradise. Finding that place too extremely cold and the land owners regular "shockers," their eyes are turned to a country down in Florida or Mississippi that is just the place for them. The land being too swampy, and the climate too sultry, they turn their affections toward the regions in Athabasca. Not finding what they want, they cast a longing eye to the sunny regions of California.

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It is a beautiful thought that in our Master's vineyard there is work for everyone. "Why stand ye here idle?" he comes to us with as much force as it did the day that these words were first spoken. There are so many departments of work in the Christian field of usefulness, that there is no excuse for any one being idle. Among the more important lines of work, we mention the following:

1. Attend church services regularly and promptly, and assist in singing, prayer and occasional reading.

2. Take part in Sunday school work, either as superintendent, teacher, or pupil.

3. Minister to the wants of the poor and needy.

4. Visit the sick and comfort them with scripture reading and prayer.

5. Talk to sinners concerning the lost condition of their souls.

6. Try to interest careless church members in more active work and a purer faith.

7. Work up an interest among persons who seldom if ever attend church and Sunday school.

8. Work in Bible-readings, Young People's Meetings, Sunday-school Conferences, etc.

9. Work in home or foreign missions.

10. Contribute means to the support of the Gospel.

11. Read the Bible and other religious literature.

12. Distribute tracts and other religious literature.

As the season for conferences is approaching, it might be well for us to bear in mind what a conference is. The conference which we read of in apostolic times was a gathering of brethren in the light of God's Word. That is what a conference should be today, a coming together for the purpose of conferring on questions that may be brought before us, in the light of God's Word. We should strive by all means to avoid the modern tendency of holding formalistic conventions, with pre-arranged resolutions, set speeches, etc., etc.

SINNERS are very much like swine on a frosty morning; punch them with a sharp stick, and they will squeal every time, but they are not willing to leave their nest which seems so congenial to their nature.

Preachers, when you strike a nest full of swine like this, and you begin to pierce them with the sword of the Spirit, don't take the first "squeal" as an evidence of conversion, but keep on prodding until you get them out into the pure air of God's free grace.

D. K.

TRAIN YOUR CHILDREN.

Train up a child in the way he should go; and when he is old he will not depart from it.—Prov. 22:6.

As we travel from place to place we see more and more the needs of addressing closely to the teaching of this Scripture. Despite all the teaching on this line, we find still one of the neglected points. We hear the common expression, "The saints' children are just as bad as other children." You may say, "I cannot be with my children on the street or in school." No, but you can instill into their minds while at home, the principles of obedience,

gentleness, and manners, which will follow them even in the street and school.

In order to obey this text we need not be whipping always, neither talking; but when we say a thing let us mean it. The whole secret of this matter lies in one point; namely, firmness. We can be kind and gentle to our children and yet firm. When our children get too noisy and we tell them to be quiet, see that they are quiet. If you tell them to sit down, mean it. If you tell them to get a pail of water, see that it is done. If you must leave your work to see that they do, not what they want to do, but just what you told them to do. There is much said about advancement, and I thank God for the lessons on advancement. But here is a line of real advancement that we must obey.

I remember well when I was a very small boy, and even after I was sixteen, how many lessons of obedience I learned from my father. He compelled us to do what he told us, and we knew when he gave us orders he expected them to be obeyed and saw that they were obeyed, even in the smallest things.

Very rarely did he ever find a man and not at home more than once or twice a week for many years, he was never too tired to take some of us upon his knees, or even have a romp with us; and then when the time came for duty we were expected, even required, to obey. I have never forgot those lessons, and I expect their influences to follow me all the days of my life.

Now, dear brethren, we must compel our children to obey us. We must make our children an example to others. If they have grown beyond our control, let us begin with the Bible. How can we stand before God in the last day, when we can see right around us, our children growing up in disobedience, and drifting away from God?

"A child left to himself bringeth his mother to shame." Prov. 20:15. This is invariably true. And I find many even of those professing to be saints, and in every other way they are living holy and upright lives, who are apparently just allowing their children to grow up instead of training them up.

Let us teach our children to always give a civil, kindly answer. Teach them to address their seniors respectfully, instead of as "Joe," "John," or "the old woman"; also, to address their parents as father, mother, papa or mamma; instead of "dad," "mam," "the old man," "the old woman," etc. Let us teach them to use manners in their table, and not to dip into anything, and sometimes from the table to their mouth.

My dear brethren and sisters, this is very plain talk, but we must move up to God's word on this line as well as other lines. Let us also teach them to pray, and to wait until we receive thanks for what we have received. Let us save our children from hell, we must train them for heaven. If necessary, use the rod. Read Prov. 22:15. Spare not for crying. Prov. 19:18. If you see your child quarrel, before you stop. Without need correction whenever necessary. Prov. 23:13, 14. If he will not provoke them, do not expect more than they are able to do. Read Eph. 6:1.

When shall we begin? Ans. Now. Whenever we read this; let us settle it eternally that we will measure to the Word in this one neglected point.

Angel Trumpet.

spiritual or earthly comfort. Their limited stock is bristling of interest to them, and of course they love to pour it into the ears of others. It is true from the abundance of the heart the mouth speaketh, whether small or large heareth. When Peter had followed Jesus afar off he had no words for Christ. "Not so hard Pentecost," he was full of facts. No Glory Hallelujah in his sermon. His sermon might have seemed dry to our shouters. But the blind man "cried the more," &c. But we are not blind, and ought to know where to find Jesus. Some preachers hunt up all the noise they can to excite their congregation and make a show. I saw that holier demonstrations are a sort of spiritual dissipation, and that its consequent reaction brings leanness to the soul. The Apostles did not close their letters with, "Your's saved and sanctified by a second-work of grace," but they did cast out devils and heal the sick. So our modern, boisterous camp-meeting-fire is no improvement on primitive quiet Holy Ghost fires.

Let us take the old quiet gospel plan. I also had been much exercised as to how far we should give way to spiritual emotions. I sometimes feared I might have grieved the Spirit. My teachers told me to give way to these emotions, but the Lord suffered me not. It may be the Lord suffered a nervous sister in our midst to fall into very strange contortions. This opened my eyes. Now came the struggle. Shall I yield to the light? expose my past ignorance? be counted a backslider in heart? While I hesitated things grew worse, and our preacher more desperate to hold his ground with David and Isaiah. The Lord plainly led me to write what I did. Not one line has yet been successfully refuted or even attempted. The most painful part of it is that the preachers are the cause of all our disorder and camp-meeting horrors. I believe that they like myself are honest in it, and some will receive the true light, and that this camp-meeting disgrace may sometime be put away. I know that those that reject it do so willfully. It is true, people may be overcome by the power of God, as king Saul and others; let no one make light of such manifestations. Let us not go to the other extreme, touch the ark of God, and be smitten. A quiet dry form may be more hateful to God, than noisy life. There was no shout in Peter's first sermon, and therefore none in all the thousands that were converted. We see it is all in the preacher. Christ never shouted, therefore none of His converts, except once, to fulfill the Scriptures. I know it is hard for our prominent men to acknowledge their error. It hurts when our hay and stubble is burned up, know noise is evil wind, and that is cheap; but one such can distract a whole meeting. Why not have it at home, or on the highway, as that multitude. Never allow yourself any unseemly actions at places of worship.

It is a sin to disturb a meeting if you can help it. If you have great grace, use it to edification; not to disturb meetings. "Please all men, in all things," (1 Cor. 10:33), giving no offense. Paul didn't shout; and he says "follow me as I follow Christ." How can we be justified and not "walk by the same rule?" If you are strong, bear with us weak ones, "that you may gain the weak," but our shouters sing, "Stand back, O,

ye half hearted, we can not use you here." Is that charity? I have heard preachers say "We are commanded to shout, whether you feel like it or not." O horrible! Is there not a cause to hold up the truth? Is it not light that we need? How quiet you are in your closet worship. Why not the same in public? How quiet when you go to town. Why not in no meeting? Christ promises "Rest." How soothing to our weary nervous system. When you speak of your higher attainments give us a good sprinkling of your failures. It will help to quiet you. Paul came down from his "quiet heaven" experience to the common people. Peter came down from the holy mount somewhere near other men. May we hope to see you down to this mundane sphere with the rest of us plodders to Zion? and don't leave us too far behind.

"Because he loved righteousness and holiness not the showings." Why is it that his noisy spirit has not been known till this 19th century? I see but one solution, and that is, the nervous condition of this generation. The *Gospel Banner* may be able to give a better explanation. The gospel offers everything that is lovable and quiet; but wild fire can be heard a mile off, and that is about a camp-meeting where the preachers resolved to have it quiet; but no good was done till they said, "Let God have His way." Then the power came and good was done.

That may be true; if we resolve to have our way, it will not go. Let us be careful not to fall into his error. Preach the Gospel with Holy Ghost fire; it will burn up all falsehood as Moses' serpent swallowed Pharaoh's. Shouters tell us they naturally hated it; that may be true. Shouting sometimes comes from a rebellious spirit, it takes time to move them, and then goes to extremes. "Be not as the mule; for I will guide thee with mine eye." How gentle. As long as a stream runs all is well; but dam it while, and there will be a catastrophe. Just so here. Keep obeying and there will be no fearful flood.

Peter's denial was followed by bitter weeping. David's sin caused bitter repentance, and that in turn led to his "cup running over." See Ps. 22, and 23. It was Isaiah's unclean lips that brought the "live coal" and the "send me."

I would rather be up and down than always down; but there is a better way. We are also told that we need thunder-showers now and then; yes, but we would not, if the air was pure. Impurity causes thunder, just so spiritually. Keep pure, and we need no thunderous, holier demonstrations. "They rest and are idle in their labors." Our preachers are full of illustrations to prove shouting; earthquakes and cyclones are referred to; yes, but all these are caused by disturbing elements, not the natural order. Torrents, yes but God says "I will be unto you as the dew of evening," you cannot hear it. You say "Our preacher had lost some money and when he found it he shouted. Then says he why not shout when one receives blessings from Heaven?" But we see he would not have shouted over that money, if he hadn't lost it, proving what we said before his money. The more intelligent would not shout over finding the lost treasure, but simply rejoice with that

woman. Jesus refers to the music and dancing over the prodigal son; this means the same, but does not prove in favor of literal dancing, any more than the "leaping" Christ speaks of. These are metaphorical expressions with which the Bible abounds. To take advantage of this proves a warped condition of the soul. Christ compares the working of the spirit to a plant, till the ripe ear appears. You can't hear it grow, can you? but our shouters compare it to popcorn. Now who is right? We know the latter makes the biggest racket, but it doesn't keep.

"Now John O. Smith, says one, you talk like some cold professors." Well they may see some things that fanatics can't see; give them credit for that. If he has not the joy of the Lord, he is not saved. But if we have it, we can keep quiet in meeting as well as in town, or at home.

We can excuse some pranks of babies in Christ, but let us leave "childish things" and go on to perfection, and if you have it, you will acknowledge the truth openly. Such honesty is hard to find. Who will be the first? Never charge the Lord as the author of any unseemly actions; He just let us hear our noisy preacher say "The Holy Ghost is compared to wind. See how it sometimes overturns things before it." Yes but it does not overturn "behave unseemly," and if the devil was the author in Job's time he may have a hand in it now. David comes to a professor at all, stepped up to the pulpit and heaved a storm. When Elijah was lacking grace, God showed him that He was not in the "mighty wind," but in the "still small voice." Yet they pray, "Lord come anyway, whether in a mighty rushing wind, or the still small voice." If these have received the Pentecost rushing wind which came but once, don't expect it again. The world will never see another pentecostal demonstration. It was the Heavenly Coronation to introduce the blessed Holy Ghost to this world, which has come to stay. He will now quietly take possession of every soul that is prepared for Him; don't expect or pray for a noisy out pouring of the Spirit. "It won't come."

They say, Loud praises give more glory to God, than quietness. If God had pleasure in a great display about His goodness and power He would not wait till some one would shout it out. In that case Jesus made a mistake when He said: "Tell no man." Was He pleased when some did the contrary? It is true, He endured it without rebuke, considering the weakness of the flesh, as we should do with the same kind of wild enthusiasts to-day.

It is painful to hear such far-fetched efforts to establish a noisy religion which cannot feed the soul. But let the quiet ones exemplify a pure life, all aglow with holy fire, so that it stirs soul and body to a calm, consecrated life. A well of salvation in the soul, is a living reality, but does not manifest itself in shouting and bodily exercise. It is a continual flow of living water, but is not noisy. "Thy peace shall be as a river; yes, but see how still and untroubled it flows, even without an effort. Still, we follow Christ for mere selfish display." Those that seek only pleasure will fail. Christ promises His followers poverty, and tribulation. O how discouraging, says one. But such will never lack

slide. Seeking for the joys of religion is like seeking the pleasures of this world; self is in it. God will give us the joy and comfort we need. He says, The joy of the Lord is your strength. It is denied to a pure heart and a holy life, and while we bear the cross, and walk in sorrow, Christ gives us meat which makes our souls glad, "for we know that these light afflictions which endure but for a moment, work in us a far more and exceeding weight of glory," while our eyes are fixed on the things that are not seen and which are eternal.

For the Herald of Truth—
"JUDGE YE NOT ONE ANOTHER."

I have often been mistaken in judging others at first sight, and I believe it is necessary that we be on our guard in this respect, so that we do "not measure up a man," as the common saying goes, wrongfully.

Sometime ago I saw a poor cripple in the church pass closely to five or six sisters. The one nearest to him did not as much as turn her head to face him; if anything she rather turned her face yet a little more the other way and said "How do you do," and as far as I know she thinks just as much of that crippled brother as of any other; she too is a well respected sister and beloved by all.

After church a young Miss, probably not a professor at all, stepped up to the pulpit and heaved a storm. When Elijah was lacking grace, God showed him that He was not in the "mighty wind," but in the "still small voice." Yet they pray, "Lord come anyway, whether in a mighty rushing wind, or the still small voice." If these have received the Pentecost rushing wind which came but once, don't expect it again. The world will never see another pentecostal demonstration. It was the Heavenly Coronation to introduce the blessed Holy Ghost to this world, which has come to stay. He will now quietly take possession of every soul that is prepared for Him; don't expect or pray for a noisy out pouring of the Spirit. "It won't come."

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For the Herald of Truth.
USINGS ALONG THE WAY.

BY LINA ZOOK.

Perhaps it would not be best to describe all our glad and sorrowful emotions as we start again for our field of mission work.

As we look perhaps for the last time for months, upon God's own beautiful earth, our hearts grow strangely sad and tears fill our eyes.

Nature has seemed unusually beautiful to me since I have learned what it means to live where there is scarcely anything left in its own natural beauty.

Man's work has hidden the earth, and even grass finds no place to grow and brighten our pathway. Can you imagine then the pleasure there is in treading on the beautiful green carpet

of mother earth, in plucking the blossoms, "God's smiles," in their native beauty, in gazing upon the beautiful fields, "white unto harvest," laden with the bountiful blessings from God's own hand.

Do you, dear reader, whose lot is a country home, ever realize what beautiful things are lavished upon you? Do you ever stop to thank God for the beautiful nature?

Our train speeds on. Clara, the little Chicago girl, who accompanied me on my visit home, has been in a radiance of delight ever since we have been in the country. How she enjoyed the grass, trees, flowers, the orchard with its apples, the cherries, berries, chickens, etc.

No wonder she wanted to stay amid such beautiful, restful scenes. She too is a friend of nature, and her eyes sparkle as with clasped hands she looks at the quickly changing scenes from the car window.

The horses, cows, pigs and sheep all come in for some attention, while the field, woods and "gardens" must all be noticed and often talked about.

While she gazes, she is singing softly, "Over and over, ye deeper and deeper, My heart is pined through with life's sorrowing cry; But the tears of the sower and the songs of the reaper."

She is all unconscious of the intonation and helpfulness of the song. Sometimes you know the cross that has fallen to our lot seems very heavy. Sometimes our hearts grow faint beneath the pressure of the work laid upon us. Sometimes we become almost discouraged when we think of the vast amount of evil we have to battle against and the oft times apparent uselessness of fighting against so many odds.

Still we like to think that "The tears of the sower and the songs of the reaper, shall mingle together in joy, bye and bye." She is all unconscious of the intonation and helpfulness of the song. Sometimes you know the cross that has fallen to our lot seems very heavy. Sometimes our hearts grow faint beneath the pressure of the work laid upon us. Sometimes we become almost discouraged when we think of the vast amount of evil we have to battle against and the oft times apparent uselessness of fighting against so many odds.

Still we like to think that "The tears of the sower and the songs of the reaper, shall mingle together in joy, bye and bye."

If we go to Chicago now and for another year now the need of God's word of kindness, of sympathy and helpfulness, in His name, although the visible results may be few, yet we believe that the harvest is coming, and that bye and bye our hopes will be realized, and our prayers answered and some one will gather the harvest. Again we take a look at the fields, they are not so large here, and we realize we are hearing the city, for the skies are already veiled with smoke and dust, giving it a sad appearance. Still we are glad to know that the skies are just as beautiful; it is only the darkness between us and "heaven's blue" that hides the beauty from us. So it sometimes is with the sunshine of God's love; we may think it has forsaken us; our spiritual skies may seem very dark; still we know that the Father's presence is ever the same. It is only the dark clouds that veil the beauty of His face, and if we but patiently wait and trust, the sunshine will come again.

We notice now the waters of Lake Michigan; it presents a most beautiful sight; there is a brisk breeze, and the lake, as far as we can see, is a sea of waves and ripples. Along the shore the waves are foam crested as they dance and play on the smooth sand.

We think of the sea of life; our journey may sometimes be calm and sweet, while again it may be stormy and the waves of trials, cares and sorrows may come. I am so glad however that if we have with us the great Pilot, we need

not fear a stormy wave, and sometime the foam-crested waves will waft us safely home.

We hasten on. The train has reached the dark, dirty city, and winding about for a little while draws up at the Grand Central station.

Clara has been singing: "This is my story, this is my song, 'Praising my Savior all the day long.' And with a silent prayer for grace to do this even in the dark, unpleasant places of life, we step from the train and start to find a street-car to take us to our old corner, 168 W. 18th street. We are on board the car, and notice how dark and gloomy everything looks! How dismal and dusty and close is even the very atmosphere.

Our hearts are very heavy as we pass along Halsted street and see the filthy homes, the dirty ill kept children, the many saloons and other places where wickedness reigns, and the many hopeless, miserable looking men and women.

Can we again settle down to work here? Can we cheerfully take up the cross and battle against such odds? (Clara sighs and is silent.) West 18th street is reached; we step from the car and cross the street to go to our home. The pleasant voice of a neighbor greets us with, "I am so glad to see you." As we go farther, four of our mission children exclaim almost in a breath, "There's Lina," and their happy faces welcome us more eloquently than words could do.

As we reach the corner we hear the children telling of our arrival, and one little one runs to tell six year old Susie, who has never walked. She waves her hand to us. Next we meet Mary wheeling a baby carriage; she stops with the baby in front of our door and smiles her welcome. With her is Lizzie, a poor cripple whose whole body is supported by a heavy iron brace which extends above her head and her chin rests in a leather strap; she is smiling brightly however, and our heart goes out to the little one in tender love, as she seems to have so few to love her.

The devotion of the children is truly touching. Their hearts seem to be just longing for some one to love them, and when they find a friend in their teachers they cling to them very tenderly. True, their parents love them in a sense too, and many of them at times make much of them, but their homes are so cheerless and uncomfortable, and there is so much scolding, and cutting around, that the ties in the home circle of many of them are at the best very unsatisfactory.

We now ascend the stairs to the familiar rooms where we live, and find one of our brothers busily engaged in sweeping the kitchen; another is writing, while Bro. Yoder has gone to the Moody Institute. The sisters have not yet come, but we expect them this afternoon. Then the busy routine of mission life and work will again be taken up.

There is something about the work that after all makes us love it. There is surely a satisfaction in being the light and sunshine of God's love into dark and homes. There is joy in "feeding the lambs" as the great Shepherd has commanded us.

As we again take up the work here, we may not again ask our brethren and sisters to remember us in prayer, but our dear Father may strengthen and prepare us for the work, that we may

again cheerfully take up the cross and bravely bear it for His sake.

We again thank our dear friends for their kindness to us during our trip; we realized many blessings, and we believe that the dear Father will bless you for all you have done for us.

The last Y. P.'s Meeting we attended at Oak Grove Church will remain an especially sweet spot in memory. The singing, the helpful talks by devoted soldiers of the cross, the kind encouragement, were all helpful; as was also the material help so kindly given.

The sympathy and loving interest of friends go a long way toward smoothing life's rough pathway, and we shall ever remember the many "hand shakes" with "Good bye, may God bless you," that were given there and elsewhere. We hope that all these helps may prepare us for more consecrated earnest service in His name. May He ever bless you. May His presence guide you into all truth. May His love overshadow you in your life of service for Him, and when the journey here is over may He gently guide your bark into the beautiful Haven of rest and joy.

For the Herald of Truth.
CHURCH AND SUNDAY SCHOOL ENTERTAINMENTS.

BY THEODORE BAKE.

It is an undisputed fact that the matter of giving is a commandment, and has been practiced under both the old and new dispensations, and we are not only required to give of our abundance, but to sacrifice in order to show our love for the Lord, and for our fellow beings. From what I learn from bible teaching, I am inclined to think there is little reward, unless we give so that we feel it. Let us for a moment look at the past, and see what example has been set for us. Did not God feel the sacrifice He made in giving His son to die on the cross? Did not the prophets suffer death in fulfilling the commands of God? Did not Christ feel it when they drove those spikes through His hands and feet? And how did the apostles suffer for the sake of the Gospel?

Have the question of giving is not only a free will offering, but a matter of necessity, therefore whatever is necessary for the spreading of God's kingdom, and the salvation of souls, is a demand upon all of God's people, and should be done gladly and cheerfully. And the church that has to resort to any other means than that contained in the church, is lacking in spiritual growth. If it was wrong for the apostles to put into the treasury of the Lord the pieces of silver for which Judas betrayed Christ, because it was not the heart that would not God reject the money taken from imbraters who have no other motive than to satisfy the carnal desires, or from those who patronize such places for the enjoyment of the occasion, and if we give to any purpose, should we expect to receive for that we give, or has any sacrifice been made for the cause of Christ? Has any money collected from this source ever been used for missionary purposes? Has it not rather been used to adorn and beautify the church, or for some purpose in which a proud and carnal heart takes pride? Is it not sacrilegious to be holding such things? If I receive the price of two bushels of wheat I should not give one, but two

bushels, so if I receive ten cents for ice cream I should give the value of that amount, or I commit the sin of extortion, and what is the nature of such meetings? Do they tend to make men more moral, or do they incline them to become more religious, or do they in any sense honor and glorify the Father? Has it any religious aspect? "My house is a house of prayer, but ye have made it a den of thieves, (Luke 19:46), inasmuch as you rob God of His worship, and rob the church of its spirit. Then, as we were not commanded to work as well as pray, and was there ever a soul saved at either a picnic, festival or church supper? Oh dear brethren and sisters, is not time too precious to be wasted in meeting the world half way. Christ taught the disciples to fast that the carnal body might be brought into submission to the will of God, and here we find them not fasting, but feasting, the direct opposite of the command. There are many professing Christians who glory in picnics, festivals, and church suppers, and labor more for these pleasures in one season than they work in the church in three years, and is not the church which advocates these entertainments fostering and encouraging men to become more worldly? Hear the apostle Paul to the disciples, "God forbid that I should glory in anything save the cross of Jesus;" and again, "Whosoever ye do, do all to the honor and glory of God." Then comes the Master's command, "Lay up your treasures in Heaven; for where your treasure is, there will your heart be also." We cannot serve two masters, etc., but we are to abstain from the very appearance of evil.

May the above teach us to watch and pray, for Satan watcheth about seeking whom he may devour.
East Leavenworth, Ohio.

For the Herald of Truth.
THE BENEFITS DERIVED FROM A SUNDAY SCHOOL CONFERENCE.

BY L. J. LEIMAN.
By request of the Committee at the Morrison Ill. Conference, I will endeavor to write upon the above subject; touching only on such points as have come under our observation. The Sunday school has been steadily growing for many years; and at the present time its influence for good upon the young people is wonderful. This increase in the Sunday school work has also increased the responsibility of the workers; they need to be better acquainted with their bibles and their God, they need to stimulate knowledge by coming to God daily in prayer: that they may be able to meet and answer the many perplexing questions, and solve the many problems which continue to come up before the modern Sunday school worker. The inexperienced may be unable to meet these demands, yet the success of the school may depend entirely upon their being solved. Therefore necessity demands that the elders in the Sunday school work convene and consider the interests of the school for us, and teach us the way of salvation more fully.

Some one may ask, can we not learn at home, without making so far a ride about it? We must be safe in saying that there are many (though sincere) in the work that would not devote two days of their time to prayer and bible

Now about the baptism of the Holy Spirit; I do not want to say much on this subject. There is such a thing as the pouring out of the Holy Ghost; that is, its taking full possession of a man.

I was over in Pennsylvania some time ago. I was to preach at a certain place there and it seemed to me as if God were deserting the people there. The house was crowded, but I could see that the people rather mistrusted me. I like the custom they have there. Before the services the ministers all go into a little room together and have prayer. Well, we went in there and had prayer and then we went out and one of the ministers there opened the meeting. I could tell by their faces that they thought probably I had some strange doctrine to teach them or something of that kind. I felt as if I was all alone, but I looked up to God with a eye of faith. I was surely dependent upon Him.

I got up to speak. But I had thought of nothing to say before, but the whole message came to me like a flash of lightning. When I was about two-thirds through, the first thing I knew the whole congregation was weeping. Some of them were so loud that you could hear them in the street and one woman fainted. I cannot account for it, but I do not know what I was talking about, but I know that the Spirit of God was there. I never had such an experience before in my whole life.

If we want to be successful instruments in the hands of God we must feel our dependence upon Him. I tell you, if we find ourselves standing alone and are dependent upon Him, that is the time He will be nearest to us. When a minister is filled with the Holy Ghost you will notice successful results wherever he goes.

HUMILITY.

Learn of me, for I am meek and lowly in heart. Matt. 11:29.

There is no harder lesson to learn than the lesson of humility. It is not taught in the schools of men, only in the school of Christ. It is the rarest of all gifts. Very rarely do we find a man or woman who is following closely the footsteps of the Master in meekness and in humility. I believe that it is the hardest lesson which Jesus Christ had to teach His disciples while He was here upon earth. It almost looked at first as though He had failed to teach it to the twelve men who had been with Him almost constantly for three years.

Did you ever notice the reason Christ gave for learning of Him? He might have said: "Learn of me, because I am the most advanced thinker of the age. I have performed miracles that no man else has performed. I have shown my supernatural power in a thousand ways." But no; the reason He gave was that He was "meek, and lowly in heart."

We read of three men in Scripture whose faces shone, and all three were noted for their meekness and humility. We are told that the face of Christ shone at His transfiguration; Moses, after he had been in the mount for forty days, came down from his communion with God with a shining face; and when Stephen stood before the Sanhedrin on the day of his death, his face was lighted up with glory. If our faces are to shine we must get into the valley of humility; we must go down in the dust before God.

Bunyan says that it is hard to get down into the valley of humiliation, the descent into it is steep and rugged; but that it is very fruitful and fertile and beautiful when once we get there. I think that no one will dispute that; almost every man, even the ungodly, admit meekness.

Some one asked Augustine, what was the first of the religious graces, and he said "Humility." They asked him what was the second, and he replied, "Humility." They asked him the third, and he said, "Humility." I think that if we are humble, we have all the graces.

Some years ago I saw what is called a sensitive plant. I happened to breathe on it, and suddenly it dropped its head; I touched it, and it withered away. Humility is as sensitive as that; it cannot safely be brought out on exhibition. A man who is flattering himself that he is humble, and is walking close to the Master, is self-deceived. It consists not in thinking meanly of ourselves, but in not thinking of ourselves at all. Moses was not that his face shone. If humility speaks of itself, it is gone.

Someone has said that the grass is an illustration of this lowly grace. It was created for the lowliest service. Cut it, and it springs up again. The cattle feed upon it, and yet how beautiful it is.

The showers fall upon the mountain peaks, and very often leave them barren because they rush down into the meadows and valleys and make the lowly places fertile. If a man is proud and lifted up, rivers of grace may flow over him and yet leave him barren and unfruitful, while they bring blessing to the man who has been brought low by the grace of God.

A man can counterfeit love, he can counterfeit faith, he can counterfeit hope and all the other graces, but it is very difficult to counterfeit humility. You soon detect mock humility. They have a saying in the East among the Arabs, that as the tares and the wheat grow they show which God has blessed. The ears that God has blessed bow their heads and acknowledge every grain, and the more fruitful they are the lower their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil. If we only get down low enough, my friends, God will use every one of us to His glory.

As the lark that soars the highest builds her nest the lowest; as the nightingale that sings so sweetly, sings in the shade when all things rest; as the branches that are most laden with fruit, bend lowest; as the ship most laden, sinks deepest in the water;—so the holiest Christians are the humblest."

As I have been studying some Bible characters that illustrate humility, I have been ashamed of myself. When I put my life beside the life of some of these men, I say, Shame on the Christianity of the present day. If you want to get a good idea of yourself, look at some of the Bible characters that have been clothed with meekness and humility, and see what a contrast is your position before God and man.

One of the meekest characters in history was John the Baptist. You remember when they sent a deputation to him and asked if he was Elias, or this prophet, or that prophet, he said, "No." Now he might have said some

very flattering things of himself. He might have said:

"I am the son of the old priest Zacharias. Haven't you heard of my fame as a preacher? I have baptized more people, probably, than any man living. The world has never seen a preacher like myself."

I honestly believe that in the present day most men standing in his position would do that. On the railroad train, some time ago, I heard a man talking so loud that all the people in the car could hear him. He said that he had baptized more people than any man in his denomination. He told how many thousand miles he had traveled, how many sermons he had preached, how many open-air services he had held, and this and that, until I was so ashamed that I had to hide my head. This is the age of boasting. It is the day of the great "I."

My attention was recently called to the fact that in all the Psalms you cannot find any place where David refers to his victory over the giant, Goliath. If he had done in the present day, there would have been a volume written about it at once; I don't know how many poems there would be telling of the great things that this man had done. He would have been in demand as a lecturer, and would have added a title to his name: G. G. K., Great Giant Killer. This is how it is to help great theologians, great bishops.

"John," they asked, "who are you?" "I am nobody. I am to be heard, not to be seen. I am only a voice."

He hadn't a word to say about himself. I once heard a little child faintly singing close by me, at last it got clear out of sight, and then its notes were still sweeter. The higher it flew the sweeter sounded its notes. If we can only get self out of sight and learn of Him who is meek and lowly in heart, we shall be lifted up into heavenly places.

When his disciples came and told John that Christ was beginning to draw crowds, he nobly answered: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

It is easy to read that, but it is hard for us to live in the power of it. It is very hard for us to be ready to decrease to grow smaller, and smaller, that Christ may increase. The morning star fades away when the sun rises.

Let us now turn the light upon ourselves. Have we been decreasing of late? Do we think less of ourselves and of our position that we did a year ago? Are we seeking to obtain some position of dignity? Are we wanting to hold on to some title, and are we offended because we are not treated with the courtesy that we think is due us? Some time ago I heard a man in the pulpit say that he should take offense if he was not addressed by his title. My dear friend, are you going to take that position that you must have a title, and that you must have every letter addressed with that title or you will be offended? John did not want any title, and when we are right with God, we

shall not be caring about titles. In one of his early epistles Paul calls himself the "least of all the apostles." Later on he claims to be "less than the least of all saints," and again, just before his death, humbly declares that he is the "chief of sinners." Notice how he seems to have grown smaller and smaller in his own estimation. So it is with John. And I do hope and pray that as the days go by we may feel like hiding himself, and let God have all the honor and glory.

"When I look back upon my own religious experience," says Andrew Murray, "or round about the church of Christ in the world, I stand amazed at the thought of how little humility is sought after as the distinguishing feature of the discipleship of Jesus. In preaching and living, in the daily intercourse of the home and social life, in the more splendid fellowship with Christians, in the direction and performance of work for Christ—alas! how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces can grow, the one indispensable condition of true fellowship with Jesus."

See what Christ says about John. "He was a burning and shining light." Christ gave him the honor that belonged to him. If you take a humble position, Christ will see it. If you want God to help you, then take a low position.

I am afraid that if we had been in John's place, many of us would have said: "What did Christ say,—I am a burning and shining light?" Then we would have had that recommendation put in the newspapers, and would have sent them to our friends, with that part marked in pencil. Sometimes I get a letter just full of clippings from the newspapers, stating that this man is more eloquent than Gough, etc. And the man wants me to get him some church. Do you think that a man who has such eloquence would be looking for a church? No, they would all be looking for him.

My dear friends, isn't it humiliating? Sometimes I think it is a wonder that any man is converted these days. Let anyone praise you. Don't be around praising yourself. If we want God to lift us up let us get down. The lower we get the higher God will lift us. This is Christ's eulogy of John, "Greater than any man born of woman."

There is a story told of Carey, the great missionary, that he was invited by the Governor general of India to go to a dinner party at which were some military officers belonging to the aristocracy, and who looked down upon missionaries with scorn and contempt.

One of these officers said at the table: "I believe that Carey was a shoemaker, wasn't he, before he took up the profession of a missionary?"

Mr. Carey spoke up and said: "Oh, no, I was only a cobbler, and I mend shoes, and wasn't ashamed of it."

The prominent virtue of Christ, next to His obedience, is His humility, and even His obedience grew out of His humility. Being in the form of God, He counted it not a thing to be grasped to be on an equality with God, but He emptied Himself, taking the form of a bond-servant, and was made in the likeness of men.

And being found in fashion as a man, He humbled Himself and became obedient unto death, yea, the death of the cross. In His lowly birth, His submission to His earthly

parents, His seclusion during thirty years, His consorting with the poor and despised, His entire subjection and dependence upon His Father, this virtue that was consummated in His death on the cross shines out.—*Republished by request.*

THE DRAIN OF WAR.

At a time when we have been hearing so much of "war and rumors of war" it may not be unprofitable to consider for a moment the cost of war; not merely the annual cost of military and naval armaments, but the amount of money spent in actual warfare. Indeed, if the enormous cost of war were kept continually in the public mind, it would be one of the very strongest forces making for peace; though, generally speaking, public opinion is nearly always on the side of peace, and most wars of the past have been the work of rulers and statesmen.

The disastrous conflict which has been going on in Cuba for something like two years has already cost Spain about \$30,000,000 in military expenditure while it has ruined the richest of her colonial possessions. A year ago it was calculated that Spain was spending in Cuba at the rate of \$25,000 per day, that large sum of money being absorbed in the maintenance of the 100,000 soldiers then in the island, the sixteen cruisers and sloops, and the twenty-six gunboats and steam launches at that time on the coast of Cuba.

Since then large reinforcements have been sent, both military and naval, and the complete destruction of farms and plantations has so increased the cost of provisions in the island, that it is now calculated the expense to Spain is nearer \$50,000 than \$35,000 per day. Her loss in men is not known, but it has been very heavy, and the great majority of those soldiers who may be spared to survive the war will return to Spain physical wrecks, through the hardships and exposure in the malarious districts of this western island.

So great has been the horrors of the Spanish people to their relatives being drafted out as soldiers to Cuba, that the Finance Minister has received as much as \$150,000, in one quarter, from parents who have preferred to pay \$300 the price of buying off a conscript—rather than let their sons go out to meet their death in the miasmatic swamps of Cuba. If the war continues much longer it will almost certainly bring Spain to bankruptcy.

Even the comparatively small expedition to Dongola last year cost over £1,000,000 sterling. The House of Commons the other week having to assent to a vote of \$70,362 as a "grant in aid," and to a vote of \$145,000 for the employment of British troops at Suakin, which was also incidental to the expedition; while the Matabele war from first to last must have cost considerably more, and the march to Comossie, which was only a tropical picnic, in which a mere handful of men were employed, used up \$100,000.

For truly appalling figures we have to refer back to some of the great wars of history. The Crimean war, 1854-5, cost Great Britain close on £70,000,000, and out of 750,000 men who were slaughtered were British, 12 per cent. of whom fell in battle, and 88 per cent. died in hospital.

The American civil war, 1861-5, in which a great principle of humanity was at stake, cost the almost incredible sum of 10,000,000,000 dollars, and sacrificed the lives of 800,000 men, the North losing 303,000, and the South 500,000. It has been calculated that the money wasted in this great conflict, to say nothing of the awful sacrifice of life, would have paid the purchase price of all the slaves eventually set free.

The Franco-German war, 1871, cost France alone the enormous sum of \$316,000,000, apart from the war indemnity of 5,000,000,000 francs; while the aggregate loss of men was 200,000. At Gravelotte alone France lost 13,328 men, and Germany 4,900.

Nearly two million and a-half lives have been sacrificed in war since 1850. Some of the greatest slaughters have just been mentioned. But one or two others should be noted. The Russo-Turkish war of 1877 claimed 225,000 victims; the Austro-Prussian war was the death of 400,000 men; the Indian mutiny, 1857, and the Chinese war, three years later, took away 52,000 lives; the series of British wars in Afghanistan, 1878-80; Zululand, 1879; Transvaal, 1881; Egypt, 1882; Sudan, 1885; and Burmah, 1885, involved the slaughter of 60,000 men; while the Sino-Japanese war of 1894 had 25,000 victims. The loss of life in the recent French war in Madagascar was very heavy, and the butcher's bill in Cuba will be a terrible one when it comes to be reckoned up.

In addition to the loss of human life in war there is also a very heavy loss of animal life, hundreds of thousands of horses and camels being slaughtered, almost as a matter of course, so far as war reports are concerned, for one seldom sees any notice taken of this item of the butcher's bill, and statistics are somewhat difficult to find.

But an instance may be given. In the Sudan war of 1885 there was a terrible slaughter of camels. Out of 7,000 camels purchased for the British Army during the campaign, 4,000 perished. A witness writes: "Camels and mules were harnessed by scores. The poor maimed men see hobbling on their knees all over the desert. The deaths of non-combatants are also problematic. Dr. Cyrus Hamlin, an American missionary to Turkey, stated that after the war between Russia and Turkey, in 1877, the dead bodies of about a thousand mere creatures were taken out of a single river in Turkey.

Even the very prospect of war, without its actually happening, may be a disastrous thing. Take the Angolan-American crisis of the beginning of 1896, when the Venezuelan question reached an acute stage, and the war scare in America, though scarcely in Great Britain; the effect of this on New York and American markets generally was such as to involve the loss of several hundred thousand pounds.

If the mere thought of a possible war produced such a disturbance, though temporary, effect on trade, what would the dread reality have done?

But the cost of actual war even pales into insignificance when we look at the yearly expenditure on the armies and navies of Europe. The total outlay on armaments by the European powers for the year 1893-4 was £13,707,839. The greatest spender in Russia, who used £51,635,270 of this sum; Great Britain comes next with £38,334,000, which is to be in-

creased by £5,500,000 for the coming financial year; and France a close third with £37,024,084. Germany's outlay was placed at £26,535,900, Austria's at £17,817,042, and Italy's at £13,169,940, while Servia spent the least, her figure for 1892-7 being £148,600.

These figures speak for themselves; they need no elaboration to make their lessons more apparent. But it may be added that in 1874 the six Great European Powers spent directly in time of Peace, on warlike material and expeditions, the total of £26,000,000; and ten years later the same six States spent £150,000,000, being a total increase of £124,000,000.

To-day the aggregate expenditure of the six great powers stands at £185,000,000, or a further increase during twelve years of £35,000,000. While this shows a reduction in the rate of increase, the actual increase is still enormous, and the signs of the times do not encourage us to hope for any marked reduction in the rate at which this annual expenditure is growing. But this cannot go on forever. What will be the end?—*T. B. B.*

Some interesting particulars have been given in a Spanish paper, which has recently come under our notice, of the loss of blood and treasure caused by Spain through the wars in Cuba and in the Philippine Islands. From the first March, 1895, to the 28th February 1897, the Spanish government sent to Cuba, 10 generals, 475 superior officers, 6,222 subalterns, and 180,345 of the rank and file. These 187,282 men were in addition to the 12,940 men whom General Calleja had already at his disposal when the insurrection broke out. Out of this total of about 210,000 men, there must be deducted 1,314 dead on the field of battle, 704 who died of wounds, 13,004 dying of yellow fever, and at the very lowest estimate, 10,000 men who died of various diseases. There must again be deducted the wounded and the invalids sent back to Spain, and there are said to be already nearly 22,000 of these. Taking everything into consideration, then, there is a total loss of 46,000 men out of 210,000, and even out of the 164,000 remaining, there were 16,000 men in hospital on the 28th February last.

As regards the officers, there have been 6 generals killed, 13 superior officers killed or died of their wounds, 30 of yellow fever, 25 of various diseases; 108 subalterns were killed, 287 died of yellow fever, and 1,000 men who died of various diseases. In the Philippine Islands, Spain sent in six months, 6 generals, 99 superior officers, 735 subalterns, and 25,774 soldiers. Of these, 25 officers and 231 soldiers are dead, 39 officers and 809 soldiers were wounded before the decisive battle of Cavite. Who will wonder that the exiles of colonial possessions is not a costly one?—*Family Doctor.*

Prolonged contention with Cuba and the disturbances in Manila have left their mark on the commerce of Spain. In what measure may be judged from the latest Consular report as to the trade of Barcelona. Strife in the two places mentioned has to a great extent paralyzed the commerce of Catalonia, as it is a manufacturing rather than agricultural district, and the largest part of the manufactured goods found a market in the Spanish colonies, now nearly completely closed to them. Everywhere in Catalonia mills have been closed, or are working short time, and with diminished numbers of hands. As an example, take the town of Mataro, one of the principal manufacturing places of the district. Here, out of eight factories making cotton goods, five only are working, and these with only one-third of their complement of workmen, and at an average of only four days in the week, 850 hands are thrown out of employment, and forty other factories, which ordinarily employ 8,000 hands, are working with half the number. This causes a great deal of misery, which would be more apparent than it is had not such a drain on the population taken place to supply recruits for the armies in the field, the flower of the youth in the manufacturing towns, as well as the surrounding country, have been called on to join the flag. This in some of the country villages is particularly noticeable, where none but old men and women and children are to be seen, and the latter are employed in tilling the soil and attending to the farms.—*Herald of Peace.*

THE OUTWARD SHOW OF INWARD LIFE.

It is the tendency of a true life to be simple and sincere. In spite of temptations to seem one thing while we actually are something else, and of the fact that often a proper courtesy and self-respect forbid the frank revelation of all our thoughts, the difference between inward motive and feeling and outward expression in conduct tends to diminish. This is so true that we rarely hesitate to form impressions about people's characters from their faces and actions, and these impressions deepen into well-justified convictions. The outward expression in conduct tends to diminish. This is so true that we rarely hesitate to form impressions about people's characters from their faces and actions, and these impressions deepen into well-justified convictions. The outward expression in conduct tends to diminish. This is so true that we rarely hesitate to form impressions about people's characters from their faces and actions, and these impressions deepen into well-justified convictions.

A man may seem for a while to be a Christian without really being one. But no one can actually be one long without its becoming apparent. To have clean, honest, happy, trustful hearts, then, hearts which need not shrink from being laid bare to view because God reigns in them, this is the great thing. This, too, is the way to influence others. It is the old, familiar truth once more apparent, that to be means far more than to say or even to do, and the fuller the inward life, the bolder and richer are the outward appearance and the fruit of it in example and influence.

This outward show of inward life may blend a hearty frankness with a delicate reticence. We need not reveal all the items of personal history, opinion, or feeling; but the underlying principles to show forth. We may testify to our love and practice of charity, for instance, without specifying our gifts, even of sympathy and consolation. The inward life is the soul's attitude toward God. The outward shows the attitude toward men. The nearer they approach harmony, the more even identity, the better.—*The Adversary.*

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The Moyer or Meyer Family History.—The Moyer Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wisner Family History," "The Funk Family History" and others. This book is the largest of all the above mentioned family histories containing 730 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Moyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

RELIGION.

Religion leads to do and say.
The kindest thing the kindest way.
To follow truth, whatever it be,
Be nothing but sincerity.

Deal with the whole world truthfully.
Extend to mankind the love of God.
For all temptations he hath had,
And weigh the good against the bad.

A Christian always should forgive
A sinner who would rightly live.
When he forgives men doth inspire;
Should say, as Christ, "Go sin no more."

"For of thy sins thou dost repent,
Thy life for good may now be spent.
(God will forgive and so will I,
As to do better, thou wilt try."

Religion is the golden rule,
Which we should practice in life's school;
'Tis not all doctrine or all creed,
But giving love to those who need.

A kind and sympathetic heart;
In joy and sorrow to take part.
If each obey his inward light,
And do as conscience says is right.

The world will then not go far wrong,
For God will guide us all day long.
He'll tell each soul its duty here:
We need but disobey fear.

Where we religious we should know
One path were not for all to go.
Each has his individual light,
To show what work for him is right.

Then let us trust the Father known
Just how that each one's pathway goes,
Let us not rashly interfere,
Condemning those who do not hear

(Or see their way as we would guide—
Their inward voices we have not tried,
And we their duty cannot see—
Each soul and God can judge be.

Oh, let us not self-righteous be,
Believing all should see as we;
The human race God understood,
Gave each the light to do most good.

—Martha Shepard Lippincott, In The Friend.

A LITTLE boasting in the pulpit is no better than a great deal of bad living out of it.—Sel.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—SEPTEMBER 28.

REVIEW OF THE THIRD QUARTER.

GOLDEN TEXT.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

TIME.—A. D. 51 to A. D. 58. These lessons begin with the start on the second missionary journey, and close with the ending of the third missionary journey, when Paul was leaving Asia Minor for Jerusalem.

PLACE.—The missionary work recorded in these lessons was done in Asia Minor, Macedonia and Greece.

DAILY READINGS.

M. (Sept. 20.) First Converts in Europe. Acts 16:6-15 T. Paul Preaching in Athens. Acts 17:22-34
T. Paul and the Philippian Jailor. Acts 16:16-17 P. Paul's Ministry in Corinth. Acts 18:1-11
S. Excellence of Christian Love. 1 Cor. 13
W. Paul at Thessalonica and Berea. Acts 17:1-12 S. Christian Living. Rom. 12:9-21

READING LESSON.—Acts 28:23-31.

Review of Titles, Golden Texts, Etc.

Les.	Title.	Golden Text.	Time.	Place.	Practical Lesson.
I.	F. C. in E.	The entrance of thy words.	A. D. 52	Asia Minor & Macedonia.	Those whom God calls He also directs.
II.	P. and the descendants of P.	Believe on the Lord P. & B.	A. D. 52	Philippi.	The Gospel changes the lives of men.
III.	P. at T. and B.	They received the word with all gladness.	A. D. 52	Thessalonica.	It is every one's duty to search for the truth.
IV.	P. P. in A.	God is a Spirit, and they that worship Him must worship Him in spirit.	A. D. 52	Athens.	True worship of God is heart worship.
V.	P. M. in C.	Other foundation can no man lay.	A. D. 53	Corinth.	God will sustain all His faithful teachers.
VI.	W. and W. for I.	If I go and prepare a place.	A. D. 54	Corinth.	The best way to be ready is to be busy at work.
VII.	A. for the O. C.	For none of us liveth to himself.	A. D. 57	Ephesus.	Liberty is selfish: love is not.
VIII.	The of C. L.	Now abideth faith, hope, charity.	A. D. 57	Ephesus.	"Love is the greatest thing on earth."
IX.	P. O. at E.	Take heed lest ye fall away from the word of covenant.	A. D. 57	Ephesus.	Self-interest creates prejudice and opposition.
X.	G. G. for J. C.	Ye know the grace of our Lord Jesus.	A. D. 57	Philippi.	Right giving enriches instead of impoverishing.
XI.	C. L.	Be not overcome of evil, but overcome evil with good.	A. D. 58	Rome.	Love overcomes all opposition.
XII.	P. A. to the E. E.	Remember the words of the Lord.	A. D. 58	Miletus.	The true pastor cares for his flock, not for himself.

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

SUMMARY OF THE LESSONS.

LESSON I. Here we have an account of the beginning of Paul's second missionary journey. He had Silas, Luke and Timothy for his companions in the work of the ministry. Paul, with his great, educated intellect and fervent love for souls, was suitable for a leader. Silas with his great zeal and prophetic gifts, was a valuable helper. Luke, as a scholar and a physician, could keep an intelligent account of their doings. Timothy, as a young earnest Christian, was able to testify to the young that the salvation of Jesus was needful to them. Lydia was the first convert in Europe.

LESSON II. This lesson gives the account of the anger of the people at Philippi because Paul cast out the evil spirit from a young slave girl. The missionaries were put into prison, where they prayed and sang, when an earthquake burst open the doors and loosed their chains. The jailer and his family were converted and baptized.

LESSON III. This lesson tells us that the company went to Thessalonica in Macedonia, and preached Jesus for three Sabbaths, and some were saved. From there they went to Berea, and found people who studied the Bible for themselves, and many were saved.

LESSON IV. Paul had left his companions at Berea, and was alone at Athens. This great city of learning was wholly given to idolatry. Paul preached the true God to these worldly-wise men, and showed them the folly and sin of idol worship.

LESSON V. Here is told Paul's experience in the very wicked city of Corinth. He found old friends there, Aquila and Priscilla, and lived with them,

making tents and preaching the gospel. Silas and Timothy came to his help. When trouble and opposition arose among the Jews Paul ceased preaching in the synagogue, turned to the Gentiles, and taught in the house of Justus. He stayed here one year and a half.

LESSON VI. Paul wrote a letter to the church at Thessalonica while he was yet in Corinth. It was intended to instruct them especially about the doctrine of the resurrection, as some had tried to destroy the faith of the disciples concerning the life to come.

LESSON VII. This lesson is taken from Paul's letter to the Corinthian church, which he wrote from Ephesus five years later, A. D. 57. He wrote to teach the people how they should practice self-denial.

LESSON VIII. This is the wonderful chapter of love. It has been a guide in this greatest of Christian graces through all the ages of Christianity. It is well for us to study it, for the fullness of its meaning is not yet understood.

LESSON IX. This lesson finds Paul at Ephesus, where he has his headquarters during his third missionary tour. The people of the city were stirred up because his preaching opposed their idol worship. He took away their gains derived from making shrines of the goddess Diana.

LESSON X. This is a lesson on giving. Paul urged them to promptness, and commended them for what they had already done. He emphasizes the duty of giving in God's cause.

LESSON XI. Paul wrote his letter to the Roman church from Corinth. Some errors had crept into this large congregation that needed correction, and Paul

proceeded to do so at once. His letter is a standing protest against all such errors at the present day.

LESSON XII. Here we have an account of Paul's meeting with the elders of the Ephesian church. On his way to Jerusalem he stopped at Miletus, thirty-seven miles from Ephesus, and sent for the elders to meet him there. He gave them faithful instructions, commended them to God, and had a most pathetic parting, expecting never to see them again.—Condensed from *Practical Lesson Commentary*.

1. Each scholar might tell something of the value and duty of the missionary work.

2. God often lets men drive us from one place of work, because He has another place for us where we can do more work.

3. Paul's faithfulness, earnestness, energy, fulness of the love of Jesus Christ and His gospel should inspire every other Christian.

4. Paul had been imprisoned, scourged, stoned, ship-wrecked, sick, in peril, overworked and yet how much he did under these disadvantages!—Arranged from *Select Notes*.

LESSON I.—OCTOBER 3.

PAUL'S LAST JOURNEY TO JERUSALEM.—Acts 21:1-15.

(Memory Verses, 12-14, Read 1-17.)

GOLDEN TEXT.—I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21:13.

INTRODUCTION.

TIME.—A. D. 58. Probably from April 24 to May 15.

PLACE.—A journey from Miletus to Jerusalem. A sea voyage to Caesarea, then by land to Jerusalem.

LOOKING FORWARD.—Paul's return to Jerusalem closes his third and last great missionary journey. At Miletus he had said that in every city the Spirit gave intimation that bonds and imprisonment awaited him. But he allows nothing to prevent him from going where the Spirit leads.

CONDITIONS IN JUDEA.—At this time Felix was procurator. He had been a slave, but was liberated and made ruler by the emperor Claudius. His rule was cruel and unjust. Ananias was his high priest. He had been deposed by the Romans on account of crime, but as no successor was yet appointed he still held the power and title of the office. Gamaliel, the teacher of Paul, had died four years before. Josephus, the historian, was now about twenty years old, and already rising to influence among his people. Agrippa I., the son of Agrippa I. (Herod the king, Acts 12:1) was king.

DAILY READINGS.

M. (Sept. 27.) Paul's last Journey to Jerusalem. Acts 21:1-15
T. Arrival in Jerusalem. Acts 21:16-38
W. Fury of the Jews. Acts 21:27-39
F. Bearing the cross. Mark 8:31-38
S. Christ's reproach. Luke 13:31-35
S. Choosing affliction. Heb. 11:29-37
S. In nothing ashamed. Phil. 1:18-30

BACKGROUND. is a very necessary part of a preacher's make-up. It is sometimes called stamina. Moral stamina. Boiled down it means, be a man.—Sel.

HERALD OF TRUTH.

CORRESPONDENCE.

FROM SCOTTDAL, PA.—Bro. D. H. Bender spent Sunday Aug. 22nd, with the church at Scottdale, Westmoreland Co., Pa. He had services in the Scottdale meeting house both morning and evening. From there he went to Maestown to spend a week or more.

GARDEN CITY, MO., SEPT. 1, 1897.—Bro. Daniel Kauffman recently visited us and during his stay preached four instructive sermons. All of them were greatly appreciated. May God richly bless him as he goes into other fields of labor.

ROSELAND, NEB., AUG. 30th, 1897.—Bro. Steiner of Cranberry, Ohio, expects to come to us the 3rd of Sept. We are looking forward for a time of refreshment. May God grant His Holy Spirit to direct all things. Pray for us and the coming meetings that they may redound to the honor and glory of God and a general harvest of souls.

H. H. R.

FROM WALNUT, KAN.—On the 21st and 22nd of Aug. Bro. B. S. Shunk from Oronogo held here three meetings, one on Saturday evening and one on Sunday forenoon. Both of these meetings were held in the M. E. church. We also had another meeting at the school house where we have a small Sunday school, in the afternoon at 4 o'clock. The attendance was not large, but all seemed attentive and rejoiced in the privilege they had of attending these services. I can say that I thank the Lord also for a visit we enjoyed from Bro. A. Kuhns from Cherokee at which time we commemorated the Lord's Supper. Our family are the only members here. I would ask at least some of our people who go to the Conference to stop and see us.

BARBARA GEHMAN.

HOLDEN, JOHNSON CO., MO., AUG. 23d, 1897.—"Praise the Lord, for his mercy endureth forever." Though nothing has been reported from this place for some time through the welcome columns of the HERALD, we realize that we have been greatly blessed with God's loving mercy, and while strangers, and probably unknown to many of the readers and correspondents, we feel that it is the same watchful eye that pilots us through this wilderness of sorrow and sin, and we shall deem it a great privilege to join you in the grand chorus of "Praise the Lord." Our Sunday school, the nursery of the church, opens each Sunday at 10 A. M. and church at 11 A. M. And I must say I feel thankful to God for the interest manifested by a large number of those present. It is but a few years since many of us thought we could not successfully have an evergreen Sunday school, or church every Sunday. But "Blest be the tie that binds our hearts in Christian love," we now realize that by meeting each Sunday we appreciate the presence of the Lord's day the more. And what a pleasure it is to meet the aged, misaged, young and young eager to gather crumbs from the bread of life. But oh the responsibility in feeding those many young minds who are so soon to take the place of the present workers and pattern to another generation the life of a Christian. John 4:35: "Say not ye there are yet four months and then cometh har-

vest. Behold I say unto you lift up your eyes, and look on the fields, for they are white already to harvest." Brethren, we ask an interest in your prayers that the precious grain, some of which is already bending over for want of gathering, may be safely garnered "While the evil days come not." May God's blessings rest upon all His faithful.

Con.

MILAN, OKLA., AUG. 28th, 1897.—We, the members of the Milan Valley Congregation, contemplate building a house of worship soon. We need one very much. The dwelling houses here are small, and built of sod. Some are simply caves. This country is well settled up, but the people are timid about going to private houses for worship. The influence of our people here is good, and we believe there would be an ingathering, by the proper effort and aid of visiting brethren occasionally.

There are now 16 members located here. We have a fair wheat crop. Corn looks well, but is in need of rain. Up to this time we have not raised much to sell, and consequently are all poor. What we raise to sell has to be hauled 25 miles to market. There is now and then a school house built, but they are generally occupied by other denominations. We do earnestly request the brethren and sisters in the different congregations to make an effort to raise something for the good cause, and assist us so that we can have a house where we can meet and have worship, and a Sunday school for our children. We feel confident that we could have a large school. All money should be sent by registered letter to Simon Hettrick, Milan, Okla. It will be very thankfully received, and applied to the proper purpose.

SIMON HETTRICK, N. D. THAYER, J. C. BONTMAGHER, J. C. BONTMAGHER, JOHN D. YODER.

CONFERENCES.

(ANNUAL.)

The Annual (Amish) conference of the Western District will be held at the Fair-view meeting house, near Milford, Seward Co., Neb., on Oct. 1st, 2nd and 3rd 1897. Ministers and deacons are requested to meet on September 30th at one o'clock P. M. to arrange questions for discussion. A cordial invitation is extended to ministers, deacons, brethren and sisters of the 16 conferences supporting this paper.

Those coming from the East and South will change cars at Lincoln and come on the B. & M. Railway, in Neb., to Milford. Those from the West, will come on the same route to Dorchester, and those from the North will come on the North-Western to Seward, at which place they will be met, by informing some one of their coming.

DANIEL B. BISHART, Milford, P. O., Seward Co., Neb.

The Annual conference of our Russian brethren represented by Ehlers Isaac Peters, Aaron Wall of Minnesota, and others will be held in the Congregation near Jansen, Jefferson Co., Neb., on the 4th, 5th and 6th of October. Ministers will meet on Saturday the 2nd, to arrange the questions. All lovers of the truth are cordially invited to this Conference. The railroad station is

Jansen, on the Rock Island railroad, where the visitors will be received by brethren there and taken to the conference on the first and second of the month.
CORNELIUS M. WALL, Henderson, Neb.

The Amish Mennonites of the Conference District of Ohio and Pennsylvania will hold a special conference in Milford Co., Pa., near Belville, beginning Oct. 7, 1897. The church at that place extends a cordial invitation to all the ministers, brethren and sisters, to attend said conference. Any person from a distance wishing to correspond can address J. K. Betweller, Belville, Pa. C. Z. YODER, COR. SEC'Y.

The Conference for Indiana and Michigan will be held in the shore church, Lagrange county, Indiana, on Thursday and Friday October 14th and 15th. The resolution of last year's Conference set the time on the second Thursday in October, which makes it as above stated.

Bishops, ministers, deacons, brethren and sisters, from other parts of the country both East and West are cordially invited to meet with us in Conference at that time.

Questions to be brought before the Conference should be sent to Bro. David Burkholder, Nappanee, Ind., the Secretary of the Conference, or to one of the bishops of the district some time previous to the Conference.

The nearest railway station is Shipshewana, on the Goshen and Michigan branch of the L. S. & M. S. Railway. Those coming to Shipshewana, will please write to James Misher, George Misher, Jacob Eash, Harry Prough, Amos Cripe, Yost Miller or J. Blough. Those coming on the Grand Rapids and Indiana line, to Lagrange, will write to Samuel Troyer, Jacob Miller, John Miller or Nick Blosser. Those that come to Goshen will please write to Peter Y. Lehman, who will meet them there.

Conference will open at 9 o'clock on Thursday morning. All ministers and deacons of the district are expected to be there at that time.
PETER Y. LEHMAN, JOHN F. FUNK.

The Annual Sunday school Conference for Kansas and Nebraska will be held, the Lord willing, at Harper, Kansas, on 28th and 29th of September 1897. The church conference follows the Sunday school conference on the 30th; both Conferences to commence at 2 o'clock.

Bishops, ministers, deacons, and the brotherhood in general are cordially invited to attend. The Santa Fe, and Hutchinson Southern are the only Railroads running to Harper. Those coming on the Railroad will be met by J. J. Wenger, Harper, Kansas, if informed of their coming.

The Annual Mennonite church conference of Missouri and Iowa will be held in Jasper Co., Mo., near Oronogo on the 1st of October 1897.

Sunday school conference for the same district to begin on Tuesday previous (Oct. 6th) at one o'clock P. M. and we herewith extend a hearty invitation to brethren and sisters, both of the Mennonite and Amish branches, to be with us on these occasions. Those coming via the St. Louis & San Fran-

cisco R. R. will be met at the depot at Onrogo and those coming via the Missouri Pacific will be met at the depot in Webb City, by addressing the writer at Onrogo, Mo. ANDREW SIENK.

(SEMI-ANNUAL).

The Semi-Annual Conference of Va. will be held at the Bank church, middle district, Rockingham Co., on the first Friday and Saturday of October, 1897. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any desiring to come by rail will be met at Harrisonburg by informing L. J. Heatswale, of Dale Enterprise, or the writer, at Harrisonburg, Va., of their coming.

S. M. BERNHOLDER.

CONFERENCE IN CHEROKEE. — The Semi-Annual Conference will be held on Friday, Sept. 17th, at Moyer's meeting house in Lincoln Co. On Monday, Sept. 20th the Sunday school conference will be held at the same place. All are invited to both these conferences.

LETTER FROM BRO. LAMBERT.

BOMBAY, INDIA, JULY 9TH, 1897. Dear Brethren: Greeting. This date finds me in good health and engaged in the relief work. The famine is raging as fiercely as ever. On Wednesday I counted 253 persons that passed me to get rice. Out of this number 1593 were women and children. Many of these poor people are naked with the exception of a loin cloth. Tuesday about 1900 were fed. The rains have not yet come, and many are fearful of results. It is true there have been local showers, but not sufficient to ensure the putting out of crops. I am sorry to say that much of the money sent by the *Christian Herald* will not be used for the purpose for which it was sent. The missionaries in schools and orphan's homes are well taken care of, but the money was not intended to educate the children and pay teachers high salaries; it was intended to feed the hungry and starving.

I have been about a great deal and see how the work is carried on. Many compliments are bestowed upon the H. and F. R. Com. for having sent some one to look after their interests, so that the poor get the benefit of the donations. I hope that our commission has not signed over to the ——. If so I am sure it was a serious mistake, for in that case the means will not all go where our dear people had intended them for, and it would encourage the very course that at home we oppose.

I hope you will bear with me for writing in this way, because for want of news I am somewhat in the dark, and far from home. I am sure that the gift that belongs to the Relief Commission. On this account I am sometimes distressed in mind, not knowing what to do. Our brethren should have kept me in close touch with the work in order to protect the same. If the grain was sold, then all money should be forwarded to me as your agent. I have a little money yet, but I could give it all out in one day. I have been anxiously waiting to hear from you for the last week.

Mrs. Pandita Ramabai, one of the most remarkable women of the age and acknowledged by all as doing more for the poor than many others together, has a large Widow's Home and is receiving much money from all points for the poor. I will enclose a letter written to me by her, also a report of her work.

During the week's visit I found little children eating roots and leaves, grass and in short almost everything they could gnaw. Starvation looked out of their eyes, and the question came as it has so often come, "What can be done for them?"

It is stated that if the rains do not come soon this will be by far the worst year of famine they have had yet. If it were possible to help all it would not be so bad, but to see so much without being able to help makes the heart sad indeed. There are some who have friends at hand, and live high, some of the schools and missions are receiving bountifully while the hungry are crying for bread. Please do not let the work drop, but think of the great needs and when you have forwarded to me the funds to be used here inform me and I shall return home, as I cannot do anything here without means.

Dear brethren, I could weep and groan my life away if it would help. Now is the time to help, and we ought to have done much more than we have done. I have receipts for grain and provisions from dealers and missionaries amounting to about 11,000 rupees. I am sure that many hearts have been made glad, and expressions of gratitude come pouring in from the poor. I am sure also that the Lord will reward all who have given in His name. But, dear brethren, do not let the big fish eat the small one. Send your donations as before, and may God give me wisdom to distribute them wisely, for every penny is precious.

Yours in sympathy for India's needs,
GEORGE LAMBERT.

REPORT

Of Sunday School Conference held at Yellow Creek Meeting House, Elkhart County, Indiana, August 12, 13.

As previously announced, the conference was called to order at 9:00 A. M. Bro. Jonathan Kurtz, of Indiana, acting as moderator. In the absence of Bro. Amos Mumaw, of Wakarusa, Ind. Bro. J. F. Fink conducted the devotional exercises. He read the 27th psalm, and led in prayer. After a song, Bro. Kurtz appointed Bro. J. S. Coffman, Noah Metzler, and D. J. Johns, a committee to select candidates for the different offices. The election resulted as follows: D. D. Miller, of Middlebury, Ind., moderator, M. S. Steiner, of Cranberry, Ohio, assistant moderator, J. S. Shoemaker, of Dakota, Ill., J. S. Hartzler, and Orval Saltzberry, of Elkhart, Ind., secretaries, and Noah Hoover, of South West, Ind., treasurer. Address of welcome was given by M. S. Wambold, in which he made all the parties from a distance feel that they were welcome, not only to the conference, but to the homes of the people in that vicinity. Response by Bro. M. S. Steiner.

After a short talk by the moderator, the subject, "The Sunday School Conference," was discussed as follows: First, "Object and Advantages" by Charles McCintie, of Elkhart. Second, "The Spirit" by Silas Yoder, of Goshen. Third, "The Speakers" by D. J. Johns. Fourth, "Under the same head was a general discussion opened by James H. McGowan, of Nappanee, on "Why Am I Here?" This ended the program for the forenoon, and after singing and prayer the conference was dismissed.

AFTERNOON SESSION.

Conference was opened by singing, and remarks and prayer, by Jacob Shenk, of Elkhart, Ind. After this, the subject, "Factors in the Sunday School," was discussed under the following heads: First, "In the absence of Bro. S. F. Coffman, Bro. J. W. Zerbe of Elkhart, Ind., spoke on "The Superintendent." Second, "The Teacher" by Ma-linda M. Garber, of Honesville, Ind. Third, "The Pupil," by Elmer Johns, of Goshen. Fourth, "The Singing," by A. C. Kolb, of Elkhart. Fifth, "Primary Department," by Anna Yoder, of Goshen and Ansel Coffman, of Elkhart. Sixth, "The Home Class Department," by B. I. Bixler. Seventh, "Prayer." General discussion led by S. E. Alliger. The afternoon session closed by prayer by Bro. Metcalf, of Ustick, Ill., in the out door meeting.

EVENING SESSION.

First, song services. Bro. David Garber conducted the devotional services. By this time it was found necessary to have an overflow meeting in the orchard. Large lamps were placed in different parts of the orchard, giving ample light for the work. The following persons gave some good talks on "Helpful Influences," which was also subdivided. Bro. A. L. Buzzard, of Elkhart, speaking on the "Young Convert." Bro. Noah Metzler, of South West, on "The Awakened Church Member." Bro. John Zook, of Topeka, Ind., on "Fathers and Mothers." Bro. J. S. Shoemaker, of Dakota, Ill., on Literature. Closing remarks and prayer by Bro. A. Yoder, of Chicago. It was not thought expedient to have the overflow meeting the same as the one in the house, because the speakers would be required to speak twice. The open air meeting consisted of songs, prayer and speeches on "Heads Plucked from the Burning," by M. S. Steiner, David Garber, D. J. Johns, and J. S. Hartzler.

FRIDAY FORENOON SESSION.

The morning was beautiful and promising, and the seats and chairs were removed from the church to a shady part of the orchard. This was found to be a great improvement, as all could be together and get advantage of all that was said. After singing, "Let us Crown Him," Bro. Jonathan Kurtz read Colossians 3, and led in prayer. First on the program was the "Model Sunday School." In the absence of Bro. C. K. Hostetter, Bro. A. R. Zook, of Topeka, Ind., took the part of superintendent. For the opening exercises he read, I Thess. 5: 14-25, and led in prayer. After a song, the Lesson, I Cor. 8: 1-13, was read responsively. The second subject under this head, viz., "Class Recitations," was conducted by D. D. Miller, illustrating his manner of conducting a class by having a number of persons as pupils, he himself being the teacher.

Seco. S. M. Kennedy, of Milroy, Ill., conducted the third subject under this head, "The Superintendent's Review," by having the entire audience as the school. Closing exercises consisted of song and prayer. Next under the same head was general criticism.

Seco. S. M. Kennedy, of Milroy, Ill., discussed by the brethren J. S. Hartzler and David Garber. While the congregation sang, "Take My Life and Let It Be," a collection was taken up for the Orphan's Home of which Bro. Garber is superintendent. The amount of col-

lection was \$89.95. The congregation then adjourned for noon.

FRIDAY AFTERNOON SESSION.

At 1 o'clock the conference was again assembled, and devotional exercises were conducted by Bro. J. S. Hartzler. After announcing the several places where ministers from abroad would preach during the next week, the subject, "Mission Spirit" was subdivided, and discussed under the following heads: First, "Personal Work," by Bro. J. D. Smith, of Ada, Ohio. Second, "In the Sunday School," by Lina Zook, of Chicago. Third, "In the Regular Services," by J. S. Coffman. Fourth, "In the Continued Meetings," by M. S. Steiner. Fifth, "In the Young People's Meetings," by Daniel Coffman, Jr. Sixth, "In the City Mission," by Mary Denlinger. Seventh, "In the Foreign Field," by N. E. Byers.

FRIDAY EVENING SESSION.

The evening session was opened by a song service. In the absence of the moderator, Bro. J. S. Hartzler was appointed moderator for the evening. Devotional exercises were conducted by Bro. John Garber. First on the program was miscellaneous business. The brethren J. S. Hartzler, Noah Hoover, Charles Link, D. D. Miller, and Silas Yoder were appointed a program committee. On motion the program committee was given authority to choose as many persons to act in this capacity as they may see fit. The program committee was authorized to look after the accommodations for holding the next conference. A collection was taken up to defray the necessary expenses. The following resolution was framed and read by Bro. J. S. Shoemaker:

Whereas, We as visiting workers have been very kindly received and entertained by the brethren of this, the Yellow Creek Congregation during this conference.

Therefore be it RESOLVED, that we who have enjoyed these kind hospitalities, do hereby unite in extending to this dear people, our sincere and heartfelt thanks and gratitude.

The general business being completed, the next exercise was, "Open Conference." This part of the program was an inspiration to almost every one, but for lack of space we will not give any of the talks only to say that the topics that seemed to be the most interesting of all was, "The Mission Work," especially "Foreign Missions."

The sacrifices necessary were plainly set forth, but it was shown that they did not compare to the sacrifices made by our blessed Redeemer. Then the appropriate song was sung, "I gave My Life for Thee." Bro. David Garber then made a strong appeal for the sinners who were at the conference, asking them to turn to the Lord and be saved. After closing remarks by the moderator and prayer by Bro. J. S. Shoemaker, the congregation sang, "God Be With You Till We Meet Again." In a way that showed this song to be the desire of their hearts, all went away seeming to be very well pleased with the meeting. Many have said that it was a feast unto their souls, and we trust it may have been to all present. We believe that God will bless the seed that was sown at this conference, and that only eternity will answer the question, "What shall the harvest be?"

(ORVAL SALTZBERRY,
J. S. SHOEMAKER,
J. S. HARTZLER.

A BIT OF CHURCH HISTORY.

BY I. K. FREED.

Read at the Schenckville, Pa., Sunday school Conference.

In the time of Paul and his co-workers, the church was very simple in its ceremonies, preaching was conducted from house to house, and no church buildings were found until A. D. 175.

The first attempts at union of church and state, which was the principal cause of all religious persecution, was made in the beginning of the 4th century by the Emperor Constantine, when the Catholic Church was actually formed. It is a great error to suppose that the orthodox churches were so ignorant of the genius of their religion as to consent to the corruption of it into a worldly establishment. Under the leadership of one Leo, the innovations of Sylvester, Bishop of Rome, were sternly opposed. These so-called puritans were severely persecuted from time to time and forced into retirement. When they reappeared and preached their principles with boldness and success they were generally called a new sect, though in reality they were the same people. The same great principle of attachment to the word of God and determined adherence to the simplicity of its doctrines, disciplines, institutions and worship, in opposition to the innovation of a secular spirit and policy on the one hand and of false philosophy or pretended apostolic tradition on the other, may be traced under different names according to the age and country. In 1017 a discovery of them was made in France, a council convened and missionaries and their converts (many of whom were well known respectable people) and a few of the regular clergy, were burned alive.

As early as 1100 they began to be called Waldenses, and were found living in the valleys of the Alps and Pyrenees, where, age after age, they found an asylum from the church of Rome. Their principles were powerfully advocated and extended among the most intelligent classes from 1100 to 1168. They were condemned by a Roman council and fearfully persecuted. Peter Waldo, a rich merchant of Lyons, France, whose labor, learning, and of false philosophy or pretended apostolic tradition on the other, may be traced under different names according to the age and country. In 1017 a discovery of them was made in France, a council convened and missionaries and their converts (many of whom were well known respectable people) and a few of the regular clergy, were burned alive.

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(ORVAL SALTZBERRY,
J. S. SHOEMAKER,
J. S. HARTZLER.

the "Sermon on the Mount" as their moral guide and consequently condemned in their sect all war, suit at law, all attempts at acquisition of wealth, the infliction of capital punishment, self-defense, and oaths of all kinds.

Among the host of writers on their mode of baptism, but one, Wall, lays claim to infant baptism. These people read the entire Bible in their native tongue as early as the 11th century, and parts of it in the 9th century. J. N. Brown, D. D., says it is generally acknowledged that the Waldenses were the witnesses for the truth in the Dark Ages and that they gave the first impulse to a reform of the whole Christian church. Luther, in his appeal to the German nation for educational reform, speaks of their doctrines as being perfectly pure. Wycliffe, a man of wonderful ability, translated the entire Bible into English in 1382, preached powerfully for the old evangelical truths and against popery, and it is said that half of England at a time believed his teaching. "Wise men," said he, "leave that as impertinent which is not plainly expressed in the Bible;" consequently he rejected the authority of the Roman church, Episcopacy, and infant baptism.

A new expounder of the truth as held by the Waldenses, as the anabaptists called, was Menno Simon, born in Friesland, 1492. He read a Roman priest, after preaching two years he read the Bible in the original and soon found that he was in error, and was soon accommodated for holding the next conference. A collection was taken up to defray the necessary expenses. The following resolution was framed and read by Bro. J. S. Shoemaker:

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his times, the religious temper of his age.

Menno Simon had a scheme equally grand, more devout, and of more exalted piety. He saw the north of Europe the home of haunted seas. He saw in these, or thought he saw, the outline of the ancient religion, obscured and distorted. It is true, by the traditions in which it had been preserved, but consonant still with the teachings of Christ the Redeemer as He expounded them to the multitude on the Sea of Galilee, and to the eleven on the Mount of Ascension. To gather these sects, which under various names were becoming entangled in the dangerous heresies of the Reformation period, and unite them under one fold, free alike from the plagues of Rome and from the delusions of the world, was the work he set before himself.

Judge Fennypacker, of Philadelphia, says, "In that great upsurge of the 16th century there were leaders, Menno the reformer of Holland, Schenckfeld the Silesian nobleman, Bohm, the inspired shoemaker of Garlitz, who refused to stop where Luther, Calvin and Zwingle took a successful stand. The strong controlling thought which underlay their teaching was that there should be no exercise of force in religion. The baptism of an infant was a compulsory method of bringing it into the church, and they rejected the doctrine; an oath was a means of compelling the conscience, and they refused to swear; warfare was a violent interference with the rights of others, and they would take no part in war, even of self-protection. With the peace of Westphalia, when peace was guaranteed alike to the Roman and the Protestant, only a part of the latter benefited thereby. The Swiss state church, notwithstanding the earnest protest of the Burghers of Rotterdam who were acquainted with these Mennoites, ceased only in their persecutions to the extent that they sent them as slaves to Barbary and exiles to America. At last a light dawned; they obtained a foothold in Netherlands. In 1572, in the time of urgent need, they assisted William, Prince of Orange, founder of the Dutch Republic, with a considerable sum of money. In his palmy days he never allowed the persecution of these people, although at times his crown was in danger; he survived the attack, because the first Protestant king of England, 1689, and is now looked upon as the great patron of religious liberty. As a result of the edict of Nantes peace was secured to them in Holland; and at the beginning of the 18th century the Holland Mennoites were rich and powerful. They determined to assist their brethren in hostile lands. This organization lasted eighty years, when its object was accomplished. Emigration to America was largely carried on by this company and probably this very spot was owned by a member of that company."

Van Babel, who sold it to his poorer brethren without financial gain to himself.

Such is the outline of the history of a people that have suffered more than any other. They left their impress strong and deep wherever they went. The story of being a hundred years behind the age, as is sometimes charged, history proves that in separation of church and state, slavery, freedom of conscience, arbitration instead of war,

and many of the great social problems that are now being solved, they have been at least one hundred years in advance of their times.

What are some of the lessons we can learn? Ancestry did not save the few who will it save the Mennoites. Has our church a mission to-day?

The principles that have been so tenaciously held by our forefathers are as precious to the true Mennoite of to-day as of yore. Their application is different to-day, will be more so in the future. The missionary spirit of Waldo and Menno will reappear. Christianity in humility will be the cornerstone around which the whole Mennoite brotherhood will be reunited and become a powerful factor in the latter day history of the Church of Christ on earth.—The Mennoite.

"IT OUGHTN'T TO HAVE BEEN!"

I was walking one day towards the sea shore, at the pleasant little town of Silthio, and overtook a respectfully-dressed man returning to the Convalescent Home. He was a man of about 60 years of age, and he touched his hat and seemed to recognize me, although I was not aware of having seen him before. On entering into conversation, he said he had heard me preach the previous evening, and I at once asked him if he knew the blessedness of the man "whose transgression is forgiven and whose sin is covered." ("Isa. 38:12). He immediately replied, "Yes, I trust so, but—!" and here he burst into tears and exclaimed, "It oughtn't to have been! It oughtn't to have been!"

I was surprised at this unlooked-for display of feeling, and could not understand what he meant by it. It turned out, however, that he had been a very careless man; that he had been "found of the public house," as he said; that he had wasted his powers and health in habits of self-indulgence, and had neglected both his family and his soul. God, however, had mercifully spared him upon a bed of sickness a few months before I saw him, and it had been doubtful whether he could recover. During his illness his son, a young man of about 21 years of age, regularly read to him the Word of God, and also earnestly prayed for him; and he was led, through the convincing power of the Holy Ghost, to feel himself to be a lost sinner, and to find the blessedness of pardon and peace through the precious blood of Christ.

But "It oughtn't to have been!" he exclaimed more than once during this account of his "falling away." And what he meant I found to be this: "It oughtn't to have been" that his son should have had to lead him to Christ. It ought rather to have been that he should have led his son. "It oughtn't to have been" that for sixty years he should have lived ignorant of the way of salvation, and that he should require to be taught the elementary truths of religion through the earnest prayer and instruction of his son.

Now of course "it oughtn't to have been" that either this or any other son should have to enlighten his father about the way of salvation. On the contrary, God would have every parent to be the guide and instructor of his children in the truths of the Gospel. A parent's duty is to train up a child in the way he should go, and his joy is well as privilege may be to bring his

child into the knowledge and love of Christ. How many a parent, however, is neglecting this duty! How many leave the religious instruction of their children to others! How many are losing opportunities which no after regrets can recall!

Then again—
"It oughtn't to have been" that this father should have needed the sickness and prospect of death to bring him to Christ. God has so many claims upon our love, and upon the service of our lives, that we ought not to require the rod of affliction to drive us to Him. The thought of all His mercy and goodness, and especially of His love to us in sending His Son Jesus Christ to die for our sins, ought to be a sufficient magnet to attract us to Him. But, alas! it is too often the case that the severity of God, rather than His goodness, is required to bring some to repentance.

And so God does through His grace speak to some by means of judgments, in order that they may repent and turn to Him, and hence there is mercy in those judgments, and a means of soul cure in the strong reproofs He employs. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord." (Isa. 107: 13.)

And then note further—
"It oughtn't to have been" that this father should have set his son the bad example which he did, for it might have ended in the ruin of them both. *"Pond of the public-house"* was the man's confession. And why? Because he had acquired a fondness for strong drink and for the companionship of those who freely indulge in it. Home and its responsibilities and duties were forgotten. The children were allowed to grow up, so far as he was concerned, as best they could. The wife and mother, with all the burdens of a poor woman's home, was left to train them; and if this son had not by God's mercy been brought under Christian influence, he might have been drawn into his father's habits, and neither son nor father might ever have been saved.

May the record of this sincerely penitent man encourage some who have neglected their own souls and those of their children, in the past, to take courage for the future. Rising at once to turn to God and amend, and be assured that He will, in giving His Holy Spirit, give grace for your every need. You will then be able to surmount all difficulties and triumph over all temptations. You will have the joy one day of standing in the midst of the redeemed in glory, and with a praising heart be able to say, "Behold, I and the children whom Thou hast given me."

HOW GOD HELPS US.

BY E. L. CIVILIAN.

"God is my helper," is a truth as old as the Bible and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants, and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving and always holy, we should know, in the first place, that He often helps us by a sharp discipline that

tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grapevines to apply the pruning knife. Abimelech came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! By and by he looked his rascally brothers right in their faces, and said, "Ye thought evil against me; but God meant it unto good." As head winds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier, is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruning knife and behind the furnace of affliction.

What an immense lot of overloved people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness of the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version: "Casting all your anxiety on him, because he careth for you."

Now just what our almighty and all-loving Father offers is to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle, who sent the angel to save the child Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, "Rid your anxieties over on me, for I have you on My heart!" To do this requires faith. When God says, "Give over to Me what will break you down, and I will help you through," He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself as it were, into our hearts and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us, and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen Arm; but we can feel it. My brother have you never felt the life that comes into you when you come up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight or afflictions"? God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in peace. Work never troubles them. A stiff fight does not exhaust us. It is worry that frsts and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself,

and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren," was his cheerful counsel to his comrades. He knew whom he believed, and worry would have been useless. Be assured of this, all ye pastors, teachers, and workers of all kinds, that if you and I work on God's lines, He is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing Him say, "In Me is thy help."

CHURCH MUSIC.

In a late issue of the *Sunday School Times* Mr. Ira D. Sankey has an article on "Sacred Song in the Sanctuary," which is not only worth reading, but it shows what things are not running very smoothly in the popular churches, and their high-toned and well-trained singers. Many of the fashionable churches are becoming tired of their fine music, as it is called. We call this much from Mr. Sankey's article: I have been greatly interested in the discussion which has been going on for some time among many leading churches of the West, especially among Protestant Episcopalians, as to the use of paid choirs in the service of the sanctuary.

The advocates of paid choirs and quartettes assert that music of the highest classical order is necessary to draw people to the church, and that only such should be used.

This has been met by the reply from Dr. —, another prominent clergyman, that classical music, used in the church service, simply because of its supposed drawing power, was only "high art" helping to debase worship, adulterate devotion, and disparage the attractive power of the cross.

This is a fearful charge to bring against one of the most popular and prevalent practices of a large number of the churches to-day, and if it is not true, the man who makes it should be brought to book at once.

But here comes a prominent dean of a great cathedral in the West, saying: "I am glad to see the protest of Dr. — to that pernicious idea that high classical music is a very powerful auxiliary to successful church work. Having felt that whatever we give to God ought to be the very best, for more than thirty years I have had in my church excellent choirs. For fifteen years we have had a musical service as refined and ornate as any I ever heard, and yet I am compelled to say that it is disappointing. I ask myself, Will such music do anything to convert those who hear it, leading them out of darkness into light, and from the power of sin and Satan unto God? I reply, unhesitatingly, it will not, or, within the area of my experience, it has not."

Here is important testimony on this troublesome and vexatious subject from those who have many years of experience, and, if their testimony is to be taken, then what are we going to do about it?

I have been asked to give my views on the general question of how the serv-

ice of praise should be conducted in the churches, so that the best spiritual results may be obtained. I know full well that my views on the subject will meet with strong opposition from certain quarters, nevertheless, with the hope that I may be able to make some suggestions that may be helpful to those who are troubled over the question, I will venture to say a few things.

In the first place I do not think it is a question of whether the choir is a paid choir or not, but rather whether the singers are Christians or not, and whether they try to conduct the service of praise in accordance with the spirit of the world or in accordance with the spirit of the New Testament, as indicated in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

I am sure there is nothing more trying to a spiritually-minded minister than having to contend with a worldly-minded choir and organist, who insist upon singing what they call "high-toned music," but which is too often simply operatic music, known and appreciated only by those in the church who frequent the theater and opera.

If I could not have a choir that would help in the spiritual work of the church, I would let them all go, and adopt the good old Scotch plan of having a precentor, a man with a good character and a good voice, and let him raise the tune and lead the song. In this case you may be sure the tune will not be of the highest order, but the good old songs of Zion, such as all the people can and will sing.

The people should have plenty of hymn-books, one-third the size of the ordinary church hymn-book of to-day, and at one-third of the cost. It has been asserted by excellent authority that not over one-quarter of the hymns in the large hymn-books are ever sung. The Master hath said, "Go ye into all the world, and preach the Gospel." And lo, I am with you always, even unto the end of the world." If we observed this admonition, we should not require such a large number of hymns to fit our sermons as are included in many of the bulky hymn-books now in use.

I think a great improvement might be made in the singing, in many churches, if the minister would speak about the hymn, when giving it out, and by reading the hymn through in such a way as to interest the people in it, and then like Spurgeon, who would have neither organist nor choir, join with the precentor and congregation in singing it through to the end.

This ought to encourage our people to continue their opposition to both choirs and instrumental music in the church. With a good leader and plenty of books we can have music that will have some spirit about it, and that we know will be pleasing to the Lord.—*Gospel Messenger.*

HOMESICKNESS.

Nothing could be more pathetic than Nansen's admission, in his journal, of the homesick feeling that overtook him and his crew in their own voyaging in the north. They could overcome almost all other obstacles, even the intense cold and the dangerous ice floes, but that

"sentimental" feeling of homesickness they could not conquer. In various ways they sought diversion, but without avail. Their hardship was not proof against the desire to be at home with wife and children.

In their comfortable cabins these Norse sailors read the stories of Greely and Kane with sorrowful wonder, and sat down to feasts which few cosmopolitan hotels could duplicate, while outside the very polar bears shivered with the cold. Bergs and ice-floes vollied and impules of tide and current, but they held undisturbed entertainments in their cabin or amused themselves teaching their Esquimaux pups unheard-of tricks. Half their labors and three-fourths their amusements were to escape the clutch that threatened to stifle the heart. There were times when had they relaxed for a moment their efforts to keep up their spirits they would have broken down in tears like children away at school. No little time was spent by the stout captain himself writing in his journal dreams of home. He pictures scenes of his childhood and boyish sports, and again and again he exclaims that all honors of the schools and all the plaudits of the world were not worth the price he pays in his isolation from his little garden, his modest cottage, and the wife and baby that there await him. In the midst of their boisterous horse play these great-trimmed Norsemen look into each other's eyes and grow suddenly still; for each reads in another's face what he feels in his own heart, the desperate "heimweh," that like some neuralgia of the vital organs threatens to crush out life itself with its remorseless hand.

Here is a fact of which literature is full, but of which philosophy offers no clue. This home feeling is certainly God-given, and was meant as a means of moral restraint upon men and women, and to teach them lessons of contentment.

Jacob's soul had been restless with aspirations, his spirit troubled by mighty ambitions, but when upon the lonely heights of Bethel he wakes to recount the visions of the night, all that he asks of Jehovah is that he may have "bread to eat and raiment to put on" and "come again to his father's house in peace."

Not all the splendors of a royal mausoleum can reconcile Joseph to a burial in Egypt; before his death he exacts a solemn oath of his attendants that some day his bones shall be carried back to the scenes familiar to his childhood.

Why is it that most of the men who have gone out from their New England homes to the parties of the far west, dream of home? And those who may have prospered in business, resolve to visit the home of their childhood, and day and night they love to think of the time coming when they will be relieved of business responsibility? And then church members, with their authority, how they will fly back to the old scenes, and restore its vanished charms as if the best details will be lacking. Even the old-fashioned flowers which they have not seen for two score years must be replanted where they once bloomed.

What does it all mean? Why is the love of home so universal in the Switzer of the high Alps as in the miner who dwells by the shore of the ever-sounding sea? Why does the love of the old home grow stronger rather than weaker with the flight of years? And why is the

man who has seen most of the world most sensible of its power?

To all these questions science has not as incontrovertible; but in the presence of that fact she stands speechless, silent, dumb. This feeling is akin to the sentiment of the Christian when he has an intense longing for his Father's house of many mansions. Born in Eden, man's heart ever turns to the old home from which sin drove him, and he will never feel real contentment until he is restored to his natal place. Christ seems to have recognized this homesickness of the soul, and comforted the disciples when the fact that He was to be taken from them flashed upon their minds. "Let not your hearts be troubled," He said to them, and then appealed to this home sentiment. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; I will come again, and receive you unto myself; that where I am, there ye may be also."

We are now away from the "Father's house," and are looking out over vernal fields, dreaming aside of the faraway home by the crystal sea, and where, under the music of heaven, gently murmur the river of life, for this mighty emotion which survives all vicissitudes will even survive death itself. Indeed the most beautiful picture of heaven is that, which presents it in the form of a home of "many mansions." This emblem of the celestial state is one composed of life, life organized and regulated, life the most precious and costly character. There is no need to dwell upon the value of domestic life to the good of society. But its full importance is not seen until it is recognized as an avenue of approach to God. Then the three great elements of home—fatherhood, motherhood and childhood—each be found to have a divine significance. Fatherhood, with its authority, responsibility and honor, interprets to us the government of God in its power and law and providence. Motherhood, with its self-sacrifice and tenderness and beauty, enables us to understand the love of God in its gentleness and grace. Childhood, with its utter dependence, its necessary subordination and its instinctive trust, shows us the true relation of the creature to the Creator.

Thus a Christian home is the ideal form of that complex existence which was intended to make of human life an introduction to the heavenly state. A introduction to the heavenly state. A introduction to the heavenly state. A introduction to the heavenly state.

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SYMPATHY WITH THE CHILDREN.

A correspondent of the *Christian Herald* says: "Are any of us missing to-day golden opportunities to bind our chil-

dren to us by mighty bands of sympathy? Sympathy means so much to a child, and how quickly does a child learn who are its sympathizers! They only are the ones who can lead him to the right—yes, or to the wrong. The sympathy we give our little ones now will measure the strength of our influence with them when they are older and less dependent upon us. If we would have their confidence and so be able to help them by and by, let us not fail to sow the seed of the harvest we would reap. I suspect many a mother has lost her influence over her boy and mourned his waywardness more because she had failed to take an interest in his baseball or his bugs and beetles than because she did not give him proper teaching. And I suspect that many a girl has gone wrong who would not have done so if her mother had thought it worth while for her to admire her childish gift of dandelions or clover, and to heartily thank her for them. Then when she was older, her mother ridiculed her girlish fancy for some innocent schoolboy friend and misapprehensively told her she was altogether too young to be thinking of the attention of young men. Perhaps she was, but oh, there are ways and ways of doing the same thing, and, above all, mothers should be tenderly careful lest their lack of sympathy should rest the confidence of children. And not only should we encourage them to confide in us, but let us also confide in them, and let nothing that interests them be too insignificant to enlist our enthusiasm. Let us read their books, help them make puzzles and tell them stories. Let us join them in croquet or parchesi, and love their dear little white rabbits, their butterflies and loads, if only because they do. Oh, let us hold them fast—these darlings of ours; let us forge the strong chains of love; not that we may keep our children always with us, we cannot do that, but that, if only for the love they bear us, they shall not drift from the moorings of righteousness.

The years are passing. Let each one make us nearer and dearer to the hearts of our children. Let us bless them while we may. Let us point them, train them, lead them, love them into the kingdom of God and heaven.

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FALSE FAITH.

The Savior says to us, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. But this promise, like all others, has its limitations and conditions. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Faith is not simply a believing that a thing which we desire will occur. "Faith cometh by hearing, and hearing by the Word of God," and a true faith is believing *what God has said* regarding any matter. Now there are many people who ask things of God which He has never promised to give to them. They may ask amiss. They may ask for blessings to consume upon their lusts. They may pray in disobedience, and even in unbelief. They may ask things they do not *really* desire the things they ask things of God which He has never promised to give to them. They may ask amiss. They may ask for blessings to consume upon their lusts. They may pray in disobedience, and even in unbelief. They may ask things they do not *really* desire the things they ask things of God which He has never promised to give to them. They may ask amiss. They may ask for blessings to consume upon their lusts. They may pray in disobedience, and even in unbelief. 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The Chicago Times-Herald of August 27th says that on September 12 the new traffic alliance between the Chicago, Milwaukee & St. Paul railway and the Chicago, Rock Island & Pacific railway goes into effect, and on that date the former will send its first Denver sleeper out of Chicago. This will be attached to its regular night train for Omaha, and will be delivered there to the Rock Island. On Oct. 24 the tourist car route over these two lines, the Colorado Midland and Southern Pacific will be inaugurated. Tourist cars will be run once a week between Chicago and San Francisco. For further details regarding this new route call on or address Harry Mercer, Michigan Passenger Agent, C. M. & St. P. Ry., 7 Fort street, W., Detroit, Mich.

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No. 5, Going west, leaves..... 10:30 a. m.

No. 6, Coming east, arrives..... 11:00 a. m.

No. 7, Going west, leaves..... 11:30 a. m.

No. 8, Coming east, arrives..... 12:00 p. m.

No. 9, Going west, leaves..... 12:30 p. m.

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ELKHART, IND., OCTOBER 1, 1897.

VOL. XXXIV. No. 19.

ABRAHAM B. KOLB, EDITOR.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Sin is the sting of life as well as the sting of death.

The light of wisdom may be obscured by the clouds of anger.

Bro J. S. Coffman returned on the 20th of September from a ministerial visit to Ohio.

Sensible parents would rather have useful, noble progeny than an illustrious, famous ancestry.

An unpardoned sinner is lost whether he is or is not a member of some denomination of the visible church.

Heaven was prepared for human beings; but the place of everlasting punishment was prepared for the devil and his angels.

The command to hate enemies may have been given by them of old time. None of the ten commandments, which were written by the finger of God, tell us to hate anyone.

Owing to the many rumors about that Bro. George Lambert had died of yellow fever in Bombay, India, the Mennonite Relief Commission cabled for information. In response to this, Bro. Lambert cabled on the 14th of Sept. that he was well. While there was no fear in the mind of Bro. Lambert's family or of the Commission regarding his health, this telegram was very cheering, and gave absolute proof that the rumors were unfounded.

The Sunday School Lessons for the Fourth Quarter are peculiarly touching and just as highly instructive. It seems to us a pity that some schools, by closing now, will lose the benefit of these lessons.

The idea that all human beings are by creation the children of one Father appears to owe its growth to Christianity. The writings of Plato and Aristotle, although among the best of heathen writings, are said to contain no such word as humanity.

In response to the item in a recent issue of the HERALD regarding workers for India, several persons have applied to the Mennonite Evangelizing Board for further information regarding the work, the qualifications required, etc. This shows that we have in our church men and women who are ready to go, if the way is once open.

Bro C. K. Hostetler, Treasurer of the Mennonite Evangelizing and Benevolent Board, and several other young brethren and sisters of the Elkhart Cong. spent Sunday, Sept. 19, with the mission workers in Chicago, and enjoyed the mission service and S. school very much. They returned Monday evening following. Bro. J. H. McCulloch of Whiteside Co., Ill., Cong. was also there and conducted the Sunday services.

Bro. A. D. Wenger and wife, of whose trip to the West previous mention has been made in the HERALD, send us the following message:

"On Sept. 30th we returned from the West. We do not withhold the gratitude of our hearts from the Father of mercies for the safety of our journey across the continent. Many were the visits and happy seasons of devotion with the brethren in various states. There were a number of invitations to visit other places, but time would not permit. Many whom we met we will perhaps not see again till we meet in the streets of the Holy City. May our pilgrim feet be directed over there."

A. D. & MARY WENGER.

God's providence manifests itself in various ways. When a question arose as to the advisability of sending money or corn to India, after it was found that the ship from San Francisco would sail before the bulk of it could reach the place, some may have felt that the

Home and Foreign Relief Commission acted unwisely in selling the corn that was contributed and sending it all in cash to India, especially so as it was reported that corn in India was so very much higher in price there than here. Not man's foresight, but God's providence, shows that the course pursued was right. Owing to the refusal of the Government of India and the R. Y. corporations to transport free of charge the Everett's cargo of grain from Calcutta into the interior, there would have been no way of getting any part of it shipped without selling a large part of the cargo to grain speculators at Calcutta, so that at least that part of the contribution would have passed out of the control of the India Distributing Committee. But Bro. Lambert, with true business tact and philanthropy, came to the rescue, and helped the matter out of a veritable dilemma by buying enough of the cargo to pay for shipping the balance, in other words providing cash for the transportation of the whole cargo. In this way he actually became the means of giving to the starving of India a whole ship load of grain. Let us not laud Bro. Lambert nor the Home and Foreign Relief Commission for this: it was clearly a kind providence of God. To Him belongs the honor and praise.

Our General Conference:—As our readers know, several meetings in reference to the establishing of a general conference have already been held. The report of the last meeting was published in the HERALD OF TRUTH last December. The next meeting of this kind has now been appointed to begin on the 11th of November, 1897, near Elda, Allen county, Ohio, and at this meeting it is desired that every one of our sixteen conferences should be represented by one or more delegates.

As we have before said, this conference is one of the important factors in the work which the church has to do. There are many important questions, upon which in a large measure depends the progress and the prosperity of the church, confronting us. It would never do for one district conference to grapple with these questions alone. One district conference has not the authority nor the influence to make decisions and regulations for the entire church, when it represents only a small portion of the whole.

As a means to unite the church throughout the different sections of the country, and to promote uniformity in doctrine, uniformity in practice, uniformity in teaching, and to establish the church more firmly and to promote the identity of the church, this is an absolute necessity, and we believe that every one that loves the church and desires to see her prosper will be willing and ready to encourage this work, both by word and deed.

We ask all our bishops and ministers to give this subject an unbiased consideration, and to take action in the conferences which will now shortly be held, and ministers and bishops who live in districts where no conference action is taken, we kindly invite to be present and encourage the work of unity and common interest.

JOHN F. FUNK.

The India Famine and Earthquake of 1897.—Owing to the great demand for further knowledge concerning the great famine in India, we have decided to publish a book on the subject, Bro. Lambert's letters, of which but a few have been published, and a vast amount of other matter we have received from him, also scores of photos will furnish ample material for one of the most sadly interesting works in print. We have also a large number of photos showing the effects of the earthquake in India in June so that a profusely illustrated book on India's famine and earthquake can be produced at an early day. There are other works of this kind already in the field, but much of the matter contained therein is unauthentic, and therefore unreliable. The book now under contemplation will deal only with facts, and the illustrations will be from life, showing actual conditions, hence we advise our readers to wait until this book appears. The book will be gotten up in attractive form, hand somely illustrated, contain from 300 to 350 pages, and will retail at \$1.50. The plan is to give 25 per cent. one-fourth of the net profits on the sales to the India Mission Fund for the maintenance of our missionaries in India. We feel sure that this announcement will warm many a heart toward the project. To insure the co-operation of our people we make the following proposition:

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and such other delegates as each conference may see fit to send, not exceeding five from each conference, where the matter might be more fully considered.

This Preliminary Meeting is not to be considered as a General Conference. We hope to derive many of the advantages of a General Conference by being brought into contact with our brethren from various parts of our country, by becoming better acquainted with one another's motives, and the trials, needs, and possibilities of our respective fields of labor, and by the indoctrination which only a meeting of that kind can accomplish; but there will be no action taken at this meeting which will be in any way binding on any district conference or local congregation. There will be no resolutions passed touching any question of church policy on which our people may entertain different opinions. There will be no authoritative action taken that can in any way cause the least sign of a division. There will be no code of rules promulgated nor formulas of policy adopted. The meeting was not called for this purpose.

The questions which the meeting will probably be called upon to consider will be something on this order: What is the condition of the church in different parts of the United States and Canada? What can be done to keep our people solidly grounded in the faith, united on Gospel principles, and active in the service? What should be the relation of the General Conference to the district conference? What should be the nature of a General Conference, how often should it be held, how should it be conducted, etc.? Is the constitution of the church such that a General Conference would be an advantage to it? The fact is, these questions can be intelligently answered only after we have called our people together from every part of our country where our faith is preached and practiced, and the trials and needs and possibilities of our respective fields of labor have been compared, meditated upon, and thoroughly understood. After all this has been done, we are ready to answer the question, Shall we have a General Conference?

With the nature and purposes of the Preliminary Meeting thus explained, we hope that there may be a full attendance from each of our sixteen or more conferences. If you favor the General Conference, prove your faith by your works. If you doubt its usefulness, investigate by attending the Preliminary Meeting. After hearing the question fully discussed, you are still convinced that a General Conference would not be for the best, cast your voice that way when the meeting will be called upon to decide the question. Whatever may be our views on this question, let us not shirk our duty by refusing to respond. We have our talents, our opportunities, our field of labor. God grant that we may make the most of them. Let every conference be fully represented, our labors seasoned with love for the cause, and God will direct the result.

COMMITTEE.

LETTER FROM INDIA

CALCUTTA, INDIA, AUG. 11, 1897.
To the Dear Ones at Home, Greetings.
It is with joy and gratitude that I think of home and the dear ones who are interested in the poor of India, and who

are so liberally sending in their means to help in this time of need. I am sure you would all be moved by hearing some of the glad expressions made and the many *salutations* (thank you).

The "whaleback" steamer, "City of Everett" arrived with everything in good condition. As I saw the yellow corn peeping out through the sacks, and knew from whence it came, my heart felt like heaping for joy. I was appointed a member of the Distributing Committee, and am glad to report that the corn is already starting out into the famine district to fill the famishing mouths and languishing bodies of the poor, waiting, starving people. Neither the Government nor the Railway corporations do anything toward the free transportation of grain, claiming they could not. Consequently the freight costs are high. Nevertheless it is a good work, and the Lord will reward all the donors in due time.

Our sixteen cars which reached San Francisco before the ship set sail, went through the General Distribution Committee. Our Relief Commission receives due credit for it here in India. Bishop Thoburn appreciates the work of the Mennonites very highly, and I believe by the grace of God the work is making itself felt among all the missionaries.

Questions are asked regarding these Mennonites. Who are they? What are they? Well, you see, I can answer easily. Their actions speak louder than words. I was asked, How did you get all your money? I could easily tell that the Bible tells us to help when help is needed, and to do good to all who are in need. It is the constitution of the church such that a General Conference would be an advantage to it? The fact is, these questions can be intelligently answered only after we have called our people together from every part of our country where our faith is preached and practiced, and the trials and needs and possibilities of our respective fields of labor have been compared, meditated upon, and thoroughly understood. After all this has been done, we are ready to answer the question, Shall we have a General Conference?

Rains have fallen in most parts, and the prospects are that in most localities the coming crops will be good. In some localities however reports are not so favorable.

I am well now, although last week I had a high fever for several days, but the Lord graciously helped me. My love to all the readers, and many *salutations* to all in the Publishing House and at home.

Yours in the field,
GEO. LAMBERT.

LEAVES FROM MY DIARY.

The following data from the diary of Sister Alice Yoder, of Tientsin, China, will be read with interest by her friends and the readers in general. E.

June 17th. Our second wedding in the evening. The new bride and groom, a couple continue in service at Mr. Smith's, both are Christians.

The work at Kuan ts'uen continues to prosper. A week ago all the engineers walked in, between ten and fifteen li, in time for the nine o'clock service, no singing, but the new bride and groom, a couple continue in service at Mr. Smith's, both are Christians.

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Smith's woman who suffered so much persecution for unbending her feet last year. Starting in the afternoon we went thirty li to Hukuan hsien, a walled, tho' small, city up in the hills. Riding on the animals we could go the near way by the mountain path. About ten li of the way was so rough that the animals could not carry us, so we dismounted and scrambled over the rocks as best we could. At sunset we reached the city, but found that there is no good inn within the city. We were sent to the north suburb to a good inn, but the keeper said they were full, which I doubted very much. Again we turned back into the city, not knowing where our Leader would take us. Our faithful Sheng ming's face began to look troubled as we turned our steps to return to the city. I asked our Leader to search us out a resting place like he did for his children when he led them through the wilderness for forty years, and he did not fail us. The next place, Hsin. A number of women here also heard the Word of Life.

June 20th. Went fifteen li to a village where two of the members have opened a shop, and to the home of one of these, which is in a village five li away. His wife is very ready to listen and says she believes in Jesus and wants to follow him. A number of women here also heard the Word of Life.

June 20th. In the morning I visited some homes in the village and in the afternoon we went to a village five li away where a small company of women listened to the Gospel. Came home, stopping at Peng chi village where there is an interested family of intelligent women. Some of them were in the city some months ago, heard the Gospel for the first time, and have shown deep interest since.

While on this journey, we saw something of the misery of child marriages. A woman who has shown some interest in the Gospel for some years has married her son of twelve years of age to a girl of fourteen. They have been married for a year or more. They live just next door to the home in which I was staying, and I could hear the mother-in-law cursing her young daughter-in-law as only a Chinese woman can curse. The mother and little son got up one night to beat this little wife, and the neighbors said it was all for a very simple little matter. The mother-in-law thought it their duty to beat their poor little slaves in order to keep them under their control.

Monday morning, June 21st, left early for a fifty or sixty li journey to another member's home. The journey over the mountains and valleys was refreshing to soul and body. Again we were overtaken by the afternoon rain, which this time was very heavy. Mrs. Chang's animal being very lame, I dismounted and the rain came on and gave her time for I could walk quickly, and thus we would escape more of the rain; but the last two li were up hill, and as the rain came on more and more heavily it became impossible to walk up, so I went into the field, but here again I found a difficulty—a steep bank before me which I could not mount. After many attempts, and as many failures, I at last found a place where I climbed up. Just as I had mounted I heard Sheng ming calling in a troubled voice "Where are you, kiao si?" He had gone to the home of Mrs. Li and left the water from that is so expensive to me along. He took me by the hand and half dragged me up the hill to the house where we were soon made comfortable by Mrs. Li and her daughter, now Mrs. Tong, but who used to be the school-mistress at the "North Street." The day after the rain we visited the relative of Hsiao Kiao, who is now the teacher of the boys' school here. His old mother of 80 years is still un-

saved and seems to be unable to take in any truth. His son professes to believe in Jesus for forgiveness of sins, but his life shows that he does not.

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against their religion are powerful and convincing, but it is her own power and intelligence, not that of the Holy Ghost. Won't you please pray that the Lord Himself may prepare her for that service in the "holiest of all" which He desires for His children whom He has made kings and priests. In her daily life she also lacks those graces of the Spirit which are so necessary. Pray that she may be emptied entirely of self and filled by His Holy Spirit.

July 4th was the first of our meetings, which Mr. Smith has decided shall be held on the first Lord's Day of every month for the Christians and enquirers in the district. Owing to the busy time, not many came this time. All the Kuan ts'uen enquirers, men and women, walked in again. We were glad to see that another one of their number has opened her feet. Her boots were given her sometime ago, but she said she would wait until after harvest, because she did not want to soil her new boots in her work in the field. We thought then that she was only giving that for an excuse to leave her feet bound, so on Lord's Day when she came we were surprised, and on asking how it was that she has unbound her feet, she said, "I did not want to do it there in the field, but I could not wait. They are a remarkably bright little company of women, especially so is the dear blind woman who comes with them walking all the way. One of the young men, the first one of them all to step out for Jesus, teaches the women to repeat some of the simple hymns, and this is a Christian but not a very bright one. The rain came on again this afternoon, and though the journey was only twenty-five li, and we had started at about ten o'clock to avoid the afternoon rain, we were caught in it and got rather wet. Besides, Mrs. Chang's animal fell and threw her into the mud. At the edge of the city we came to a temple where we took shelter until the rain was over. Lord's day we had a quiet little meeting together and also went to a few homes, where we were invited.

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the manual labor. It seems to us however that for this very reason the negro stands more or less directly in the way of the development of the South by the South, because his bone and sinew can be hired more cheaply than that of the white man, and hence the common white laborer is greatly handicapped in the South. It is a well known fact that the common laboring class eventually contributes very largely to the vitality, energy and perpetuation of a community. One cannot but deplore the far reaching baneful effects which the ungodly greed that brought about and perpetuated the cruel slave trade and the slavery plantations, has welded and is still welding upon the South and will continue to wield as long as present racial conditions continue to exist. And no one realizes and deplores this fact more than the intelligent people of the South.

In late years the negro has been moving to the towns so that at the present day there are many towns in the South in which the great majority of the people are of the "colored" class. Many of the large plantations are tenanted pieces of farmland, and the owners of the land are the planters. These tenants usually take out of the land all they can, generally in the form of cotton and corn, the rent being almost always paid out in cotton. Plantations of from 1500 to 2000 acres are not at all uncommon, and on these plantations one finds usually about one house to every one hundred or more acres. Many of these plantations are badly impoverished; still, they need nothing but proper tilling and fertilizing to make them as productive as any land in our best farmed communities. Most of this land can be bought for from \$10 to \$15 per acre, and when one remembers that two of some kinds of produce (crops) can be raised in one year on the same piece of ground, the price of land in reality would be, as compared with land where but one crop can be raised in a year, from \$3 to \$5 per acre. (Land where two crops are raised the third crop of the year. The first crop was oats, the second cabbage, the third corn and tomatoes. The corn would average probably 50 to 60 bushels per acre. Such land can be bought for from \$20 to \$30 per acre. Maize can be had in the cities for nothing, and is hauled on carts as far as 50 miles out on the farms. An excellent fertilizer and which is very largely used, is a growing crop of peas and cow beans. It requires but little labor to secure this fertilizer, and the results are excellent.

We must now go back and endeavor to give a reason why so little was known heretofore of the South, or, if known, why the people of the North have been so slow to take advantage of the favorable conditions existing there. After the war the South was, so to speak, in a badly dilapidated condition, and presented a most unattractive appearance. More than this, however, was the fact that, in many places at least, for many years after the war it was not very safe for a Northerner to show himself, for he was looked upon as the destroyer of the South, and to first overcome the South, and then come with his wealth and take advantage of the misfortune which he had brought upon the South was regarded by many as a double wrong. Time has however healed over the wounds that were caused them. We are, moreover, so far beyond the war now that the majority

of people now living in the North can not be accused of being responsible for the war, or of taking part in it. Indeed, the southern people, almost without exception, seem now to welcome warmly rather than resent the present southward movement of northern people and northern capital, and it is pleasant to be able to feel in the warm welcome which the Southerner extends to the northern prospector, that we are brethren worshipping the same God, and fellow sufferers of one great nation, whose greatest trouble with each other in the past has been that we did not know and understand one another as well as we should have done, and judged each other by the evil reports that came second hand through prejudiced mouths.

Another reason why so little has been known of the South in the past is that the great railway companies whose lines traverse the great West have spent millions in advertising matter to extol the grandeur of the West, thus turning the public eye and mind, and consequently the tide of emigration into that direction, thus leaving the people in the dark regarding the South. This same means is now beginning to be employed to make known the South. Foremost of all, perhaps, in this new movement is the great Southern Railway Company whose lines reach out into many sections of the South, and form a thoroughfare for the commerce of the Carolinas, Georgia, Alabama, Mississippi and other states to the northern markets.

As a result of all these conditions several parties of our people have at various times gone on prospective tours to the South, with the idea of finding some locality suitable for planting a colony of our people, similar to those so successfully planted in Canada in the beginning of the present century and other sections later. With but one or two exceptions, each party or individual visited several or at least two localities. Every one of the localities presented certain advantages to the prospectors, and the publication of the impressions made upon the different prospectors by the different localities visited has left our people in a more or less undecided state as to which locality would be most suitable for colonization, thus amounting to what is thought advisable to have a party make a visit to all the localities hitherto visited, and after a careful examination of all, to decide as to which locality would, in their estimation, be the best place to recommend for colonization purposes.

With this object in view, Bro. J. S. Lehman made his desire known to the Southern Ry. Co., who promptly sent the officers of their Land and Industrial Department upon the scene, and transportation over their line was arranged for the brethren J. S. and A. G. Lehman, H. F. Jantzen, editor of the *Mennonitische Rundschau* and A. B. Kolb, to be joined later by Bro. J. K. Brubaker of Rochester, N. Y.

We boarded the southbound Big Four train Monday August 22, at 6 P. M. for a 6000 mile journey and a month's absence from home and loved ones. We arrived at Cincinnati at 6 P. M. without any special incident to mark the pleasure of our first day's ride. As one approaches the Ohio river, the scenery along the Big Four Ry. becomes more and more picturesque,

especially so at this time of the year, when the earth is clad in her richest robe of green. Shortly after leaving Valley Junction we got our first glimpse of the noble old Ohio River and beyond it of the "Sunny South," and that particular part of it of which a poet longingly sings,

"So we'll sing once more of the old Kentucky home,
Of the old Kentucky home faraway!"

And truly, the Kentucky bank of the Ohio was lovely to behold, affording a pleasing panorama as the train glided swiftly along toward Cincinnati.

After a few hours' stay in the "Queen City," as Cincinnati is popularly called, the party boarded the south-bound Queen and Crescent Limited, at 8 P. M., for Harrison Junction, Tenn. Just a few minutes before the train left the depot, Mr. C. F. Olsson, the genial Western Industrial agent of the Southern Ry. Co., came in upon us, and we once more felt sure of being well taken care of. Kentucky, the state of fine horses, hills, blue grass and whiskey, was traversed at night, and early dawn found us at Harrison Junction, where we took the road for Knoxville, Tenn. Some very fertile "pockets" of land were noticeable along the road between the mountains, but a large part of the land is not suitable for agriculture, and is therefore covered with timber. The scenery at Harrison Jet., is sublime. Huge cliffs rise their crests high up into the morning mists, and as the sun breaks through and shows the brilliant hues of the rainbow against a background of green one cannot help admiring the beautiful works of an allwise Creator.

FOR THE HERALD OF TRUTH.

BY A. K. KURTZ.

It seems to me there is a great lack of original articles in our church paper. A paper of such wide circulation, the organ of 16 conferences, should be brim full of articles by the brethren and sisters. We find so many selected articles and some from other periodicals. In this we are not finding fault with the editor because the reading is all good, but what we mean is that such a large body of believers as the *HERALD* reaches should be able to fill its pages with the most delicious spiritual food. There is nothing we enjoy better than reading an article from some one with whom we are personally acquainted. Generally such articles are first read because we are interested in the spiritual standing of the writer.

There are plenty of good subjects on which to write. The saying that "the pen is mightier than the sword" cannot be contradicted, and the joy and peace of the spirit filled heart may flow out at the end of the pen, and, so, much good may be accomplished by writing. The person that has the glory of God at heart and desires that He should have supreme honor can find work for the pen in writing against some of the evils of the day which are many. Among others that threaten to become popular are Sunday exercises and base ball, which some of the brethren do not scruple to patronize. Articles written on these evils will be a help to lead them off before they will be considered "innocent amusements" by the less

spiritual, and gain a foothold in the church.

By writing we can exchange our views, and if our standard of religious thought and experience varies we can help one another attain to some higher plane of Christian love where little differences are easily adjusted. It seems to me we could be allowed great liberality of views when our motive is to help one another on in the divine life and glorify our blessed Master.

Some will write an article and if it does not appear in the next issue of the paper they get discouraged and quit. But this is not the way they do in other things. Farmers and all business men always aim to profit by past mistakes. And the same can be done in writing. We are aware that with the advanced educational facilities of the present time, it is more difficult to so construct an article that it will meet with favor by the better educated class.

Our aim however should be to give spiritual food rather than the intellectual. We should aim to make ourselves understood and this is not a very difficult matter. We should also be very free to tell one another of the good dealings of the Lord with us, and we may in this way help some along, and thereby glorify our Father in heaven.

Smithville, Ohio.

NOTE.—To all of which we say, amen.
—Ed.

MISSIONARY WORK IN THE FOREIGN FIELD.

ADDRESS BY N. E. BYERS, AT THE INDIANA S. S. CONFERENCE.

Our heavenly Father, through His chosen prophets, has proclaimed to His people His universal love, and His world-wide redemptive plan. Abraham rejoiced in the promise that in him all the families of the earth should be blessed. The Psalmist listened and heard the decree of the Lord unto His beloved Son, promising Him the heathen for an inheritance and the uttermost parts of the earth for His possession. And the prophecies of Isaiah literally throb with universal terms as they picture to us the earth filled with the knowledge of the Lord and exhort all the ends of the earth to sing praise unto the God of their salvation. As we turn to the scriptures we do not find any retraction from this world-wide vision, but our Savior takes up the strain and tells us that "They shall come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God."

Would that we might lift our eyes from the things of this world to the things that bind us to one spot, and with these magnanimous souls extend our visions to their horizon so that we could enter into that world-embracing consciousness that feels a brotherly love for all of God's children and yearns to give a helping hand to all His needy ones. How alive many of the professed followers of our Christ have their whole interest centered upon their own small selves; some have aided in the work of their immediate neighborhood, and a few have seen the needs of our own large cities; but how many even of us who take an active part in the work of a denomination, which proposes to do faithfully the work of the Lord, have ever uttered even one word of earnest, sincere prayer for that large and more needy

field that lies beyond the borders of our own country?

We call it the foreign field, but we must remember that we are the subjects of a King to whom the jungles of Africa and the plateaus of Asia are no more foreign than the plains of the United States. The kingdom of God is not bounded by mountains and seas, neither are the souls of men classified as white and black. One God created all, loves all and has given His salvation for all.

While God loved all nations yet it was possible for Him to send His Son only to the one people whom He thought were best prepared to receive Him, and to His followers was given the responsibility of carrying the gospel to all peoples. This is the end and aim of all the work of the church and never will the means be employed to the best advantage until we have this end distinctly in view. We must have this wide horizon and feel that universal love which will direct every effort toward the evangelization of all nations.

The whole life of the primitive church was engaged in mission work, and for a time the gospel was spread rapidly, but in the darkness of the middle ages the work lagged, and after the Reformation it seemed necessary for the church to pass through the stages of persecution and controversy before it was ready to enter upon the real work of the Master. In the meantime better facilities of communication and travel have brought us nearer the remote fields, and in the providence of God the national prejudices have been overcome and nearly every field has been entered by a few missionaries who have caught the true spirit of Christianity. As they stand among the heathen hosts they appear to us as men of Macedonia in a vision, and send forth a cry for help which, if men will hear, will stir every human soul that contains the faintest spark of Christian love, even if they will not comprehend simple reasoning based on the Word of God.

As we turn our ears to the cries which come from China, they tell us of a population more than twice as large as that of the four great Christian nations, Great Britain, United States, Germany and France combined. And when they tell us among many other appalling facts that not less than 200,000 babies are brutally killed each year and that there are not ten men in a thousand that never beat their wives, and when they describe the effects of opium which has made a very hell of China, then we can get a faint idea of the condition of the millions. Yet among these vast multitudes there are only about 600 ordained ministers, and not one in 400 of the heathen of China have ever had a chance to hear the gospel of Jesus Christ. "How shall they believe in him of whom they have not heard; how shall they hear without a preacher; how shall they preach except they be sent?"

As we turn to India we hear of another country with a population four times that of the United States. In this country there are 21,000,000 widows, 80,000 of whom are under ten years of age, and as we know this means life long slavery of these children for the purposes of the deceased husband. A Hindu has said regarding his religion that "all Hindu sects believe in the sanctity of the cow and in the depravity of woman." Would that we had time to give a full description of the condi-

tion of each one of the mission fields, but we can give only a few facts.

During the last year we have learned much of the deplorable condition of India, and no people responded more generously than our own denomination, and if God be true our church and people will be blessed accordingly. It has shown us that our people have the means and that they will give liberally if they appreciate the need. In this famine it was the physical needs, the bodily sufferings that appealed to our sympathies. Is it not true that the worth of the mortal body is not to be compared with that of the immortal soul? And do we not know that there is no suffering more agonizing than that of a famishing soul? It is not strange that even people of the world look with horror upon these awful scenes of hunger and starvation, because their whole life is devoted to satisfying the desires of the physical man and they can fully appreciate the lack of these essentials. But it is strange that we who profess to put our bodies in subjection because there is a life of the spirit which is capable of a higher and more lasting enjoyment and at the same time is subject to a starvation infinitely more terrible—it is strange, I say, that we should sit with folded arms basking in the sunshine of God's love and calmly watch our brethren groping about in the awful darkness of idolatry and superstition.

If we can give \$17,000 for extending a few years the miserable existence of the starving in India, how much ought my brethren! how much should we give to send the gospel of everlasting life not only to the vast multitudes of China and India, but also to the great continents of Africa and South America, to the innumerable isles of the seas, to the people who know better how to open their seven-tenths of the whole population of the world? I am sure if we view this question in this rational way and consider it honestly we can come to but one conclusion. The needs are overwhelming and the most that we can do seems but little and surely our Lord needs all that we are and all that we have to accomplish this great work.

The whole motive and activity of every Christian should be directed toward the end of the evangelization of the world. Any sane thinker, who knows the spirit of the Gospels and the needs of the fields, would come to this conclusion; and as we again turn to the words of our Master Himself, we read the plain, direct words in which He outlines the work for all future generations of His followers, and He commands them to do but one thing, the exclusive work of the whole church for all time: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

This is the conclusion of the whole matter. We need no more elaborate explanation of this part of the talk because when this is said there is little to be added. It is a direct command and if we have any sense of duty there is nothing to do but to obey, and if we love Him we will keep His commandments. We notice too that the first commandment of the Lord is the one condition for the claiming of His promise that He will be with us even unto the end of the world. His ordination always had His presence in the fulness of His power?

Has it had the greatest growth and influence possible? I am afraid that we must confess that it has not. Let us then ask again have we done our utmost for the spreading of the gospel in all lands? and again, we must answer the negative. We have tested the truth of the conditions laid down by Christ, and to our sorrow we have found them to be yea and amen. Let us repeat it again: Never will we experience the fulness of the spirit and power of Christ in our church life until we go. There is no such thing in the Christian life as being without doing. "Faith without works is dead," and there can be no love or charity which does not love and help. The fundamental law of Christianity is self-extension; it gains strength by spreading and the wider the scope of its activity the richer will be its spiritual life.

As an illustration of the fact that the sending out of missionaries strengthens the home church, let us notice the Baptist denomination. A number of years ago they divided on the subject of missions and as a result the missionary Baptists have grown and become one of the largest and strongest denominations in the United States, while the Hard Shelled Baptists have become so small a factor that few of us have ever heard of them. If the love in our hearts and the needs of the field are not sufficient to take us out by the scores, perhaps this motive may strengthen the appeal and for the good of our home church we will send workers to the foreign field.

I doubt not but that our lack of work was due more to the want of direct teaching and of a definite plan of work than to the unwillingness of the members. And as we meet here for the consideration of practical subjects it might be profitable to give a few suggestions; not that we wish to dictate to any one, but with the hope that it may lead to profitable discussion.

As we have several hundred dollars in the treasury for foreign work and a number of qualified members have signified their willingness to go, it would seem almost to be a question I asked here, in a recent letter, "As to the Mennonite church starting a work in China, I think it would be the best thing possible for the first missionaries to get experience under the China Inland Mission. Its leaders are experienced men of God, who know better how to open work among the Chinese than those who have spent but a few years here, and young missionaries may well be benefited by their experience. The work could afterwards be entirely under the control of the Mennonite denomination." And Bro. Lambert writes from

"A great door is open here for the extension of the gospel by showing in word and in deed the Christ life to them. I sometimes wonder whether something of that kind should not be done by the Home and Foreign Relief Commission, that is, not only come before, but just to state it in brief I will say it is, or should be, to honor and glorify God. If you want Scripture to prove that this should be the object, turn to 1 Cor. 10:31 and you will find these words: "Whether therefore ye eat

or drink"—of course, we do not come to Sunday school conferences to eat and drink in a natural sense, but in a spiritual sense we come to eat and drink the bread and water of life in order to satisfy the spiritual nature. But we do not need to make a spiritual application of this text, because when we read a little further we find, "or whatsoever ye do, do all to the glory of God." That word whatsoever means a good deal—it means Sunday school conference as well as anything else. All that we should be done to the honor and glory of God.

Another object of this conference is to afford an opportunity for workers to become better acquainted with one another. By becoming better acquainted with one another and with the Bible, we can better edify one another. In reality this is not a different object from the one given before, because we also glorify God whenever we build up or edify our brother or sister. We also come here in order to get acquainted with the best methods of conducting Sunday school work.

The second part of the subject is the advantages of a Sunday school conference. Some one may say, "Why could we not glorify God at home just as well as by attending this conference?" Dear friend, we do not intend to have the place of all private devotions. You still have opportunity to glorify God at home, even if you do attend this conference. But here are some advantages: We meet with a great many people, and we get new ideas from them, and of course if we have learned anything that has done us good we have the privilege of telling it to others, and possibly it will do them some good too. If we were dumb creatures, and could not express our thoughts to others, we would not need to meet in a conference.

God makes revelations to some people that He does not make to others. You will notice that the Bible was not written by one man. God revealed many things to John the revelator that He did not reveal to Moses. So if something is made known to us that others may not think of, it is our duty to pass it on so that it may do some one else some good.

Sometimes again in our Sunday school lesson we read of the conversion of Cornelius. You remember that angel appeared to him and told him to send for Peter who would tell him what God wanted him to do. Why could not that angel tell Cornelius what Peter afterwards told him? I believe God wanted His will made known to Cornelius through a human being, and He still expects people to get the most of their revelations through human beings. This being the case, it is surely good to meet at a conference like this where one can get thoughts and ideas from others, and thus all may be benefited and strengthened, and become more united by helping one another along in the work.

If in this way all organizations will unite in directing the work and providing the proper instructions, I doubt not but that there will be many willing to send and be sent; and such a wave of spiritual enthusiasm and activity will sweep through our churches as we have never experienced before; and then and not until then can we sincerely pray "Thy Kingdom come."

OBJECT AND ADVANTAGES OF THE SUNDAY SCHOOL CONFERENCE.

ADDRESS BY CHARLES MCCLINTOCK AT THE INDIANA S. S. CONFERENCE.

Dear Friends, Brethren and Sisters: No doubt you have all heard the object of the S. S. school conference given before, but just to state it in brief I will say it is, or should be, to honor and glorify God. If you want Scripture to prove that this should be the object, turn to 1 Cor. 10:31 and you will find these words: "Whether therefore ye eat

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INDIA WIDE OPEN!

BRAND MILLIONS WAITING BY THE WAYSIDE.

No door is shut in India. The cities are open, the towns, the villages, the streets, the zenanas, the hails, the nurseries, the whole country and population. You may go where you will, none daring to make you afraid. The

people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's Word when it is brought to them. But there are few to bring it. Scarcely one Christian in a thousand has the heart to help them.

Mammon is too mighty for our pity and piety. The millions of the heathen to most of us are as if they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door.

This vast people are wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive, stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The minds and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immortal priest wastes his senseless idol and worships him before your face. The Brahmin stands there to argue in his defense. The fakir sits naked in the sun smeared with ashes, with wild, uncombed locks like a beast from the woods, and deems himself the most religious of mankind. India worships 300,000,000 gods. To her, God is everything, and everything is God, and therefore everything may be adored. Snakes and monsters are her special divinities.

Her pantheism is pandemonium. (O for light! more light! Millions grope at night, and stumble into perdition without a warning voice. And we in America are content to preach and press the Gospel, time after time, with measureless labor and expense, on our home thousands, and leave these millions untouched, unwarned, misperplexed, and miserable. What are the people doing? What right have you to delegate this tremendous work of raising up the entire heathen world to a few over-burdened societies? Christian, YOU are personally responsible to God to give the Gospel to some part of this unevangelized world. Let every individual Christian feel "This work is mine. I will do my part in saving mankind or renounce the name of Christian."—Missionary Review.

SWEET OUT OF BITTER.

"Prosperity has never enriched the world as adversity has done. The best thoughts, the richest lessons, the sweetest songs that have come to us from the past have not come from the minds and hearts of those who have known no privation, no suffering, no adversity, but are the fruit of pain, of weakness, of trial.

Men have cried out for emancipation from the bondage of hardship, of sickness, of infirmity, of self-detracting necessity, knowing that the thing which seemed to be blinding them in their career was the very making of what ever was noble, beautiful, and blessed in their life. The cost of all truly full life is pain.

We must not forget that redemption and betterment come to be ours only through the cross of the Son of God. The fruit of earth's "thorns" seem bitter to the taste, but it is the wholesome food of human souls." —Ed.

HERALD OF TRUTH.

October 1, 1897.

SUBSCRIPTION PRICE.
The Herald of Truth, one dollar per year.
Der Herald der Wahrheit, one dollar per year.
 Both papers to one address, \$1.50 per year.
Herald of Truth & *Worshiper of Christ* to one address, \$1.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Northern District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(A. M. H. M. M. M.)

Monthly Calendar for October, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

3; 10; 18; 25.

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MENNONITE Confession of Faith and Ministers' Manual in paper covers costs 10 cents. Bound in cloth 25 cents. Send for it. Every member should have one.

HAS your neighbor a Family Almanac for 1898? If not, perhaps you can sell him one. It's only six cents.

EVERY Mennonite family should have a copy of the **Family Almanac** for 1898. Will you help us to get them there?

THE Lesson Helps Quarterly, the Weekly Illustrated Words of Cheer, Class Books, Record Books, Reward Cards and good books for presents and prizes are all published to supply the wants of the teachers and the scholars of the Sunday schools. Write for our new catalogue and any information desired will be cheerfully given.

Address Mennonite Publishing Co., Elkhart, Ind.

MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a quantity of tracts and distribute them. They may result in some souls going to Christ. See list and prices in another column.

MENNONITE BOOK & TRACT SOCIETY.

The new Family Almanac has a list of our ministers and the church calendar for 1898. Do not fail to order a copy.

We have just issued a new edition of that excellent work "The Journeys of Jesus" by A. D. Crahn, of which an advertisement appears elsewhere. This book commends itself highly to Bible students and has had a large sale. A copy should be in every home.

FOR ONE DOLLAR the HERALD OF TRUTH will be sent regularly to new subscribers from the time the money is received until the end of 1898. This means that if you show this offer to a friend who is not a subscriber, and get his subscription and you will receive the paper for three months free. Will you help the work along by getting at least one new subscriber? We will appreciate every effort you make.

NEW BOOKS.

Notes from my Bible.—From Genesis to Revelation. By D. L. Moody.

The power of anecdotes and illustrations to press home the truth into the hearts and minds of their hearers is largely utilized by preachers and teachers of today. "Notes from my Bible" Moody says, is the harvest of many years gathering in this direction, and the flowers in this book have been culled from many gardens. Price postpaid, \$1.00.

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The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price postpaid, \$1.25.

The Moyer or Meyer Family History.

—The Moyer Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wismer Family History," "The Funk Family History" and others. This book is the largest of all the above mentioned family histories containing 739 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Moyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

THE POWER OF CHRIST.

When I was a student at Princeton, Professor Henry had so constructed a huge bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds weight attached to it. That horseshoe magnet was not once or glued to the metal above it; but through the iron wire coiled around it, there ran a subtle current of electricity from a galvanic battery. Stop the flow of that current one instant, and the horseshoe dropped. So does all the living power of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus. The strength of the Almighty One enters into the believer. If his connection with Christ is cut off, in an instant he becomes as weak as any other man.—T. L. Cuyler.

DR. C. W. MATEER estimates that in China the sum of \$130,000,000 is spent annually, for the paper money burned in ancestral worship.

The King of Corea wants to destroy the idols worshipped in that country; so it is said. He has destroyed thirty temples. This would probably pave the way for Christian faith.

Those were notable words spoken by Peter, the reformer, to the King of Navarre. Sir, said he, "it truly belongs to God's church rather to suffer blows than to strike them; but let it be your pleasure to remember that the church is an anvil which hath worn out many a hammer."

It has been recently estimated, by Dr. George Smith, that there are alive today about four and a half millions of converts from heathendom. He estimates, also, that about the same number of converts from the heathen have finished their course on earth and are with the Lord. This represents the work of only about eight thousand missionaries who have been sent out by the Christian churches in the United Kingdom, France, Germany, and North America. Truly, God's favor has rested upon foreign mission work in a remarkable degree.

SUNDAY SCHOOL LESSONS.

LESSON II.—OCTOBER 10.

PAUL A PRISONER AT JERUSALEM.—Acts 22: 17-30.

(Memory Verses, 22 and 24. Read Acts 21: 18 to 23: 4.)

GOLDEN TEXT.—If any man suffer as a Christian, let him not be ashamed.—1 Peter 4: 16.

INTRODUCTION.

TIME.—A. D. 58, the month of May. PLACE.—Jerusalem.

PARALLEL SCRIPTURES. (1) Paul's visit to Jerusalem.—Acts 21: 17, 18; 26: 19, 21. (2) Paul's Conversion.—Acts 9: 1-18; 26: 12-20.

PAUL'S PURPOSE.—To understand Paul's purpose in going to Jerusalem throws much light on the narrative that follows. One of his reasons was to report to the mother church what had done, and to unite more closely the Jewish and Gentile believers. The Jerusalem believers were poor, and for their benefit Paul made a collection among the Gentile converts, like that former one sixteen years before (Acts 11: 27-30). He evidently hoped that it would be the means of closing the long-standing breach. In his defense before Felix he expressly says that the object of his visit to Jerusalem was "to bring alms to his nation" (Acts 24: 17). Another reason was to make a last effort to win the unbelieving Jews to Christ. See Rom. 9, 10, 11. "Accepting this view, we see at once why Paul was so anxious to be in time for Pentecost, when both unbelieving and believing Jews would be assembled from all parts."

PAUL'S RECEPTION AT JERUSALEM.—At the close of his journey the Christian Jews at Jerusalem were very doubtful, while the enmity of the non-Christian Jews was frank and bitter. The day after his arrival Paul was received by the elders, with James, the presiding elder, at their head. When they heard Paul's declaration of God's wonderful work in the conversion of the Gentiles, and heard also the testimony of Trophimus, a Gentile convert, and saw the collection, they glorified the Lord. Paul and the collection had conquered. But with the non-Christian Jews he was not so successful. When he was found in the court of the women quietly observing some regulations of the Jewish law some Jews who were his bitter opponents made a cry and in a short time raised the angry passions of a mob, and Paul was in danger of being torn to pieces. The commander of the Roman guard came to his rescue from Castle Antonia, which overlooked the temple area from the northwest corner. On the stairs leading up to the castle, Paul requested to speak to the people, and the permission was granted.

PAUL'S ADDRESS.—When they heard that he spoke in their own Hebrew language instead of the modern and foreign Greek they gave heed to his words. (1) "He showed that he was as true and zealous a Jew as the most zealous of his persecutors. (2) He described how he became a Christian, though still a Jew, by the power of the God of their fathers, who had chosen him to preach salvation. He had found forgiveness of sins. He had found the Messiah. He had all his zeal for the Jewish religion, and striving to do right, he had found something higher and better. (3) He showed

them how he was commissioned to preach to the Gentiles."—Peloubet.

DAILY READINGS.

M. (Oct. 4). Paul's defense.

T. Paul a prisoner at Jerusalem.

W. Paul a prisoner at Jerusalem.

T. Before the council.

F. Conspiracy against Paul.

S. Confidence in God.

S. Christ's word of comfort.

Acts 21: 40 to 22: 11

Acts 12: 22-21

Acts 22: 23-30

Acts 23: 1-11

Acts 23: 12-24

Psalm 27

Luke 21: 10-19

Lesson III.—OCTOBER 17.

PAUL BEFORE THE ROMAN GOVERNOR.—Acts 24: 10-25.

(Memory Verses 14-16. Read Acts 23: 10-24: 27.)

GOLDEN TEXT.—Fear thou not; for I am with thee.—Isa. 41: 10.

INTRODUCTION.

TIME.—A. D. 58.

PLACE.—The court room of Felix's palace in Caesarea, 17 miles northwest of Jerusalem, one of the residences of the Roman governor of Judea.

PAUL BEFORE THE COUNCIL.—At the suggestion of Claudius Lysias, the chief captain, the Jewish council or Sanhedrim meets to try Paul. Twenty-two years ago Paul himself had sat on the council seat and joined in the condemnation of the first martyr of Christ. Now he stands where Stephen then stood face to face with the same pride and hatred. Paul's speech was brought to a sudden end by an appeal to the Pharisees against the Sadducees. Roman soldiers again rescued him and placed him safe within the walls of Antonia.

THE PLOT.—Paul had for the time escaped from the Jews. He had been cheered by the vision and promise of Jesus. But the Jews did not intend to let him escape. As soon as he was taken to the castle, forty of their number conspired to kill Paul, hindering themselves not to eat or drink till they had murdered him. But Paul's nephew in some way learned of the plot and revealed it to the commander.—Peloubet.

THE TRANSFER.—As soon as Lysias learned of the plot, he arranged to have Paul start that same night for Caesarea, under guard of four hundred infantry and seventy cavalry. They probably reached Caesarea the next evening. It then took five days for Governor Felix to send for his accusers to come from Jerusalem and present their charges.

DAILY READINGS.

M. (Oct. 11). The accusation.

T. Paul before the Roman Governor.

W. Paul before the Roman Governor.

T. Appeal to Caesar.

F. Object of the journey.

S. An answer given.

S. Fear not.

Acts 24: 1-13

Acts 24: 22-21

Acts 25: 1-12

Rom. 15: 25-33

Mark 13: 5-13

Isa. 41: 8-16

It is an easy thing to believe a thing right when one wants to, but it is quite another thing to accept God's word when it condemns what one wants to believe.—Sel.

CORRESPONDENCE.

CONNELLVILLE, PA., SEPT. 17, 1897.

A few years ago I was requested to hold a few meetings near Dobbin, Grant Co., West Va. Two meetings were subsequently held, one in a school house and the other in Wilson's Hall a building erected by the Wilson Lumber Co. for the benefit of their employees. Some interest was then manifested and on Sept. 5th, we began a series of meetings in this community, holding one service in the school house, two in the Hall, one in the Methodist church at Bayard and one at the home of Peter Culp. Bro. Culp and his wife confessed a willingness to forsake their manner of life and unite with the church. The following day in presence of a small assembly they were received into the family of God's children.

Let us pray for them that their declining years may be full of that sacred peace and happiness which the Christian religion only can impart. And we further pray that God may awaken the sense of the need of an eternal Savior in the hearts of their children so the parents may rejoice in the salvation of their household.

Bro. and Sister Culp desire to be visited by traveling ministers. Dobbin is on the West Va. Central R. R. and 12 miles from Oakland, Md., on the B. & O. Any one coming over the B. & O. and wishing to stop at Oakland will be conveyed to Bro. Culp's home by writing him at Dobbin, West Va.

D. H. BREXLER.

PALMYRA, MO., SEPT. 12, 1897.—On the 31st of August Bro. J. M. Kauffman, came among us and held a number of interesting meetings. A few weeks previous to his visit Bro. A. D. Wenger paid us a visit and during his stay, four young people came out and confessed Christ. Bro. Kauffman came with the intention of instructing and receiving them into the church. During his meetings two more came out. On Saturday afternoon he received these six dear young people into the church by water baptism. May God bless them and may He give them grace to hold out faithful until death, may they be bright and shining lights in the church, and may they be the means of bringing many more to Christ, and into our dear church.

A few visiting brethren were with us from Shelby Co., and Sunday we all met to partake of the bread and wine and the emblems of the broken and shed blood of our dear Savior, also to observe the ordinance of feet-washing. Twenty-six communicants were present and it was a most blessed and profitable meeting. The little school house (our place of meeting) was crowded with a very orderly and seemingly very much interested audience, who paid the closest attention to the sermon, and to all the exercises throughout. On Sunday evening Bro. Kauffman held the last of the eight meetings, and then left us to enter upon a field of labor in Iowa. May God richly bless him and all his labors.

FROM TIB, PA.—Bro. S. G. Shetler, of Holsopple, Pa., came into our midst Aug. 18th, and preached three sermons in the Folk M. H., and two in the Casselman M. H., in Md. The Lord has surely blessed the brother with talent to proclaim His holy word. He has but

lately been called to this service. May he continue to work faithfully in the Lord's vineyard that his work may be the means of bringing many souls to Christ. From here Bro. Shetler returned to his home.

COR.

FROM LUND, DECATUR CO., KANSAS.—On the 30th of August Bro. J. M. Nunemaker of Roseland, Adams Co., Neb., came into our midst and held 9 meetings. We were very glad for the privilege of having the brother preach the word of God to us. We thank God for these visits by ministering brethren from our neighboring congregations. May God bless the work which has been done here. We cordially and prayerfully invite all traveling ministers to call on us and preach to us the word of God so that many may be brought to the fold of God.

A. E. S.

ELMIRA, LAKE CO., OREGON, SEPT. 12th 1897.—I and a great many more have been deeply impressed by an item in the HERALD about our country. I will try to write for the benefit of our people in the East, and wherever the paper is sent. I have been in Oregon over six years. When I first came here I thought corn could be raised successfully everywhere, but I found out differently. They raise corn along the river and also in small patches well manured, but on the cheap land where you can raise corn on one acre there are hundreds of acres that will not raise any. It is that, white soil and wet land. So it is with sugar cane and millet. I have seen but little clover or tame grass of any kind here in Lane Co.; farther north the people raise more tame grass, but for corn the nights are too cool here. We have a mild climate, not cold, nor so hot as in the East. But it becomes dry and the roads are very dusty in summer and exceedingly muddy in winter. If a man has not a good team he cannot drive to church. I would say, concerning the cheap land, that near the church it is white, wet land or high farm or timber land. Some people left their land because they could not pay interest and taxes and make a living on it. Fruit does well. If any one wants to come to buy land, come in winter, when you can see where the wet land is. Do not buy or trade for land in Oregon without seeing it.

C. I. KILMER.

DALTON, WAYNE CO., OHIO, SEPT. 11th 1897. Some time has elapsed since anything has appeared in the HERALD from the Southwestern Swiss congregation. We had a real blessed time this summer, so that we could sing with the Psalmist, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." In the early part of summer we were visited by the brethren J. P. Stauffer of East Greenville and W. Shoup of Mt. Eaton. On the 12th of September Bro. C. P. Steiner, of Cranberry, Ohio, visited us. The happy hours spent with these brethren will long be remembered. Although our dear ministers at home are earnest and faithful in presenting to us the word of God in its purity, yet such visits are very encouraging and

help us to press forward manfully against all opposition of the evil one toward the mark for the prize which belongs to all God's faithful ones in Christ Jesus.

COR.

CHERRY BOX, SHELBY CO., MO., SEPT. 14, 1897.—Greeting to all in the name of Jesus, may His grace ever be our sufficiency. Let us rejoice together in the fact that fifteen souls have come out on the Lord's side and boldly confessed Him as their Savior and keeper. This has been one of the prayer answering surprises such as came over the believers at the release of Peter from prison. The convicting spirit took a mighty hold upon our young people, and our prayers have been wonderfully answered, through the instrumentality of Bro. M. S. Steiner of Cranberry, Ohio, and later, of Bro. Daniel Kauffman. May the Holy Spirit ever guide and keep these dear ones in the way of life, and may we as older soldiers of the cross realize our duties and perform them before them by showing in our daily deportment that we are interested in their salvation, and that we heartily welcome them into our ranks as fellow pilgrims marching to Zion. Bro. Steiner came here on the 17th of August and held meetings nightly until August 29, and several day meetings beside, twenty in all. Bro. Kauffman came on the 30th and held one evening meeting. When an invitation was given two more confessed Christ. The brother having made arrangements for meetings at Palmyra, came back on Sept. 1th to receive the applicants by baptism, at which time another person stepped out upon the promises of God. The Lord abundantly bless and keep them all.

L. J. JOHNSTON.

ALMA, MINN., SEPT. 3rd 1897. I am so glad to hear from friends and thought I would by the help of the Master do my duty on this line. I was waiting on others to do this all summer but they were so very busy all the time that they really had no time. I am content to stay in Minnesota if it is God's will. We had it rather rough last winter, but I must say I have seen it just as rough in Pennsylvania as here, perhaps not quite so cold, but just as much snow. We have had no chance yet to make anything to pay debts, but trust if God is with us it may come. In this place there had been no meetings of Sunday school for a number of years. They say all was going on was to get a keg of beer to some place and all gather there for "a good time." We all know how it goes at such places. This God in much mercy help that will be changed into serving the Lord and Master. There are quite a few that are desirous to be the Lord's, but have not yet decided. I should like if Bro. Benjamin and Jacob Gerig of the Oak Grove congregation. Later, the brethren David Garler, of Orrville, Ohio and David Hochstetler, of Webersville, Ohio, visited us, and on Aug. 26th, the brethren Fred Mast of Berlin, Ohio, Jacob Tson of East Greenville and W. Shoup of Mt. Eaton. On the 12th of September Bro. C. P. Steiner, of Cranberry, Ohio, visited us. The happy hours spent with these brethren will long be remembered. Although our dear ministers at home are earnest and faithful in presenting to us the word of God in its purity, yet such visits are very encouraging and

help us to press forward manfully against all opposition of the evil one toward the mark for the prize which belongs to all God's faithful ones in Christ Jesus.

all in the same family, eating at the same table. Henry Fletcher's are here in Minnesota since last year. All of Weaver's children are here expecting Mennos who are in Harper, Kansas. Our people are just finishing cutting wheat, oats and barley; crops are not so good on account of the wet weather we had. We can praise God that it is as good as it is. Our potatoes are a failure this year, as it was too wet and they were not laid by. The larger part of them were "drowned." Cabbage and celery did well, also rutabagas, turnips, beets, etc. The yield of potatoes on higher ground was good. We expect George Stricker and perhaps Swyhart from Dakota over Sunday. There are several families of their church here. We will be glad to listen to them. There are also Free Methodists coming to Ada by next Wednesday. Pray for us here that God may break up the "fallow ground" and many may be converted to God. God will not allow sin, self-will must be put away. Give help us all to give ourselves a living sacrifice, holy and acceptable unto God, which is our reasonable service. I often think, Oh how little we are of ourselves. Do we let brotherly love continue? Oh Lord Jesus, help us to be ready for Thy coming.

Your sister in Jesus,
L. A. WEAVER.

PLUMSTEAD, PA., AUG. 23rd 1897.—Our congregation in Bucks Co. have been favored with visits from several of the western ministers. Bro. Martin Leatherman and daughter from Ohio have been visiting friends and relatives in Bucks Co. Bro. Leatherman's boyhood home. The brother preached at Deep Run on July 25th. He was with us again at the harvest home services which were held on Thursday August 12th. Bro. Leatherman opened the services in the English language and Bro. Jacob Mensch from Montgomery Co., Pa., spoke in the German language. Bro. Mensch took for his text the 16th Psalm, from the 10th verse to the end of the chapter. The weather was fair and the house was full. On Sunday August 8th, Bro. Daniel Lapp, of Nebraska, preached at Deep Run in the English language. Bro. Lapp is an able and interesting speaker. It had been previously announced that the brother intended to come on that day, and the house was full, benches having been carried into the aisles to accommodate the audience. On Thursday August 19th harvest home services were held at the Plumstead M. H.; services were opened in the English language by A. O. Hilsand and followed by Henry Rosenberger in the German. Bro. Rosenberger said we all had been richly blessed again this summer, and said he thought God wanted us to be mindful of the poor starving people in India.

A. M. L.

CONFERENCES.

(ANNUAL.)

The Annual (Annual) conference of the Western District will be held at the Fairview meeting house, near Milford, Seward Co., Neb., on Oct. 1st, 2nd and 3rd 1897. Ministers and deacons are requested to meet on September 20th at one o'clock P. M. to arrange questions for discussion. A cordial invitation is extended to ministers, deacons, brethren and sisters of the 16 conferences supporting this paper.

Those coming from the East and South will change cars at Lincoln and come on the B. & M. Railway, in Neb., to Milford. Those from the West, will come on the same route to Dorchester, and those from the North will come on the North-Western to Seward, at which places they will be met, by informing some one of their coming.

DANIEL B. BOSHAERT.
Milford P. O., Seward Co., Neb.

The Annual Conference of our Russian brethren represented by Elders Isaac Peters, Aaron Wall of Minnesota, and others will be held in the Congregation near Jansen, Jefferson Co., Neb., on the 4th, 5th and 6th of October. Ministers will meet on Saturday the 2nd, to arrange the questions. All lovers of the truth are cordially invited to this Conference. The railroad station is Jansen on the Rock Island railroad, where the visitors will be received by brethren there and taken to the conference on the first and second of the month.

CONNELIUS M. WALL,
Henderson, Neb.

The Amish Mennonites of the Conference District of Ohio and Pennsylvania will hold a special conference in Millville Co., Pa., near Belleville, beginning Oct. 7, 1897. The church at that place extends a cordial invitation to all the ministers, brethren and sisters, to attend said conference. Any person from a distance wishing to correspond can address J. K. Detweiler, Belleville, Pa. C. Z. YODER, COR. SEC'Y.

The Conference for Indiana and Michigan will be held in the Shore church, Lagrange county, Indiana, on Thursday and Friday October 14th and 15th. The resolution of last year's Conference set the time on the second Thursday in October, which makes it as above stated.

Bishops, ministers, deacons, brethren and sisters, from other parts of the country both East and West are cordially invited to meet with us in Conference at that time.

Questions to be brought before the Conference should be sent to Bro. David Burkholder, Nappanee, Ind., the Secretary of the Conference, or to one of the bishops of the district some time previous to the Conference.

The nearest railway station is Shipshewana, on the Goshen and Michigan branch of the L. S. & M. S. Railway. Those coming to Shipshewana, will please write to James Mishler, George Mishler, Jacob Eash, Harvey Prough, Amos Cripe, Yost Miller or J. Hough, those coming from the Grand Rapids and Indiana Ry., to Lagrange, will write to Samuel Troyer, Jacob Miller, John Miller or Nichol Blosser. Those that come to Goshen will please write to Peter Y. Lehman, who will meet them there.

Conference will open at 9 o'clock on Thursday morning. All ministers and deacons of the district are expected to be there at that time.

PETER Y. LEHMAN.
JOHN F. FUNK.

The Annual Mennonite church conference of Missouri and Iowa will be held in Jasper Co., Mo., near Oronogo on the 21st of October, 1897.

Sunday school conference for the same district to begin on Tuesday previous (Oct. 19th) at one o'clock P. M. and we herewith extend a hearty invitation to brethren and sisters from

abroad, and especially ministers, both of the Mennonite and Amish branches, to be with us on these occasions. Those coming via the St. Louis & Sao Francisco R. R. will be met at the depot at Oronogo and those coming via the Missouri Pacific will be met at the depot in Webb City, by addressing the writer at Oronogo, Mo.

ANDREW SIENK.
The S. S. Conference of the S. W. Pa. district will be held on Oct. 13th and 14th, 1897, at the Masonic W. H. Fayette Co., Pa. The annual church conference will be held on the 15th at the same place. All are heartily invited to attend both these conferences. Persons desiring to attend will come to Unlinton, Pa., which can be reached either by the Pennsylvania or the B. & O. line. In order to secure conveyance to Masonic town please notify D. S. Loucks or L. D. Lurr, both of Masonic town, Pa.

AARON LOUCKS.
The Annual Meeting of the Mennonite Evangelizing and Benevolent Board will be held on Wednesday Oct. 20th, 1897, at Elkhart, Ind., beginning at 9:00 A. M.

All bishops, ministers, deacons, and friends of the mission cause are heartily invited to be present.

G. L. BENDER, Sec'y.

(SEMI-ANNUAL.)
For the Eastern Penna. District, at Franconia, Montgomery Co., Pa., on Thursday, Oct. 7th.

The Semi-Annual Conference of Va. will be held at the Bank church, middle district, Rockingham Co., on the first Friday and Saturday of October, 1897.

Brothers and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any desiring to come by rail will be met at Harrisonburg by informing L. J. Heatwole, of Dale Enterprise, or the writer, at Harrisonburg, Va., of their coming.

S. M. BURKHOLDER.

RESOLUTIONS

passed by the Semi-Annual Conference of the Mennonite church of Waterloo Co., Ontario, on September 9th 1897.

Resolved:—

1. That this conference choose two brethren to labor at Mosa for one year from the date of this conference, and two for Wallace and Maryborough.

2. That the brethren Abasalom B. Snyder and Isaac A. Wambold be chosen for Mosa and the brethren Noah Stauffer and Joseph Nahrgang for Wallace and Maryborough.

3. That communion be held at Glenallen twice a year.

4. That a minister be ordained for the Blenheim district.

5. That applicants for church membership shall not be received until they have come into conformity with the discipline of the church.

6. That on Thanksgiving Day an opportunity be given to our members to bring their free-will offerings for the promotion of the cause of Christ.

7. That the brethren Noah Stauffer and Jacob Z. Kolb be a committee to decide in what manner these offerings shall be applied.

8. That a report of the proceedings of this Conference be sent to the HERALD OF TRUTH for publication.

S. S. HERNER, Sec'y.

MISSION NOTES.

(Sept. 21, 1897.)

A number of young brethren and sisters from Elkhart, Ind., brightened and helped our Sunday school and services on Sunday last.

Their singing especially was very much appreciated, and their entire visit was cheering and helpful.

May they still go on in the Master's service brightening and helping and uplifting other lives.

They left on Monday but they did not take with them all the sunshine they brought here. We were especially glad for Bro. C. K. Hostetler's visit as we appreciate the kindly interest and counsel of our managing Board. Bro. McCulloch of Morrison, Ill. preached for us.

Several of our friends left some material help to be used in the work here, among them Mrs. E. Paulus and Ella Mann. Also some one left a gift under the bible belonging to the brethren here; he said to their credit that the Bibles are well used, and it was discovered before the kind donors were on their way. May God direct the use of all offerings for His cause.

Recently Bro. Garber sent us four dollars collected by the Salem (Wayne Co., Ohio) Y. P. M. He said "Use it as you see fit" so we decided to use it in our work among the poor.

We have recently found considerable distress. There was one case in particular that I was touching. We went to the home and found the mother weary and sad looking, the children were begging for bread. She said she had none, and finally persuaded them to go out to play while she told how they had been living. For several days she had nothing to eat except flour with which she made what she called dumplings, that is she mixed the flour with water, then boiled it. "What makes you look so pale and sick?" I then asked.

"Well, I don't feel well, I have been so hungry," she said.

You can imagine how glad we were to have money with which to buy bread for them. Last Sunday I invited the children to our place for dinner and they were touching to see how hungry they were, and how they enjoyed it. We could also help another family where the mother, the only support, has for a long time been sick and the means had long since run out, and we used of that money to get for them a basket of vegetables, apples, and some milk; of course this does not constitute a real work, but it may do some good at times.

The last mentioned of these families will, for a while at least, be scattered as the mother has decided to go to the Cook County Hospital for treatment while two of the children go to Ohio and the third boy finds a home with his aunt. We ask our members especially to remember these children that they may be brought up for Jesus.

The interest in the work keeps well. S. S. last Sunday numbered 110 pupils.

Sewing school, advanced department, thirty-nine, while the primary class numbered forty-two. Of course with such large classes all are kept quite busy.

There has been a great deal of sickness of late, and the doctor is called for quite often.

We must yet acknowledge the receipt of a basket of fruit from Sterling, Ohio, a box of fresh fresh eggs from Freeport,

Ill., and a box of clothing, etc. from Culom, Ill. We thank all the kind donors, in His name for whose cause they were given. May He bless and guide you all. The Master still gives joy in service and sometimes when almost too busy to rest our soul finds the sweetest peace and joy in Him.

"Oh to lie passive in His hand
And know no will but His." LINA.

CHURCH GOVERNMENT vs THE GOVERNMENT OF THE WORLD.

BY CHAS. M. YEABOLT.

"Let us walk by the same rule, let us mind the same thing." Philip. 2:16.

"Government: Direction; regulation; control; that form of fundamental rules and principles by which a nation, state or church is governed, or by which individual members of a body are to regulate their social or religious actions; a constitution, either written or unwritten, by which the rights and duties of citizens, members and officers are prescribed and defined."

The church of Christ has a perfect right to adopt rules and regulations in harmony with the Gospel, to direct, control and restrain her members. The church alone has the right to adopt rules and regulations to govern herself in harmony with the Word of God. It is right given to the nation and state, and no law adding citizen questions it.

Every kingdom, republic and church must have laws, rules, and regulations, to govern its subjects, citizens and members; otherwise there could no government exist. Laws, rules and regulations are of no use unless they are enforced.

Every kingdom, nation, and church has laws, rules, and regulations, to govern its subjects, citizens and members; otherwise there could no government exist. Laws, rules and regulations are of no use unless they are enforced.

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The world has adopted a form of dress. This she changes upon an average, about twice a year. This garb or fashionable attire is calculated, in part, at least, to "gratify the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father, but is of the world." "They that are as a necessary article of dress; but is worn for the same purpose that earrings, finger-rings and other superfluous things are worn. The rule of law, governing in Christ's kingdom, in respect to these things is, "He not conformed to this world." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1:21.

But does not the Gospel teach that it is a shame for a man to wear long hair? Yes; but the opposite extreme is to forego on the fashion of the head, "They shall not make baldness upon their heads, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." Lev. 19:27. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. "Wherefore come out from among them (the world), and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17; Rev. 18:4.

The law, rules and regulations, governing the church, are founded upon the eternal principles of Truth, and are the only means by which the church can be kept out of the world. To slacken or loosen these heavenly principles of church government, is to be wrecked by the fashions and superfluities of this world, and be swallowed up in the great whirlpool of worldliness.

"But," says one, "if the church would allow the sisters to wear hats, hundreds would unite with the church that otherwise will not." That may be true. If the church would relinquish her opposition to secrecy, and admit secret societies, many would unite with the church that otherwise never will. Why not admit them? The Gospel does not mention by name "secret societies" once. In short, if the church would sacrifice enough of her principles of government, she might get millions into the church. Would it be right? I say, No.

What has brought the Methodist church, the old Presbyterian church, and others, into the vortex of worldliness? John Wesley was an inveterate enemy of pride and fashion, and so were Calvin and other reformers. The sacrificing of non-conformity principles, and the spirit of compromise for the sake of adding numbers, brought on the sad state of things witnessed today.

What rent the United Brethren church in twain a few years ago and brought heartaches and beat-stained faces among the faithful? Secret societies stood on the threshold and asked to be admitted, but, in order to admit them, the long established principle of church government upon this point must be sacrificed. The sacrifice was made, and secret societies were admitted. What was it that rent our beloved Brotherhood from center to circumference a few years ago? It was the spirit of "do-as-you-please," of individualism,

that sought to admit fashions in general into the church.

Let all who are pleading for compromise, for the sake of numbers, look back to that sad, sad, rent. God save the Brotherhood from ever passing through another such experience! O, the heart-aches, bitter tears, and sufferings of the faithful, while the government of the church was seemingly hanging in the balances of uncertainties, no tongue can express, no pen portray.

It is a sad fact, that there is a misguided element in the church, at the present time, pleading for the sacrificing or loosening of the principles of church government for the purpose of adding numbers to the church. But the question should state us in the face, Will it benefit them to receive them into the church in opposition to these Gospel principles? Untempered mortar will not adhere or stick to the wall, unconverted men and women being added to the church does not make Christians of them, neither will they be a blessing to the church, because of their natures not being in harmony with these principles of heavenly government.

I believed the church to be right in her doctrine and principles of government when I united with her, about twenty-two years ago, and I am more and more confirmed in that belief as the years come and go. I cannot see or understand why any person would desire to unite with the church who does not believe her doctrine, or is not in harmony with her principles of government. To join the church, then turn around and disobey her rules and oppose her government seems to me, to say the least, the grossest of inconsistencies. There is no man employed to coerce any one into the church; he must come of his own free will and choice.

To join the church and then oppose its principles of government is like a man voting year after year for a successful political party, and then spend his time in finding fault with the government, and abusing the laws it makes. He would be virtually condemning his own action, and finding fault with himself.

We may expect opposition to the principles of church government from the world, but when members, who have pledged themselves before God and men to live up to and maintain these principles in their lives, and then oppose them, and do all they can secretly against them, this is the basest of unfaithfulness and disloyalty. A minister that does this ought to be deposed from his office.

The church has ever left the way open to come closer to the Truth, if possible, and bound herself to no principles except those founded upon the Word of God. The church is the bride of the Lamb and is governed, controlled, and influenced by the Holy Spirit. Let none light or oppose her government, but let every member strive for a greater degree of godliness, and true holiness within himself, as well as in the church.

The church, though she be the bride of Christ, is not infallible; but let no one disobey, find fault with or seek to destroy the laws, rules, and regulations by which she is governed, until he is prepared to give us something better, more heavenly, and calculated to bring

to the church.

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us nearer to Christ, and separate us farther from the world.

Disloyalty and disregard of law and order are often the result of disloyalty, even the law. Why could not the prohibitory laws of Kansas and Iowa be successfully enforced? Because of the unfaithfulness of the officers elected or appointed to enforce the law. The disregard of and opposition to the government and order of the church, are often the result of unfaithfulness and disloyalty of ministers and church officers, who sacrifice the order of the church for the sake of adding numbers. This universally leads to trouble, discord and heartaches.

Was there ever a division of any note, or an uprising against the government of the church, when ministers and church officers were not the cause and the leaders of insubordination?

Some will preach sound doctrine in their public discourses, but in private conversation talk against many of the principles of church government, as mentioned in this article, and the state talk goes farther than the public sermon. Every person should know that the minister is only a representative of the church, and has no authority whatever to sacrifice one of the least of her principles. A minister of the Gospel has no right to compromise a Gospel principle, to let the church be misunderstood in the church, for Christ sanctions no compromise. *Gospel Messenger.*

BIBLE CHRONOLOGY ASSAILED.

An illustration of Satan's subtle workings is found in the latest "latest discoveries of science." For two centuries science has been making discoveries which it has claimed completely overthrow the reliability of the Bible narrative; but as often have these scientists been compelled to admit that they have erred. The fact is that scientists are usually infidels, if not openly, then of the "higher criticism" type, who have little respect for the Bible, and who are on the lookout to secure world-wide fame by finding and promulgating that which would do what other scientists had tried but failed; *etc.*, to cast discredit on the Bible. It is no remarkable thing that being thus prejudiced against the Bible, these worldly-wise scientists, going about to disestablish God's word, and seeking honor one of another, and not submitting themselves to the guidance of faith in their researches, will in the future as in the past, frequently "believe a lie" and publish it for the truth, until disproved and repudiated by some other scientists. Our prejudices should be in favor of the Bible, and only positive, unimpeachable evidence against it should be even considered.

The modern field for scientific research is Assyria, where the ancient buried ruins of Babylon, Nippur, etc., being dug into, furnish relics and records of an early day—antiquating all history except that of the Bible. So, then, let it be understood that the scientific research, for which day is noted, is frequently only an effort on the part of those engaged in it to immortalize themselves by impeaching the record of God's word, if they can possibly do so.

The latest news of this kind is from a party of Americans, representing the University of Pennsylvania, who have for some time been excavating the ruins of the ancient city of Nippur in the Valley of Babylon. This news is that these scientists, having dug down below the level of the known Nippur, found about thirty feet below it a still older Nippur with valuable relics, tablets, etc.

Immediately Prof. S. A. Binion (who, so far as we are aware, has never told the public through the daily press what he *don't* know about Nippur, and to most dogmatically assert respecting tablets, broken vases, etc., bearing inscriptions, and supposed decipherments,—"These tablets show that a high state of civilization existed 7,000 years before the birth of Christ, and 3,000 years before the creation of the world as set down in the marginal chronology of the Bible." "Many cuneiform records upon tablets, of Babylonian history, have been unearthed, in an excellent state of preservation. Some of these are 4,000 years old, and are almost as clear to-day as when the writing was done." Prof. Binion have been expending, to demonstrate the truth or fallacy of the suggestion. The Valley of Babylon is supposed to have been the cradle of the race, and it is possible that Nippur was a city built before the deluge of Noah's day. If its temple were but sixty feet high, thirty feet of silt and debris would still leave a temple thirty feet high, whose upper levels may have been used after the flood. Or it may be that the level first recognized, thirty-six feet below the surface, was never a city level but merely one level of the temple.

But to be a successful "scientist" in such a work a man needs to have a lively imagination and to give it full play, else he will fail to "astound" the world with his "archaeological" ability in deciphering real and imaginary hieroglyphics on pieces of pottery, etc.; and so Dr. Peters was superseded by a man pretty sure to find something that would cover him with glory and renown—Prof. Hilprecht.

The latter gentleman has not uncovered the entire city of Nippur, but merely removed a few more cubic yards of debris from what is believed to have been a temple; and sinking a shaft or pit still lower, through the debris, he found at that level "virgin soil" and some relics of an ancient civilization which it would in every way be to his interest to believe and seek to prove existed 7,000 or 8,000 years before A. D. 1.

Whether or not there are two cities of Nippur, one built upon another with thirty feet of debris between, nobody can yet say truthfully. It will require vastly more money and labor than has already been expended, to demonstrate the truth or fallacy of the suggestion. The Valley of Babylon is supposed to have been the cradle of the race, and it is possible that Nippur was a city built before the deluge of Noah's day. If its temple were but sixty feet high, thirty feet of silt and debris would still leave a temple thirty feet high, whose upper levels may have been used after the flood. Or it may be that the level first recognized, thirty-six feet below the surface, was never a city level but merely one level of the temple.

This drawing covers nearly a page of the *New York Journal* of Aug. 30, '96, under a full page headline declaring as follows:—

"A BURIED CITY UPSETS THE CHRONOLOGY OF THE BIBLE."

Under the above mentioned picture of the two cities, in large type, appeared the following:—
PNEUMONIC NIPPUR 7,000 YEARS BEFORE CHRIST.

The Remains of the Assyrian City, Nippur, Built 3,000 Years Before Adam and Eve Were Created.
(From a Sectional Drawing and Restoration of the Excavation by Professor S. A. Binion, the Archaeologist.)

Every scientist, every editor, every business man, every mechanic and every day-laborer can, if he will but think, see through the fraud thus practiced on a condoling public by a professor and an editor. Why, if the University of Pennsylvania had a thousand times as much money as it now possesses, and if it spent every cent of that sum in excavating at Nippur and had laborers at work night and day, none of its professors would live long enough to see such a job of work accomplished as Professor Binion and the *New York Journal* represent. Thirty-six feet of debris removed from off a city of miles in extent, and thirty feet more from off a lower city of similar size.

What are the facts? Simply these: A few years ago the management of the University of Pennsylvania, desirous of fame for their institution, and not the only outside enterprises in which a modern college may engage, and with commendable enterprise undertook scientific digging into the ruins of Nippur. At the outset Rev. Dr. Peters was placed in charge of the work. Under his direction a shaft or pit was sunk on the principal mound, and some underground passages excavated thirty-six feet from the surface.

to-day archaeologists say that the very ancient history of China is mythical, a fabrication.—*Watch Tower.*

DOUBTFUL THINGS.

In the life of every Christian there are many questions which rest perpetually for answer. We puzzle about them in our hours of reverie. We listen with keen intenseness to an address or sermon that seems likely to cast light on them, though as often as not we turn away disappointed. We sometimes, in bursts of confidence, intrust them to our friends, asking for help. And yet, after all, we have to waive the verdict; and the solution is given, not definitely or conclusively, but by circumstances, or by an entire change in the conditions of our life. May it not be that these debatable matters are allowed to rise and test us? They are the gymnastics of the soul. They do for us what the exercise-ground does for the soldier, and the yards of the training-school for the young sailor.

It is almost impossible, therefore, to lay down any authoritative rules of conduct. After all, each must decide what is right and wrong for himself. All we can do is to enumerate certain great principles, which always need to be borne in mind.

1. Study the effect of any questionable fellowship or pastime upon the devout life. How many pitfalls there lie on heavily carpeted floors! What disloyalty to the King may be perpetrated in our light and unguarded hours! And how often, when the brilliantly lighted rooms are deserted for the lonely chamber, there is the sense of having been deceived.

Of course, the best and surest deliverance from this evil is to be found in the heightened or deepened soul-life, which can pass through scenes like these so completely at rest in Christ, so steadfastly rooted and grounded in His love, as not to drift before any current, or to be swayed by any breeze. But where this is impossible, where prayer and faith and the girding of the soul are ineffective to keep us to our moorings in Christ, it were better to avoid the scenes which always deteriorate and blight and dim.

2. Beware of being brought under the power of any doubtful thing. As soon as that which may be innocent in itself, and lawful for another, becomes imperious in its demand for satisfaction, as soon as it asserts its powers or thunders at the gate of the soul like the mob before the palace of Versailles, then the apostle declares he would have none of it.

We none of us know the strength of the current till we turn to face it, or the force of habit till we essay to lay it aside. Paul, however, refused to allow the current to become swift and strong, or single actions to become habits, unpriced. He was perfectly sure that they came from God and bore him Godward.

Well would it be for each to ponder deeply the habits and practices of his life. They may be as innocent as lawn tennis, as healthy as cycling, but just as soon as anything appears absolutely harmless, and indeed is harmless to others, begins to assume preponderant power, there is nothing for it but to put it aside.

3. Study next the effects on others. Each act of ours influences others for good or evil, as each atom on the sea-

shore affects all other atoms. You, boasting in your freedom and strength, may be able to expose yourself without hurt, where others would simply perish. Is it right to entice men to walk on glaciers to which they are not accustomed, when their shoes are not studded with nails, and no pole is in their hand, and a fall almost certain? Is it right to tempt the weak and inexperienced far out of their depth because you can withstand the motion of the current and the beat of the surf?

4. Do nothing on which you can not ask the blessing of Christ. In the old days it was thought that if the sign of the cross was made over any vessel that contained poison, it would instantly be shivered in pieces; so, whenever some doubtful topic confronts us, let each say: "Can I do this for Jesus? Can I do it as one who is abiding in fellowship with Him?" Or ask: "Is His blessing on me? Can I do it for His glory?" If you can; if, as you look up into His face, He answers you with a smile; if you have the consciousness of being in the current of His life, then hesitate no more, but go forward where the way lies open.—*Rev. F. B. Meyer, in Golden Rule.*

WHY IS IT?

Why is it that so many are weak, and not active in the cause of Christ? First of all, they are not willing to practice that degree of self-denial, which is necessary to enjoy communion with God. Self-denial is absolutely indispensable to the follower of Christ. He plainly declares, "Except a man deny himself and take up his cross daily, he cannot be my disciple." And in proportion as we bear the likeness of Christ, must we practice self-denial; and if we are fully renewed in His image self must be entirely crucified. Many would like to be useful, but they shrink from the cross, and the narrow way, and fall into the inactive paths of piety.

But there are particular kinds of self-denial required in order to enjoy full salvation, or that love of God in the soul, which fills us with love for lost souls, and gives a holy boldness in the Master's service. We can notice but a few; for instance, in regard to food. The Scripture rule is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." But how many still feed themselves without fear, priding themselves upon the luxury of having a great variety of rich food, sacrificing to a low and groveling appetite. The Scriptures enjoin fasting both by precept and example, and the first United Brethren in Christ often fasted.

But self-denial in regard to dress is also required. The apostle exhorts to "adorn ourselves with modest apparel; not with gold, or pearls, or costly array, but with good works, and with the ornament of a meek and quiet spirit, which is in the sight of God of great price." But away with your superstitious notions about dress, cry these fashionable professors of religion; they may do for Pharisees, but we shall dress as we please. So you may, but I fear that you will, like Samson, be shorn of the spiritual strength and courage you need to work for Jesus. Again, we are to deny ourselves in regard to the company we keep. The voice of Scripture is, "Come out from among them, and I will receive you, and ye shall be my sons and daughters, saith the Lord." But

how few regard it. How many still cultivate that friendship with the world, which is enmity with God. And farther still, how many are unequally yoked together in marriage with unbelievers. Finally, we are required to deny ourselves in our conversation, "Let no corrupt communication proceed out of your mouth," such only "as is good to the use of edifying." But how much jesting and foolish talking; how much judging and evil speaking is indulged in by many that name the name of Christ. As one said of a certain minister, "We like him, he is so jolly, and full of fun," and is not this prevailing carelessness in regard to these things, the cause of the spiritual lameness of many in our Israel. It is said by some that these are very trifling matters, which proves the more clearly that we are not half awake to the glorious subject. O may God arouse our slumbering consciences, and help us to count all things loss for the excellency of the knowledge of Christ and His full salvation.—*Chr. Conversator.*

GOD'S LOVE.

Human love may change. The friendship of last year has grown cold. The gentleness of yesterday turned to severity. But it is never thus with God's love. It is eternal. Our experience of it may be variable, but there is no variability in the love. Our lives may change, our consciousness of His love may fade out, but the love clings forever; the gentleness of God abides eternal. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." There is never a moment, nor any experience in the life of the true Christian from the heart of whose life the love of God does not issue a message may not instantly be sent up to God, and back to which help may not instantly come. God is not off in some remote heaven merely. He is not away at the top of the long steep life ladder, looking down upon us in serene calm, and watching us as we struggle upward in pain and tears. He is with each one of us on every part of the way. His promise of presence is an eternal present tense: "I am with thee." So "Thou, God, seest me" becomes to the believer a most cheering and inspiring assurance.

And as feeble babies that suffer, Toss and cry and will not rest, Are the ones the tender mother loves, Hold the closest, lowest the best; So when we are weak and wretched, By our sins weighed down, distressed, Then it is that God's great patience Holds us closest, loves us best.

We are never out of God's sight for a moment. His eye watches each one of us continually, and His heart is in His eye. He comes instantly to our help and deliverance when we are in any need or danger.

MARRIAGES.

STEINER-GEILL.—On the 17th of August 1897, at the home of the bride's parents, in Ustik, Ill., by John Nie, Bro. Menno Steiner to Sister Maggie Geill, both of the above place. May God bless this union.

O may they live as truly one, And when their work on earth is done Rise hand in hand to heaven and share The joys of love forever there.

ZIMMERMAN-ERR.—On the 9th of September 1897, at the home of the bride, near Milford, Sewa Co., Neb., by bishop Joseph Schlegel, Xavier Zimmerman to widow Annie Erb, see Sprunger.

BIXEL-STEINER.—On the 21st of August 1897, at the home of the bride, near Milford, Neb., by bishop Joseph Schlegel, Xavier Zimmerman to Sister Anna J. Steiner, all of Wayne Co., Ohio.

LICHTY-KUHL.—On the 22nd of August 1897, at the residence of the bridegroom's parents, near Carversville, Bartow Co., Georgia, by J. K. Brubaker of Rohrerstown, Pa., Bro. Peter Lichty to Sister Elizabeth Kuhl of Elkhart, Ind. May God bless this union and keep our dear brother and sister in the path of life and usefulness.

BINGEMAN.—On the 11th of September 1897, at his home on Frederick St., Berlin, Ind., after long continued suffering of cancer in the face, Bro. Jonas Bingeman (December 1825), he was united in matrimony to Anna Creaman. This happy union remained unbroken for sixty-two years, and was blessed with four sons and four daughters, of whom three sons and two daughters survive. There were also forty grandsons; and sixty great-grandchildren, of whom fifty-four survive. Bro. Snyder's father was born in 1725, and was killed in 1815 at the time of the War of the Revolution. He died in 1850 aged about 91 years. Bro. Snyder was a faithful member of the church, and was highly esteemed by a large circle of friends and acquaintances. Buried on the 29th. Funeral services at the house by E. A. Wambold, and at the church by Elias Weber in German from Amos 4:12, and by Noah Stauffer in English from Isa. 32:17, 18.

IN LOVING REMEMBRANCE
of Lulu Hope Showalter, only daughter of William A. and Katie Showalter, who died March 12th 1897, aged 13 years, 4 months, and 19 days.

One more precious life is ended,
And a voice we loved is stilled,
In our home a place is vacant,
Which can never more be filled.

Human hands have tried to save her,
Tender care was all in vain,
Holy angels came and bore her
From this weary world of pain.

Tearfully we lowly laid her
'Nid beneath the grass that grew so green:
As the form of loving Lulu
In our home no more is seen.

Lulu dear is sweetly resting,
Free from sorrow, free from care,
On her loving Saviour's bosom,
Sin can never harm her there.

Yet we hope again to meet her,
When the day of life is fed;
Then in heaven's world to greet her,
Where no parting words are said.

Cease to weep then, parents, brothers,
Who could wish her back again,
Since with Jesus she is happy,
Free from sorrow, sin and pain.

MINNEVA S.
GIESSELSBERGER.—On the 1st of Sept. 1897, in Somerset, Pa., of consumption, Sister Sallie, wife of Bro. Jacob Giesselesberger and daughter in law of Dr. Samuel Giesselesberger, age 25 years, 5 months and 21 days. She was buried on the 3d at the Thomas Mennonite M. H. Funeral services by Jonas Blanch, S. G. Shelder and L. A. Blough. Text, Rev. 2:1. She is survived by a sorrowing husband, two children, one child preceded her to the spirit world several months ago. Her pleasant and mild ways won for her many warm friends, which was manifested by the large congregation at the funeral. She appeared to have a foreknowledge of the joys awaiting her in heaven. Shortly before she died she was talking about the beautiful road she was traveling, and the beautiful spring she was seeing to which she left a strong evidence that she died happy. Many were who read the evidence that all is well.

Sallie, thou hast left me lonely,
Sorrow fills my heart, too deep to tell;
But beyond this world of sorrow
Tears will all be wiped away.

Mother, thou art sweetly resting,
Here thy body and soul are over;
Pain and sickness, death and sorrow,
Never can distress thee more.

L. A. BLOUGH.
SNYDER.—Christian C. Snyder was born in Franklin Co., Pa., May 28th, 1867, and died July 29th 1897, aged 30 years, 1 month and 25 days. He came to Canada with his parents in 1894. On the 14th of December 1895, he was united in matrimony to Anna Creaman. This happy union remained unbroken for sixty-two years, and was blessed with four sons and four daughters, of whom three sons and two daughters survive. There were also forty grandsons; and sixty great-grandchildren, of whom fifty-four survive. Bro. Snyder's father was born in 1725, and was killed in 1815 at the time of the War of the Revolution. He died in 1850 aged about 91 years. Bro. Snyder was a faithful member of the church, and was highly esteemed by a large circle of friends and acquaintances. Buried on the 29th. Funeral services at the house by E. A. Wambold, and at the church by Elias Weber in German from Amos 4:12, and by Noah Stauffer in English from Isa. 32:17, 18.

KEHR.—On the 9th of Sept. 1897, Henry M. Kehr, aged 65 years, and 10 days. He suffered from paralysis for nine years, during which time he was not able to walk, and for seven years he has not been able to speak so as to be understood, and mostly had to make communications to his friends by writing. He was resigned to his Father's will; he said to his son when he took to his bed that he would not get well, and that he was ready to die, one day while sitting in his chair he fell asleep and never awoke. He dreamed that "heaven was his home," and he looked forward toward that blessed inheritance, the home prepared for the children of God. So that the dear ones who loved him as companion and father may comfort themselves with the thought that he is not lost, but gone before. Funeral services at Yellow Creek, on Sunday 12th, by Rev. J. Lehman and Christian Schaum, from 1 Cor. 2:9. A large number of people were present.

BECK.—On July 10th, 1897, in bed, minister, Bucks Co., Pa., by Rev. H. Beck. He was 24 years, 1 month and 29 days. He was in company with another man, Wilson Beck, was engaged in a fight with the tree which they were cutting fell, it lodged on one of its lower limbs, and the rest of the log swung down and struck him, he was struck in the head and threw it to one side, it struck Beck, knocked him over and

our more fortunate brethren and sisters who have frequently given expression to the opinion that the church should have an Old People's Home.

While many have been thinking much and doing nothing, one dear brother and sister have taken action in a practical way that gives promise of just such a home in the near future as the church has long needed. They are Bro. and Sister Daniel C. Amstutz of the Chippewa congregation, Marshallville, Wayne Co., Ohio. The Lord has blessed them with a pleasant home consisting of a large farm with good buildings free of debt. They have not been blessed with children to inherit this property. Their love for the church and the brethren and sisters has led them to give this property for a permanent home for old and dependent members of the church. The second week of September they made a visit conveying this home to the Mennonite Evangelizing and Benevolent Board to hold as the property of the Board after the death of Bro. and Sister Amstutz, to be used only for the purpose of a home for old and dependent members. The property will however be turned at once into the hands of the Board and opened for the proposed home. Arrangements will doubtless be made at the next meeting of the Board in the month of October. The home is conveniently located in a good neighborhood of our own people. The Chippewa meeting house is at the corner of the farm only a few rods distant from the buildings. As soon as persons are taken into the home to be cared for there will be expenses connected with it which we hope will be met by donations and bequests of brethren and sisters who are in sympathy with the noble work that has been begun. May the good example of our brother and sister move many others to use the means with which God has blessed them to support the charitable institutions which the church has so long neglected and yet so much needed. If some of our dear brethren and sisters who are blessed with much means could see into the future and behold how those means for which they struggled so hard "will be spent they would surely feel like devoting at least a part of their earthly gain to the support of the institutions of the church which they love. God will surely bless the cheerful giver. May the Old People's Home long live and make glad many aged brethren and sisters in their declining years. C.

For the Herald of Truth.
THE SOUTHLAND.
11.

Any one who concluded from our first article on the above subject that we considered the Southerner intellectually inferior to the Northerner misunderstood us. Indeed, it would be idle

for any one to make such a statement, for history proves that no part of this great nation has produced greater or grander men, intellectually, than has the South, and what is true of past history we believe to be true to-day, though, owing to the disastrous effects of the Civil War on the South, the people there have been at a disadvantage compared with those of the North and will continue to be for some years to come or until the crushing effects of the war will pass away.

The party arrived at Knoxville about 9 A. M. where a change of cars was made, and then the journey was continued toward Asheville, North Carolina. We would gladly have stopped over with our brethren at Richland, Tenn., but our time was limited, and so we were obliged to pass, though more than one lingering look was cast as we saw the district in which our brethren lived fade away in the distance.

The ride from Knoxville to Asheville was uneventful further than that we passed through very picturesque country. For a long time we skirted the wild and tortuous Laurel river, with mountains on either side. The construction of such a well graded railway as the Southern is through this section, is a triumph of engineering skill. We had to accede that the railway was far in advance of the country through which it is built, for the boldness of enterprise that is so conspicuous in the construction of the road is just as conspicuous by its absence among the farmers along the road in their work.

Everywhere along the road the "darkies" were strongly in evidence, and all seemed to enjoy life, though many were clothed in tatters and ragged. Everywhere were plentiful, and we had many opportunities of witnessing the darkies' proverbial ability to "take care of" watermelon. In many ways they are like children, easily offended at one another and easily reconciled. We wondered why so many of them wore bandages on hands, arms, heads, faces, etc. until told that "nigger fights" among themselves were very common, especially in some communities.

Our party arrived at Asheville at 1.15 P. M. and secured comfortable quarters at the Asheville hotel. After dinner the remainder of the afternoon was pleasantly spent upon the broad veranda of the great Battery Park Hotel in company with Messrs. Olsson and Best the genial agents of the Land and Industrial Department of the Southern Ry. Co., and Mr. Porter of Asheville. "Battery Park" is so called from the fact that during the Civil War a battery was placed on this elevated spot to defend the town against a Union Cavalry raid.

The city of Asheville is pleasantly situated on a gentle slope and lies about 2000 feet above the sea level. The population is about 12000. Owing to its elevation, fine climate and picturesque surroundings, it has become a very famous summer resort for more or less people and winter resort for northern people. From Battery Park Hotel can be seen on the one hand Mt. Busby, 3600 feet high, while on the other "Mt. Pisgah rears his lofty high" of 5800 feet at a distance of about thirty miles from Asheville. (One peak of more or less pretensions are seen along the Blue Ridge, rising up like huge bee hives, and all covered with rich green.

Next morning the party assembled for a tour up Beaneatcher Mountain about five or six miles from Asheville. This elevation of over 3000 feet commanded a magnificent view of the surrounding country. A railway is built up the side of the mountain for a considerable distance, and the rest of the journey is made on foot along a steep mountain path, through the woods, in which blackberries of exceptional size and in great profusion were found.

In the afternoon, with Mr. Porter as guide, the party took a drive over a part of the vast Biltmore estate, the property of George Vanderbilt. Passes having been secured at the offices near Biltmore station, we drove through the grand arched gateway between the passes were critically examined by an officious English gatekeeper, after which we entered the grounds. On each side of the miles upon miles of perfect macadamized roadbed were planted shrubs and trees from all parts of the world and kept as a garden. The estate comprises about 7500 acres most of which formerly constituted farms, but from which every trace of the old buildings has been removed. After a drive of many miles over this superb roadbed, easy grades, arched bridges, etc., we approached the "house" or rather palace which this is the most almost in vain youth calls home. It is 375 feet long and 195 feet wide, contains hundreds of rooms and is finished in the most extravagant style, painters and architects from foreign countries having been employed to put on the finishing touches to this noble structure.

Thousands of iron and many thousands of blue Wabash sand stones, besides the costly marble and fine lumber. The building is surrounded by the finest flower gardens we ever saw. Truly, thought we, Mr. Vanderbilt has a grand mansion for a home, and yet what is it compared with the mansions which our dear heavenly Father has built for us in the city of the New Jerusalem, where the streets are paved with pure gold, and where

"A sweet perfume upon the breeze
Is born from ever verdant trees,
And flowers that are fading grow,
Where streams of the forever flow."

There, my dear reader, a mansion awaits all God's children, and no matter if we be the poorest and humblest of earth's pilgrims we shall inherit a mansion infinitely more glorious than Biltmore, and that will never crumble or decay, if so be that we have found and faithfully followed Christ. Biltmore and the adjoining estate represent an outlay of \$6,000,000, and a daily expenditure of many hundreds of dollars to pay the 600 or more hands employed there; our mansions in heaven were purchased for us with the precious blood of Christ.

After a drive of about fifteen miles through the grounds we returned to Asheville for supper. After supper we learned from observation one of the characteristics of the blacks of the South. On a side street at a "colored" resort some 30 blacks had become involved in a melee over cards, wine and women, but when a white policeman undertook to arrest them, *pronto*, they were a unit against the policeman who received severe ugly cuts from the ever-present razor in the hands of the blacks, although he succeeded in arresting the ringleaders and placing them in jail.

Next morning the party started for Black Mountain Station, about 20 miles east of Asheville, near which place, surrounded on three sides by Black Mountain, is the large camp ground of the Religious Association of Christian workers who own 4500 acres here; but one mountain road or path leads to this lovely though sequestered place, to which we were guided by our genial friend, Mr. Porter, from Black Mountain station, to which place we had taken a train from Asheville. It is called the Mountain Retreat camp. This was truly a beautiful place, surrounded with the wonders of God's creation in nature. We enjoyed the pure mountain air and lovely scenery, and the companionship of the officials of the Association, and last, but not least, the excellent dinner which was served in a tent during a passing thunder shower, and to which (the dinner, not the tent nor the thunder shower) we did ample justice.

Bidding farewell to this lovely place and the pleasant people we hastened back to Black Mountain station, where we bade adieu to our friends, Olsson and Porter, who returned to Asheville, while we took the eastbound train for Salisbury, N. C.

Our journey carried us through wildly majestic mountain scenery over the crest of the Cumberland mountains and well down the Atlantic slope. At the Crest we were over 3200 feet above sea level; at Salisbury, where we arrived at 8.00 P. M., but 700 feet.

This part of our journey took us through Valdese, where the Waldensian colony from Italy has settled. The location which they selected is, like Italy, but the soil is good, and, judging from what little we could see as the train sped through their settlement, they are doing very well. Mr. Best, who still accompanied us, informed us that the Southern Railway Co. considered these Waldensians as one of the most successful colonies located on all their lines of road. Religiously, these Waldensians have united with the Presbyterian church, though they are said to retain in a large measure their form of church government and religious practice.

From Valdese onward to Salisbury one realizes by the large areas of cotton, corn, and sweet potatoes, that this is really the Southland, although much of what we saw indicated that the soil was either naturally poor or impoverished by improper farming. The undulations grow less and less as we recede from the mountains and at last we move along a vast plain.

Salisbury is one of the southern towns which has not changed much since the war, its wide streets, low, old-fashioned buildings making it look rather odd to persons accustomed to the sight of modern buildings in cities. It contains about 5000 inhabitants, fully half of which are colored people.

The following morning we took the train for Norfolk, Va. on the Atlantic coast, via Greensboro, Raleigh and Selma. This day's ride took us through a portion of the South which is heavily burdened with the rebellion. Sad that whose ambition and hatred should entail so much suffering upon thousands who had no interest in or desire for war, and had nothing to gain but everything to lose through war. Passing through this country many thoughts

crowded upon the mind, which need not be here repeated. The country, as we neared the coast, became more and more level, and much of it was very sandy, although in some localities fine fields of the staple crops were seen. At Norfolk the Southern Ry. Co. has built large docks for the coast and transatlantic trade which is growing to considerable dimensions. Norfolk is a good market place for all kinds of farm products. Here are situated the United States Navy yards. Across the mouth of the James river—called Hampton Roads—is the city of Newport News, an excellent shipping point, Hampton, where is situated a college for colored people, and Old Point Comfort, where is situated the National Soldiers' Home. As we crossed over Hampton Roads to Old Point Comfort in the dusk of evening we saw several of Uncle Sam's large war ships lying at anchor. Would that their anchors might never be raised again, or those mighty cannon never be used again for anything more deadly than to proclaim with their salute the rising and setting of the sun.

After a short stop at Old Point and a look at Fort Monroe we left on the elegant steamer Atlanta for Baltimore, Md. We had been but a short time on the vessel when we were pleasantly surprised to see the brethren, H. Z. Yoder of Opal, Va. and Isaac D. Hertzler of Green, Md. who had come down from Danbury, Va. on the Warwick river where they had spent some time and bought a tract of land. They also told us that Bro. W. P. Coffman of Elkhart, foreman in the composing room of our Publishing House, had spent the day with them, and had returned to Harrisonburg where he and his wife and family had been visiting relatives. After a very pleasant conversation on the deck in the bracing ocean breeze we "turned in" at about ten o'clock, and committing ourselves to the care of Him who ruleth over the mighty deep, we slept soundly until dawn of the following day.

We arrived at Baltimore at 6 A. M. and after bidding our brethren, Yoder and Hertzler, farewell we went out to the Pennsylvania depot, and soon were speeding on toward Philadelphia.

For the Herald of Truth.

THE ORPHAN'S HOME.
BY DAVID GABER.

A friendly greeting to the readers of the Herald. Doubtless many are wondering how the "Home" is prospering. We confess that the Lord has blessed us hitherto, and His hand has manifestly been seen in the work, which also gives us courage to press on. However things are not in such systematic order as we desire them to be, but we meet with various hindrances which doubtless the Lord, in whom we trust, will enable us to overcome. Though the beginnings be small, and the efforts feeble, with many suspicious lookers on, yet who knows how greatly the "Latter end" may increase and prosper? He who is "excellent in power," and in whose wisdom there is such a "depth" will help in the work, and that "right early." If we all continue to be humble "workers together with Him." We are glad to say that among the many friends of the Home some of the most sympathetic are among the poor "grandmothers" in Israel. The fact is,

some of them know what it is to be "poor and needy," and consequently have a sympathy for the poor children. May God bless their quivering hands, and their eyes dimmed with age, as well as our young, noble workers, in knitting and making quilts and comforters for the poor children, as some have already done. Again, we are glad to notice "a zeal of God" in several of our dear people (and we think their zeal is according to knowledge) in making provisions "while they have their being," so that their property, after their decease, may be used not to promote "worldliness" in its various forms, but to help along the work of the Master of their own dear church, which we believe to be founded upon the "Rock of life" to be founded upon the "Rock of Ages," which will stand when heaven and earth shall pass away. Reader, as you read these lines, will you seriously ponder over this matter, and allow the "wisdom of God" (which is wiser than man) to direct you in this matter, and thus do with your property (especially if you have no dear heirs that are poor and needy), so as to lay up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life, and not trust in "uncertain riches," but in the living God, being "rich in good works," willing to distribute, giving to the needy, etc. 1 Tim. 6: 17-19. A noble deed that a brother in the Dunkard church has done comes to mind. Though he had direct heirs, yet with their consent (if I am rightly informed) he built two houses for "Old Folks and Children's Homes," costing him \$8,000. May it be said of us at that last great day, "Thou hast been faithful in that which is another man's, therefore I commit into your trust the 'true riches'."

We have seven children in the Home at present, and there is still room for more; if you know of any poor children of the fact, we will do what we can for the welfare of such children, and in so working together we may make a success by the blessing of God. May the future prosperity of the Home be a "burden of prayer" to all interested, and *not a burden to pray for it*. May God bless us all, *raising and overruling* all things to His name's praise, and the good of us all.

Orreille, Ohio.

For the Herald of Truth.
GLAD TIDINGS.
BY S. E. A.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings." Rom. 10: 15.

This very beautiful verse reminds me of a certain young minister who tarried with us a short time ago. It is needless to say how much we enjoyed his sermons. "For God so loved,"—these were the words he preached to us. We will not soon forget them. They were so satisfying and soothing to the hungry soul. I feel truly thankful that God arranges it so, that we are remembered by some of the traveling ministers, who preach to us the glad tidings of salvation. Of course we have our own faithful ministers, but we would like an extra supply sometimes. I do not wish to be misunderstood, but God only knows how many of His people are actually starving for good, solid, spiritual food. We need both old and young. We need ministers that are not ashamed to tell the plain gospel truth to the people.

We need ministers that will preach about God's everlasting, never-failing love. We need food for the soul, as well as for the body. "For God so loved," Love is one kind of food which we must feed to the soul. Without love the soul will wither and perish. For God so loved us that He gave His only begotten Son that whosoever believeth in Him need not perish, but have everlasting life. Such love, love that is solid and true to the end, is what we need.

How many of us love as God loved? How many of us are kind and patient to the erring one? Are we doing as we would be done by? Do we invite our young friends to Sunday school and church? And above all, do we implore them to love, and to give their hearts to Christ, and to follow His footsteps?

This is not a hard thing to do, and yet how many do it? How many have the love of God in their hearts so that they speak of it to others? Are we ashamed? Let us read Rom. 10: 11. "For the Scripture saith, whosoever believeth on Him shall not be ashamed." So then we are not to be ashamed. Why is there so much discord in some communities? Simply because the love of God is not there. They have grown cold and selfish. Read Col. 3: 8-10. "But now ye also God, being 'rich in good works,' willing to distribute, giving to the needy, etc. 1 Tim. 6: 17-19. A noble deed that a brother in the Dunkard church has done comes to mind. Though he had direct heirs, yet with their consent (if I am rightly informed) he built two houses for 'Old Folks and Children's Homes,' costing him \$8,000. May it be said of us at that last great day, 'Thou hast been faithful in that which is another man's, therefore I commit into your trust the 'true riches'.'"

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Lombardville, Ill.

LETTER FROM INDIA.

Akola, Berar, India, Sept. 18, 1897. To the Friends at home, Greeting: On the evening of the 25th of August, I left Calcutta for the famine districts. The grain had been about all sent out, so the Committee excused me from further duty at Calcutta.

I visited Bilaspore, one of the most deeply distressed places in India. About 600 were fed in the forenoon, mostly such as are unable to prepare their own food. On account of their starved and exhausted condition the food is cooked and baked for them.

The same is done for them in the evening. The crowd was so great that the distributing continued till late in the evening, and then about 100 people were still without food.

During the day, I was taken to a hospital where about 60 persons were shel-

tered. Most of them were in a dying condition. They had been so reduced by starvation that the food can be no longer digested. As fast as they die, the "deadman" carries out the corpses and buries them. They are buried and cremated by the hundreds, and apparently no one asks any questions.

The dear missionaries work hard to provide for the poor, but they have more work than they can attend to. Many of the native helpers are not reliable so that much remains to be looked after. During the day you can hear about all the mission stations the grinding of the natives' mills. The native women are employed and prepare the meal for use. The corn and rye sent is ground and baked into cakes, while the beans are cooked into dahl, which they eat with other food such as rice and whole grain.

I also visited Akola and Shegaon, where three months ago the country was dry and lifeless. Now the crops are growing and everything is looking much better. When sufficient rain falls they can raise two crops in one year, but as soon as the rain is over, they want as much as they do not, like the American people, work and lay up for times of need.

Many of the natives that have land, work it, while others are so poor that they have simply nothing but to wait and trust. Thousands of these have received help. In Akola large crowds gather for help, indeed they sometimes assume almost the proportions and nature of a mob. Of about 1500 that I saw assembled, about 1000 were fed. Many that come are not worthy of help, so they do not receive grain.

The Gospel is being preached to the people about all the missions where grain is given out. Here in Shegaon, where I am writing, many are fed. A grandmother brought two children of about three and five years to the station to have them taken in, or to get them away, as they had died. She stated that the others had died. The little ones were very much emaciated, yet very pretty.

I saw a young woman about 18 years old out under a tree. She had just come. We think she will die. After she had rested, and some light food had been given her, we found, upon inquiry, that she had a husband, but he had driven her away. According to the Hindoo custom she was then married to a second husband with whom she had one child, but the child died, and he drove her away. She said, "My father and mother died of starvation about three months ago. I have three sisters, but they are not here, and I was left alone to die, so I came, and now here I am." Poor soul! She was kindly taken in and cared for.

Nearly all the mission stations are crowded with such people. The American have caused great joy in the hearts of missionaries and natives. I have been loaded down with expressions of gratitude from the poor for the help given. "Many salaams," they say, which means, many thanks.

Sept. 21. The morning I came to Kharwar where sister Alice Yoder is working with her school of children. We found all happy and very busy, as the yards are surrounded with poor, sick and dying that have to be cared for. One group especially drew my attention. They were the mothers with their babies, all in a famished condi-

tion. They are provided with bread and milk. The others received cooked grain.

I would have much to write but time will not permit at present. I received a letter from a Christian friend which I will answer briefly. Many of the people gave all they had for grain, and are now indeed very poor. Many are so weak that they cannot work, and often can not prepare their own food. In many places their bullocks have starved and so the land cannot be tilled. Others have no seed, so that at present many acres of good land are not in crop. There are many who have lost all family ties, some having starved, while others were driven out to search for food. In a general way, however, things look better. It is said by all that the months of September and October will be the hardest months, until a new crop comes. Hundreds and thousands will die. They look like those in our own land who are in the last stages of consumption. There is nothing to encourage them; their constitution is so broken down and the bodily functions so disordered that the food will not digest. Many prayers are offered that the famine may soon cease its dreadful work. I am well and look forward to the time when I can return home to my own land. Let all the friends of the Commission take a libal share of the many thanks expressed for the kindness shown to India. My love to all.

Yours in the work,
GEO. LAMBERT.

THE MISSION SPIRIT IN THE S. SCHOOL.

ESSAY BY LINA ZOOK AT THE INDIAN S. S. CONFERENCE.

We are at a loss just how to deal with this subject; shall it be the real or the ideal Sunday school? You all know sometimes the two are vastly different.

There is always much to be desired in the way of more devotion, more love, more holy zeal in the Lord's work everywhere, and nowhere is this more needed than in the Sunday school, for these traits should from infancy be implanted in the tender hearts of the rising generation.

Upon the church's faithfulness in carrying out the Savior's last command depends not only her well-being and growth, but her life. "Go ye into all the world and preach the Gospel to every creature," is still ringing with a sublime force through all these centuries.

To be a helper in this noble work is the privilege of every one of God's children; shall not we crave a part in this work?

There are many ways of cultivating the mission spirit, we need not all go to be helpers in the work.

True it takes a consecrated life to bear the message of the Savior's love to those who know Him not, but it takes consecrated lives as well to support and encourage those who are engaged in the hand to hand conflict with sin, and it also requires consecration and true devotion to instill in the hearts and minds of the rising generation, the future missionaries, the spirit of the great Missionary, who left the Father's beautiful home, the sweet nearness to the Father and the society of angels to bring to a lost and ruined world, salvation and joy and everlasting life.

Ever since the angels with joy brought the sweet message of "peace on earth good will to men," some one has been carrying on the divinely ordained work of missions.

In all these years have been sacrificed, homes have been forsaken, loved ones have been separated "for His sake and the Gospel's," and as a result of this many no doubt have been brought home to the Savior's love and His home.

But the work is yet by no means finished; there are still millions who have not the blessed Christ life, there are still the ones who have not heard the sweet story of the Savior's love, there are poor, despised, forsaken ones to be helped, loved and won to the Savior. Who shall do this? Many noble workers have been bravely engaged in this work, yet there is a cry for many more; besides some of those who have for years been nobly toiling on are wearing out and are being called up higher and these places must be filled.

Dear Sunday school workers, may we not ask you to train recruits for this army? Nowhere in the Master's vineyard are afforded to the Master's faithful ones such abundant opportunities for instilling into the growing minds real gospel principles as the well ordered Sunday school, and very often the Supt.'s or the teacher's life is accepted as about the standard of life for the class or school.

Think then of the need of a real true, deep Christian life on your own part, and then let the realization of the need of such a life on the part of those within your charge, so fill you with a longing to help them that your every action will be for their good and the Master's glory.

We think, however, of existing circumstances. A not unusual occurrence in our Sunday school is the entrance of a stranger; how often is this stranger passed by, by nine tenths of the school teachers and all without one kind word, or even a hand shake.

One very good way to instill the mission spirit in the minds of the little ones is by teaching the common brotherhood of man, and cultivating a love, especially for the stranger and the poor.

Let each teacher hail with delight each new scholar as this again gives new opportunities for spreading the ennobling and uplifting influence of the life hid with Christ in God. The welcome for the stranger from the teacher will inspire a welcome from the class, and the stranger will feel at home and will want to come again.

Who shall say, perhaps the simple, loving welcome for a stranger may start a series of influences that will win another star for the Savior's crown in the glory world. Souls to Him are of equal value, and the real mission spirit is only the natural result of a true love for the souls of His world.

Tenderly cultivate the tender minds and let the mission spirit, the Master's own spirit, grow as the minds and hearts of your scholars do.

Let the children know that there are millions still who know not the blessed Savior. Plead with all the depth of your nature for interest, for sympathy, for love, for life given "for their sake and the Gospel's," because all who have as yet fulfilled the conditions of life for Him, have more than realized the truth of the Savior's promise that they shall

"receive a hundred fold in this life, and in the world to come eternal life."

Besides all this is not our Savior so precious to us that we want others to know and love and live for Him?

A lady having an incurable disease was once brought to a hospital for treatment. She knew nothing of the Savior or His great love for her, so when her nurse told her about Him she eagerly listened to and accepted the wonderful salvation so freely offered.

Then she was eager to go to her own country and friends with the wonderful message of the Savior's love. She said to her nurse, "Will you ask the doctors how soon I can be well?" Her friend returned with the message "you will never be well," and was told "about three months with the best of care and comfort." "How long if I go to my own people with this blessed message from heaven?" "Not more than three weeks," they said. "Then I will go to day," said the noble woman.

In such a way I argue her to stay, for, she argued, "Do you think I count the loss of a few weeks of my life anything when I have such good news to tell my people who have never heard of the Savior?" And she went.

Is the love of Christ of so much value to us that we can make a sacrifice of a part or all of our lives for Him?

Think of the work for Jesus that could be accomplished if more of His children had the spirit of this poor woman, and let every opportunity of spreading this spirit be earnestly, faithfully used for the widening of His kingdom and the saving of precious blood-bought souls.

REPORT

Of the Ohio Annual S. S. Conference which convened Sept. 1, 1897 at the Bethel M. H. near Wadsworth, Medina Co., Ohio.

First session began at 7:30 P. M. by singing, "All hail the power of Jesus' name." Scripture lesson, 2 Thess. 1, with exhortation and prayer by John Blosser.

ORGANIZATION.

On motion J. S. Coffman was chosen moderator; Jno. Blosser, assistant moderator; C. K. Hostetler, N. O. Blosser and C. Z. Yoder were appointed secretaries.

Committee on resolutions, J. B. Smith, C. K. Hostetler.

Address of welcome, by Jonas Kreider, who kindly welcomed everybody and admonished all in the fear of the Lord to labor for the salvation of souls, as we are all responsible for every opportunity presented to us for doing good.

He desired that all might take part in the work before us to the honor and glory of God.

Response by J. M. Shenk. Our duties in this conference are of great importance and I hope to see much good accomplished and that it be made manifest that we have been with Jesus.

Devotional services.

Remarks by the moderator, that such services may be conducted in various ways as by sending a stream of thought to God, praying in secret which is of great advantage. Yet we should also be active in the work for the benefit of others.

Others also expressed their thoughts, realizing their responsibilities to God, and inasmuch as many well meaning

brethren oppose these S. S. conferences, it becomes us to be the more careful in all we do and speak, and pray fervently unto the Lord for wisdom and grace only to do the Master's will. We should aim high for more piety, more Christ life, more zeal for His cause and kingdom, praying that this meeting be deepened in spirituality, and that our object in coming here be not alone to receive, but also to give that which the Lord may give us and like the three Hebrew children, put our trust in God. Session closed with song and prayer.

Since all who had essays and manuscripts were requested to send them to our Publishing House at Elkhart, Ind., we shall give only a brief synopsis of the conference work.

MORNING SESSION, SEPT. 2D, 1897. Opened at 9 A. M. by singing No. 201 Gospel Hymns 5 and 6, reading of 1 Cor. 13 with comments, and prayer by D. C. Amstutz.

"Necessity of preparation," by E. S. Hostetler.

The subject was treated under three heads, morally, physically and intellectually.

A preparation is an unfolding and developing of the faculties of man.

Our object in preparation should be to glorify God. A college education is beneficial to man, but a greater need is to take a course in God's training. A lack of preparation is the principal cause of failure. An appeal was made to the young Christians to prepare for mission work, as well as for personal work.

Hymn No. 127.

Bro. C. H. Hilky spoke on the same subject.

1. General preparation for life.
 2. For special vocations in life.
 3. For special occupations in life.
- When shall we begin to prepare our children? Ans. Before they are born. Our boys generally need better moral training, and the girls more intellectual training to equally prepare them for the duties of life.

We must know the Bible and how to meet the questions of the day in our different vocations in life. We should help our ministers that they can better prepare themselves for their work.

Hymn No. 348.

"The cross of Christ," by Alice Hilky, who read an essay.

Hymn No. 318.

Same subject continued by J. B. Brunk. In looking over the field we see two great armies. On the left is Satan and his subjects; on the right we see Christ and His followers.

Behold Christ in great agony in the Garden of Gethsemane, again in the mock trial before the High Priests, Pilate, and Herod, thence to Calvary there late, and the ignominious death of the cross. Sinner, come to the cross of Christ and have your sins forgiven. I suffered all this to make you happy.

Hymn No. 183.

"Our crosses," by Aaron Eberly.

Referring to our crosses in sore trials, afflictions and disappointments, we should be submissive as Jesus was, also in denying our carnal inclinations and worldly honor.

Discussion of same subject continued by Samuel Wery.

Crosses differ and each one can know his own best, and Jesus had to bear His cross, and so must we bear our cross. We are taught to crucify the lusts of the flesh.

The minister has his cross to bear as his teachings are not always accepted. The Sunday school superintendent and teacher have their trials and disappointments. The parents have their trials and cares and heartaches. Children can not always have their own way. All then should look to Jesus for help to bear these crosses patiently, and bear in mind that when we are consecrated to the Lord, "we know that all things work together for good to those who love the Lord."

General Discussion.

E. S. Hostetler.—A natural cross does not consist of two pieces of material parallel with each other; just so when we meet with things not parallel to our will, but in opposition to it, then it becomes a cross to us.

D. Garber.—Too many crosses are only imaginary. How many glory in the cross of Christ?

C. K. Hostetler.—Our blessings oft times come from these crosses.

J. M. Shenk.—Denying our own will for the will of God is bearing the cross. Bro. Hershey.—We often think of a cross as a burden, but think of it as a kindness.

Session closed by song and prayer.

AFTERNOON SESSION.

Song service. Exhortation and prayer by Jacob Gerig.

Topic, "The Bible." Essay by Sarah Troyer.

Also an essay on the same by E. J. Zook.

General Discussion.

Jacob Gerig.—We are too indifferent in regard to the Bible. We should devote more time to reading it, and less to other literature.

John Blosser.—Read the Bible because you love its author.

Bro. Brunk.—Thankful for the elevating power of the Bible.

J. W. Zerbe.—The Bible should be read in the day school.

Moderator.—If we can find time to feed the natural man we also should find time to feed the spiritual man.

C. K. Hostetler.—Use it in the home, read it every day.

J. M. Shenk.—Blessed Bible, how I love it.

Samuel Wery.—When we desire to go to some distant land we like to read a description of it, so we read the Bible to know more of the heavenly mansions and how to get there.

Hymn No. 265.

"Spiritual life." Essay by John F. Miller.

I. B. Witmer also read an essay on the same subject.

General Discussion.

J. B. Smith.—Let us not keep our Bibles so nice that we do not use them, for it is the book of spiritual life.

Jacob Brunk.—Activity sustains life. The Niagara does not freeze, while the pond at its side freezes. Just so Christians, by inactivity, freeze over.

Hymn No. 183.

"Our crosses," by Aaron Eberly.

Referring to our crosses in sore trials, afflictions and disappointments, we should be submissive as Jesus was, also in denying our carnal inclinations and worldly honor.

Discussion of same subject continued by Samuel Wery.

Crosses differ and each one can know his own best, and Jesus had to bear His cross, and so must we bear our cross. We are taught to crucify the lusts of the flesh.

soils unless we are willing to give up all for Christ.

Work for one soul at a time; plead for one, pray for one.

Prayers remain unanswered when we do not ask according to His will. Christ said, "Follow me, and I will make you fishers of men." We must have the anointing to be qualified for the work.

Further discussed by D. H. Garber.

The world is full of methods, but not all are divine. Many preachers pare down the truth to suit the people, dispense with this and that to please them. Man may change methods, but Christ never changes, nor His word. His method was to present the truth. Some have church festivals and entertainments to gain souls, but that is not divinely ordained. We are living epistles, known and read of all men.

Another method is to cleanse the church of hypocrites and have them regenerated.

General Discussion.

J. M. Shenk.—Get yourself into the right position, and the method will suggest itself.

John F. Miller.—Let every Christian be consecrated to the Lord, and you can win souls.

Moderator.—Method of winning souls is to teach by precept, by testimony, and by example.

Hymn No. 176.

Closing remarks and prayer by Benjamin Gerig.

(Concluded in next number.)

THE PRIMARY DEPARTMENT.

ESSAY READ BY ANNA YODER AT THE INDIAN S. S. CONFERENCE.

How important is the primary department in the Sunday school? Is it not the most important of all? It is the age of ten, eleven, or twelve years, according to physical or mental development.

In practical working the Sunday school is an institution for childhood and youth. Hence the plans of the Sunday school should be formed with special reference to the needs and traits of the young. The typical pupil in the Sunday school who is to be kept in view is a child. Then this department should receive careful and prayerful attention.

But why is this so important? Because the hope of the church is in the children, and the hope of the children is in their study and practice. So we see when a few more years have rolled away these boys and girls shall then be the important actors in life. These are they who are to be a light to the world and salt to the earth. These are they who are to be pillars in the church and teach the word of God in all its purity.

What then would the Sunday school be without the primary department? What would be the hope of the church? The church of God is not to be "a thing of one age," but it is to be kept up from one generation to another. Therefore God appointed that the children should be taught the knowledge of His law; and when they had grown up, they should arise and declare it to their children. We certainly want our children, in after years, to live and teach the principles of our faith as we believe to be in accordance with the word of God. Then we have a work to do; the seed must be sown.

In this department we have before us the little ones, so sunny and beautiful, with young and tender minds, and have already souls planted within themselves. These, Christ dearly loves and calls them His own precious jewels.

Not only are they the hope of the church, but the lambs of Christ's flock, the objects of His love. When Christ was here upon earth He laid His hands upon them and said, "Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." Now Christ has ascended on high and has committed them to our care with the special command, "Feed my lambs."

Upon all occasions Christ showed a particular tenderness for them. He says, "Take heed that ye despise not one of these little ones." Treat them not lightly in thought or provision for their good. Only when we value them as Christ does, will we esteem the children as we ought. Any degree less is too low.

The first ten years of a child's life is pre-eminently the seed-sowing age. How careful we should be in selecting our seed. But remember, it is not enough to sow good seed upon good soil. If we scatter them, our labor will be in vain, for the larvae will spring up and choke the good seed, and when harvest comes it will be nothing but tares, and will be in effect as though the good seed had never been sown. We must sow the good seed and then be continually cultivating it, in order to bring forth a rich harvest.

The child's mind is as if it were a clear tablet, as yet untouched by the writer. But oh, how many things, never to be erased, are written upon the white tablet of the child's mind, by the teacher, before the child has reached the age of ten. How many things are written in after years upon that tablet will be as that which is written upon the shifting sand; but these first writings will never be wholly obliterated.

How important then it is that the teacher should see that the pure white tablet be covered in these early years with God's teachings for human life; that all empty spaces be filled with lessons of love, faith, and purity. Humanly speaking, there is no better preparation for the building of a noble Christian life than right foundations laid thus early by Christian mother and teacher.

It is here the young, tender plants for spiritual growth are nourished and prepared for being transplanted, at a ripe age, into the visible church of God. May we then feel and say like David of old, "Come, ye children, hearken unto me: I will teach you the fear of the Lord." Though David was a man of war, and anointed to be king, though now he had his head so full of cares and his hands of business, yet he finds heart and time to teach the children.

"Come, ye children," that are now in your learning age, and are now to lay the stock of knowledge which you must live upon all your days, ye children are ignorant and need to be taught. What he undertakes to teach them is, "the fear of the Lord." David was a famous musician, a statesman, a soldier; but he does not say, "I will teach you to play on the harp, or to handle the sword or spear, or to draw the bow;" but I will teach you "the fear of the Lord," which is better than all arts and sciences, better than all burnt offerings and sacrifices. This also should be our highest aim to teach in the primary department.

When we look around us and behold the many enticements to evil nowadays strewn along the pathway of the young, how careful should we, as Christians, examine our relation to them and see that we do not neglect our duty. We are to live for the rising generation, for the sake of these little ones in the primary department, which we too often value too low. Even one of these is worth more than the whole world, and what is the consequence if we lead one of them astray.

Many duties are awaiting them, and our teachings and examples will certainly have an influence on them. How important then that we work together wisely and harmoniously. A child is very susceptible of right and wrong and is easily led away, even a word or a action may change the whole course of its life. It is an awful thing to be a trifle or blunderer with the children's souls.

Therefore, we will not hide the law of God from the children, "showing to the generation to come the praises of the Lord, and his strength, and His wonderful works that He hath done." Draw their attention to a Christian life, instruct them in the truths of the Gospel, point them to the cross, that they may learn to love and obey their Savior in the days of their youth.

What a grand and noble work! With the love of God in our hearts, a love for souls, the welfare of the church at heart, may we put forth every effort to implant in those tender hearts that truth which never dies. And while we are thus laboring we are gathering gems for the crown which we shall wear in the blessed mansions of heaven.

HELPFUL INFLUENCES IN SUNDAY SCHOOL WORK.

ESSAY READ AT INDIANA S. S. CONFERENCE BY JOHN ZOOK.

This question is one in which every parent should be interested. We parents have a great influence over our children, either for good or evil. In Deut. 6:7 we read these words, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." I believe if we would follow the teachings of this verse we could be a more helpful influence to our children, and not to our children only, but to many others.

Our children are our future, and it is our duty to see that they are not turned out any better than those that were not interested in Sunday school work. I admit that, but I read lately where this was tested. A whole territory was taken, in which fathers and mothers were Christians, and Sunday school pupils whose children did not turn out any better than those that were not interested in Sunday school work. I found that two-thirds of the children were members of churches. They then took a portion of country where the parents were not Christians and it was found that not one in twelve attended church.

Moody said while attending a convention in Illinois an old man past seventy years old got up and said he remembered that about his father, and that that followed him all through life. He could not remember his death, had no recollection of his funeral, but recollected his father one night taking a little chip and with his pocket knife whittling out a cross and told how God to redeem us, how He died on the cross for us. The "story of the cross" followed him through life, and I tell you if you teach children such truths they will follow them through life. Parents, there is not a child in this audience who does not know the story of the cross. Bring them in the arms of faith and ask the Son of God to bless them and train them in the knowledge of God, and teach them as you walk your way, and as you lie down at night and as you rise up in the morning, they will be blessed. One of the most helpful influences to my mind, in that both father and mother are in attendance at Sunday school, church service, and Y. P. meeting.

Parents should never do a thing that they don't want their children to do. If you don't want them to smoke, do not smoke yourself. If you don't want them to chew, you should not chew. If you do not want them to drink, abstain from it yourself. If you do not want them to play cards, don't play yourself. If you do not want them to break the Sabbath, keep it holy yourself. If you want them to attend Sunday school and church, attend yourself.

There are exceptions to these rules. I can point you to fathers and mothers that have been active workers for the cause of Christ. When Sunday comes they are at their places of work. They had such an influence over their children that they have become workers in the Sunday school and church.

Again I can point you to parents who are church members, but when Sunday comes they are often not in the Sunday school. Their children have grown up and are out in the world. Some have even said, "My boy is just as good as those that attend Sunday school." Probably he was, but I have noticed that the latter have become converted and are active workers in the church, while the former is not.

Look at the good high priest Eli. He was a good man and a kind one, but his influence went in the wrong direction. He neglected to train his children for God, and you who are Bible readers remember how he was sitting there waiting to hear the result of the battle. When the word came that his two sons were killed he fell off his chair, and his neck was broken.

Look at King David. See him waiting for the tidings of the battle. He had been driven from his throne by his own son, whom he loved. But when the news came that his son was slain, how he lamented! "Oh, my son, Absalom! my son, my son, Absalom! would God I had died for thee!" It was worse than death to him, but God punished him because he did not train his son to love the Lord.

My friends, if God punished Eli and David will He not punish you and me for neglecting to train our children for God. May God forgive us for the past and may we commence a new record to-night.

Moody says: "A mother heard that her son was interested at the meetings. She said her son was good enough and he did not need to be converted. I pleaded with that mother, but my pleadings were in vain. I tried my influence with that boy, but while I was pulling one way the mother was pulling the other way, and of course her influence prevailed. Sometime after I happened in the county jail, and I saw him there. How did you come here, I asked, and does your mother know you are here?" He said, "no. Don't tell her. I came here under an assumed name and am going to Joliet for four years." Had this mother's influence been working with Moody's no doubt he would not have gone to jail; she could no doubt have been a helpful instrument to bring her son to Christ.

My dear friends, I believe it is our duty as Christians, whenever we can be a help to someone to Christ, to try to win them. Do not let us say, if we have our own children saved that is all that is required of us. There are many precious souls around us on every side that are away from Christ. Now, as we go away from this Sunday school conference, let us resolve to help those around us. By our conversation, walk and habits we influence those around us for good or evil.

I read of a minister to whom, while attending a meeting, a lady came and said, I want you to go home with me; I have something to say to you. When they reached her home there were some friends there. After they had retired, she put her arms on the table and tears came into her eyes, but with an effort she suppressed her emotions. She went on to say that she was going to tell him something to tell him. She told him a person before. She said she had a son in Chicago and she was very anxious about him, as all mothers are about their absent sons. When he was young he got interested in religion at the Y. M. C. A. He used to go to the streets and circulate tracts. He was her only son and she was very ambitious that he should make a name in the world and wanted him to get into the very highest circles. Oh what a mistake people make about these high-society people. She thought it beneath her son to go down and associate with those young men that had not much money. She tried to get him away from them, but they had more influence than she had, and finally, to break his whole associations, she packed him off to a boarding school and later to Yale College, and she supposed he got into some of the secret societies there that have ruined many a young man and the next thing he had gone astray. She began to write letters to him urging him to come into the Kingdom of God, and finally went to him, but her efforts were useless and she came home with a broken heart. They heard nothing of him for two years; at last they found him in Chicago, and his father gave him \$30,000 to start in business. They thought it would change him but it did not. This minister was asked to talk to him. He got a friend to invite him to his house, but when he heard that this minister was there he did not come. He tried many times to reach him but could not and at last he heard that he was drowned in Lake Michigan. The body was taken home to that broken-hearted mother. She said, "If I thought he was

in heaven I could have peace." Her disobedience to God's law came back upon her. So my friends if you have a child impressed with the Gospel, help him to come to Christ. Let us as fathers and mothers use our influence in the right direction. No doubt this mother saw her mistake when too late, as every one of us does. I appeal to you parents, that we bring up our children in the arms of faith. Let us have faith in God and let us pray day and night that our children may be born of the Spirit.

REPORT

Of the Kansas, Neb., and O. T. Sunday School Conference held at Harper, Kansas.

The Harper Sunday School Conference was opened Sept. 28th at 2:30 P. M. by Bro. C. Yoder, of Canton, Kan., by reading 1st and 2nd verses of the 18th chapter of Matt. followed by a short address on our duties as Christians in the S. S. work.

Address of welcome by E. Shellenberger, Harper, Kan. The following superintendents and assistants responded with very encouraging reports, showing beyond a doubt that there is a vast amount of good done in the work.

T. M. Erb, Harper, Kan. Geo. Brunk, Canton, Kan. Eli Heller, Newton, Kan. S. Miller, West Liberty, Kan. S. G. Winey, Peabody, Kan. Harvey Co., No. of pupils 128, officers 4, teachers 13, collection \$16.68; Peabody, No. of pupils 35, teachers 7, collection \$13.00; West Liberty, Kan., No. of pupils 74, officers 7, teachers 8, collection \$22.07; Harper, No. of pupils 36, officers 3, teachers 5, collection \$21.48; Pleasant Valley, No. of pupils 45, officers 3, teachers 7, collection \$19.20; Total No. of pupils 208, officers 17, teachers 40, collection \$92.43.

Election of Officers.

With J. M. R. Weaver as temporary chairman the following officers were elected:

Moderator, M. S. Steiner, Cranberry, Ohio. Assistant, J. M. R. Weaver, Heaton, Kan. Secretary, Amos Hess, Heaton, Kan. Assistant, George Brunk, Canton, Kan. Treasurer, Jonas Wenger, Harper, Kansas.

Hymn, "Alas and did my Savior bleed." Subject: "Effects of S. S. upon the morals of the neighborhood." Address by Geo. R. Brunk.

Hymn, "More to follow." Subject: "Is faithful bible study essential to spiritual life?" Remarks by T. M. Erb. The points brought out were that spiritual life cannot be obtained alone by bible study, but rather that a faithful study is the result of a spiritual life. Luke-warmness is very often the result of neglecting to study the Bible. To receive most benefit it must be read and studied with a prayerful heart, trying to understand its spiritual meaning.

Adjourning by singing, "Holy Spirit, faithful guide," and prayer.

EVENING SESSION

opened by singing, "The Lord will provide."

Scripture lesson Phil. 4:13. Prayer by S. Miller, West Liberty, Kansas.

Hymn, "Take time to be holy." Subject, "What can I say for the church, S. S. and this conference?"

Paper by S. E. Miller. Thoughts presented: The greatest and noblest work that any one of us may do is the work which God assigns us. Let us try and find our place in the work, consecrate ourselves to the same, and God can work through us.

Remarks, by Noah Eby.—Encouraging truths in regard to the duties of preachers and church members to the most good in the work.

Hymn, "Work for the night is coming." Remarks by David Zook.

Hymn, "All hail the power of Jesus name."

Subject, "Sunday school music, its character, influence and results."

Paper by Jonas Wenger, Harper.

The importance of good music or singing, which will have a much greater influence than poor music. The influence produces the result.

Benj. Kling, Newton.—Music has been shamefully abused in the past and therefore has not accomplished the purpose for which it is intended, namely to be a help and an inspiration in the worship of God.

General discussion of subject, "What can I do for the Sunday school work?" Remarks by C. D. Yoder, Abner Zook, H. J. Heatwole and M. S. Steiner.

Prayer by J. M. R. Weaver. "Take the name of Jesus with you."

WEDNESDAY MORNING 8 A. M.

Prayer service for early seekers of early blessings.

Hymn, "Joy cometh in the morning." Reading of the 63rd Psalm alternately.

Prayer by M. S. Steiner.

Hymn, "Showers of blessings." Prayer by J. M. R. Weaver.

Hymn, "Precious name." Reading scripture, James 1:2-8.

Season of testimony and prayer.

Hymn, "Eternity." Subject, "Encouragements and discouragements in Sunday school work."

by Fannie Landis, Minnie Yoder and Silva Miller.

Hymn, "Labor on." Subject, "The primary work, class, teacher and home."

Paper by Sisters Detweiler and Susie Erb.

Hymn, "Sweet story of old." Open discussion of subject.

Remarks by Abner Zook on the power of God to bless our work. Geo. Landis of the encouragements received, the great responsibility resting upon us in the work. By Bro. Hedrick, who pressed sorrow for not having a Sunday school in his neighborhood. By M. Yoder, The necessity of having more zeal in the Sunday school work. Two of them we want to see the results of our work at once.

C. Winey.—The power of the Sunday school work in the community and church.

R. J. Heatwole.—Encouraging remarks in regard to trusting if the way does sometimes seem dark and we do not see at once the desired effect.

Subject, "The relation of the pastor to the Sunday school." Remarks, S. C. Miller.—Emphasized the necessity of being truly alive and spiritually minded.

C. Winey.—Relation compared as father to children, to watch, to oversee. Also showing the indifference of so many in regard to Sunday school work.

Necessity of laying the right foundation. See that the proper officers have charge of the different classes.

General Discussion.

Abner Zook, S. E. Miller, T. M. Erb, R. J. Heatwole and M. S. Steiner. A few points brought out.

The relation is so close that they should say we have a Sunday school not they have a Sunday school, a combined work, a part of the church, or the church at work in the Sunday school.

Hymn, "Bringing in the sheaves." Subject, "The teacher and the Bible."

R. Shellenberger.—The meaning of the subject is that we are to teach what is in the Bible, then tell them what to do with their Bible. Use lesson helps only to study your lessons, use Bibles in Sunday schools. It is possible for an unconverted man to teach the truth contained in the Bible, but there is no power in it. His example is against his work. We do not use our talents enough when we are out in the world.

J. Cooprider.—To teach an inspired word it is necessary to have inspired teachers. It is impossible for a natural man to teach spiritual things. How can a man describe a house if he has never seen it? Men may want to teach others what they themselves have never experienced. Deliver us from such teachers.

M. S. Steiner.—Teachers must be inspired by God, not by the devil. Rather have 1000 ingersols than 1000 devil inspired teachers in the pulpits.

Paper by David Weaver.

Hymn, "All hail the power of Jesus name."

Subject, "The financial problem." Paper by Lenon Beck.

Remarks by Jacob Erb, Jonas Wenger and C. Winey.

Points brought out:—Without money the work cannot be carried on. We should be willing to give as the Lord has blessed us. We will have to give an account of our stewardship. Let the children in some way make money that is theirs. Let them give their own money, and in this way instill in the character the habit of giving. The question was brought up, Should we not give a certain percent of our income to the Lord's work?

Hymn, "Work for the night is coming." Answering of questions in query box by the congregation.

Benediction by J. Nunemaker.

AFTERNOON SESSION.

Hymn, "He came to Bethany;" and "Come, Holy Spirit."

We were all very agreeably surprised to see Bro. John M. Shenk from Elida, Ohio come among us at noon. In the past God has used him to move a number of us to accept Christ. He spoke encouraging words to those on the way.

Bro. Shenk opened meeting by reading 1 Thess. 3. He spoke of the blessings we may have received at our meetings, but there are still more to follow.

Hymn, "Dare to be a Daniel." Subject, "Refining influence of temperance."

Bro. R. J. Heatwole spoke of four ways of being into perate:—Tobacco, playing games, our talk and strong drink. He related instances showing the hindrances; as intemperance is the negative of temperance, so the influence of intemperate habits is the negative of refinement.

Paper by Henry Horst.

Hymn, "Let the lower lights be burning."

Subject, "Sunday school methods." A conference conducted. Remarks by G. R. Brunk on the great help it would be to the evangelizing workers to have the Sunday school precede the evangelizing work, the necessity of organizing Sunday schools in new fields, and the good that could be done by this conference in appointing a man to look after this work and organize wherever advisable.

General Discussion.

Remarks by Abner Zook, C. Winey, and M. Yoder.

Points brought out.—Start a Sunday school if you have but a few pupils at first and try to increase. One Sunday school was started with 13 pupils and increased to 80 in 3 months.

T. M. Erb related that he has seen in Lancaster Co., Pa., four mission Sunday schools started by our church, that are a great success.

M. S. Steiner related his success in organizing Sunday schools.

Remarks by Bro. Hedrick and Michael Horst.

Hymn, "When the mists have rolled away."

Subject, "The field that invites us." Remarks by John Nunemaker and D. Burkhardt.

Hymn, "Onward go." Subject, "The future of the Sunday school."

Papers by J. M. R. Weaver and Geo. Landis.

John Shenk.—Too many are kept for the name only. The necessity of implementing the true fundamental principles in the children in the start.

On the future of our Sunday school rests the future of our church.

Hymn, "Praise ye the Lord." Subject, "The Sunday school as light and fruit bearer."

David King.—Sunday school bears light by bringing the word of God to the hearts of the people.

General Discussion.

Abner Zook, M. S. Steiner, D. Weaver, S. C. Miller, J. M. R. Weaver and C. Winey.

If each brother and sister lets his light shine, and all attend Sunday school, it shines so much more brightly; you can not drive darkness out of a room, but light a candle and darkness will disappear at once, and the more lighted candles you place in that room the brighter it will become; just so with light bearing Christians at Sunday school.

Let us not forget to practice what we preach.

Closing exercises.

Hymn, "Come, Thou Fount of every blessing."

Prayer by David Zook.

WEDNESDAY EVENING.

Hymn, "Jesus is mine." Prayer by J. M. R. Weaver.

Hymn, "Labor on." Subject, "What benefit do I derive from Sunday school conferences?"

General Discussion.

A number responded to this subject and by their remarks we must believe that this conference was of incalculable benefit. Some tried to find excuses not to come, but were glad for what they heard and the spiritual strength they received. Without an exception we could say that we have spent a very profitable time together strengthening

us and equipping us better for the work before us. Now we saw, in eternity we reap. Oh what will the harvest be?

Hymn, "In the shadow of His wing." Opening of the Query Box and answering of questions by Geo. Brunk.

Hymn, "A shelter in the time of storm."

Critic's report.

Remarks by C. Winey.

Hymn, "Fix your eyes upon Jesus."

In order to do more effective Sunday school work the following resolutions were brought before the conference and adopted.

1. Resolved, That this Conference appoint a Sunday school Missionary for the Kansas, Nebraska and Oklahoma district and that he organize Sunday schools wherever it seems advisable.

2. Resolved, That this Conference appoint a person to act as secretary and treasurer of the Sunday school mission work for the ensuing year.

3. Resolved, That this Conference appoint a committee for the purpose of visiting and securing new converts for the Kansas and Nebraska as a committee whose duty it shall be to formulate by laws under which the Sunday school mission work is to be carried on, and that they act as directors of the work for the ensuing year.

4. Resolved, That the steps taken by this Conference in reference to Sunday school mission work be submitted to our church Conference for approval.

Geo. Brunk was appointed Sunday school Missionary.

Jonas Wenger was elected secretary and treasurer of the Sunday school mission work.

The following resolution was carried by the visitors.

Resolved, That the brethren from a distance extend a vote of thanks to the brethren of this neighborhood for the hospitality shown during the Conference and to the committee who arranged the same should an opportunity present itself.

A collection of \$83.53 was then taken to defray Conference expenses, balance, if any, to go to the new church fund at Harper. Closing remarks by M. S. Steiner. He encouraged Sunday school work and admonished the brethren to harmony of action in all they can do in the work.

Closing remarks and prayer by A. Good.

AMOS HESS, SEC.

'A NARROW PLACE'

"A narrow place" You know that place; you have been there; you will very likely be there again ere long; some of you may be there at this very moment. For it is not merely a dellie away somewhere among the mountains to the east of Moab. It is a life passage in the mind of every man, a time when there is no evading or escaping responsibilities; where we are brought face to face with some inevitable question.

Temptation is such a "narrow place." In the serious crisis of the soul's history it is alone. It is a path on which there is room only for itself, and before it there is God. Between these two always the matter has to be settled. Yes or no is the hinge on which everything turns. Shall I yield and dishonor God; or shall I resist and triumph in His might?

There is no possible compromise; for compromise with sin is itself the most insidious form of sin.

No one can pass through one of these crises and be after it precisely what he was before it. He has met God face to face, and he must either be the better

or the worse for that. Either like Jacob at Peniel, he can say, "My life is preserved," or like Saul, after he had thrown off his allegiance to his God, he has to exclaim, "Jehovah, has departed from me, and he has become mine enemy."—William M. Taylor, D. D.

TEACHINGS OF NIGHT.

Night teaches us the solemn and fearful lesson of the individuality of our being. Far more than the day, it shows us what it is to be alone with ourselves and God. It drives all the faculties and sensibilities of the soul inward upon itself. Its silence and darkness and solitude impress us far more deeply with the sense of God's presence and the conviction of our direct individual responsibility to Him.

The night will give you the clearest idea of what it is to be all thought, feeling, conscience, soul, and to have your whole being searched and penetrated by the presence and scrutiny of God's spirit. And if you feel that that great and holy one is your Father, your friend and protector, your portion forever, then the hour of wakefulness and serious meditation in the silence of the night will be to you one of the sweetest and happiest hours of life.

God folds down the veil of darkness upon the whole world the half of our life time on purpose that we may shut out all external things, retire within ourselves and meet Him alone in the living humble sanctuary of our hearts.

He takes all visible things out of our sight, and shuts us up alone with Him and ourselves, that He may make us kings unto himself, reigning over the spiritual and immortal sovereignty of mind, possessing the exhaustless resources and resources of a redeemed and consecrated soul.

The night, the natural world is the symbol of the deeper night of sorrow and disappointment that settles down upon the soul. And God surrounds us with both that we may find for His hand in the darkness and meet ourselves safe with His protection. We may learn from the night of affliction and trouble, many lessons which we could never master in the light of the broad day. It often learn precious lessons of faith and patience, and love, when our homes are darkened with the cloud of sorrow.

We must not always expect to see our Father's face and yet we must reverently and trustingly look for Him when the night is deepest around us. The darkness which covers our path may be only the shadow of His presence. He is covering us with His protecting hand, as He covered Moses in the cleft of the rock, lest he should be consumed by the burning effulgence of His glory. When God's children pray to Him for light, He sometimes comes to them in answer to their desire in a thick cloud. The light is in the cloud, although to them it seems dark. When their eyes become accustomed to the brightness, they will see the cloud covered with glory.

Jesus has been all the way through the valley of the shadow of death and returned to tell us that it is safe for the feet of them who follow Him.

We have only to choose Christ for our guide and companion now amid all the gloom and shadow of this earthly life, and we shall walk with Him in Paradise in the glory of that land where there is no night."

—L. M. J.

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October 15, 1897.

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MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a quantity of tracts and distribute them. They may lead some precious soul to Christ. See list and prices in another column.

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Pleasure and Profit in Bible Study.—Notice the following extracts from this excellent book. There is no situation in life for which you cannot find some word of consolation in Scripture.

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If you read half a page of this book, you will not stop until you have read the whole of it. Postpaid for 50 cts.

The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price postpaid, \$1.25.

The Meyer or Meyer Family History.—The Meyer Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wismer Family History," "The Funk Family History" and others. This book is the largest of all the above mentioned family histories containing 250 octavo pages with eighty-eight illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Meyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up care-

fully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

THE DEMON OF VANITY.

From a letter written to the Christian women of the U. S. A. by Dr. Judson, the Baptist missionary to Burmah, we take the following:

In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display—I beg you will bear with me—which has, in every age and in all countries, been the ruling passion of the fair sex, as the love of riches, power and fame has characterized the other.

That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. Some of the ladies, out of regard to their pastor's feelings, would take off their necklaces and ear ornaments before they entered the chapel.

In the meantime I was called to visit the Karens, a wild people, several days to the north of Moulmein. Little did I there expect to encounter the same enemy, in those "howling, horrid and dark with o'er-shadowing trees." But he was there before me, and had reigned with peculiar sway from time immemorial. On one Karen lady I counted between twelve or fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ankles; neat braids of hair tied below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders; fancifully constructed bags enclosing the hair and suspended from the back of the head—not to speak of the ornamental parts of their clothing—constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that it was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2:9, and read these words of the inspired apostle: "I will, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." I asked myself, can I baptize a Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I received from him.—*Std.*

SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 24.

PAUL BEFORE KING AGRIPPA.—Acts 26: 19—32.

[Memory Verses, 22, 23. Read chapters 25, 26.]

GOLDEN TEXT.—Whoever therefore shall confess me before men, I will confess him also before my Father which is in heaven.—Matt. 10:32.

INTRODUCTION.

TIME.—Probably A. D. 60, in the summer, not long after the reign of Festus began.

PLACE.—Cæsarea.

FESTUS.—"After Paul had lain in prison for two years, Felix was removed on account of grave complaints of his conduct, and Porcius Festus was appointed in his stead. Festus was a much better man than Felix. Little is known of him. Josephus tells us that he governed his stormy province with a wise, firm rule. His rule, unfortunately, was prematurely cut short by death, before he had completed his second year of office."—*Rev. Commentary.*

THE APPEAL TO CÆSAR.—When Festus came into office the Jews sought to have Paul taken to Jerusalem for a new trial. This request the governor refused to grant, but commanded his accusers to appear against him in Cæsarea. Their charges against him were doubtless the same three which Tertullus brought in our last lesson. Therefore the only safe way for Paul was to appeal to Cæsar, that is to be tried at Rome. Festus granted the appeal.

PAUL'S SPEECH.—The full force of this speech can only be got by reading all the events in chapters 21—25. Such reading will show more clearly the extent of the hostility of the Jews centered. It must be noted that not only Pharisees and Sadducees were aroused against Paul, but many Christians among the Jews were bitterly opposed to him. These had accepted Jesus as the Christ, but were offended when Paul presented the fact that faith in Christ must supersede the law, which proved to be an insufficient and inadequate means of salvation. He preached out of personal experience, showed the difference in his own life while under the law and later under grace.

DAILY READINGS.

M. (Oct. 18.) Statement by Festus. Acts 25:13—23.
T. Paul's answer. Acts 26:1—11.
W. The persecutor converted. Acts 26:12—18.

T. Paul before King Agrippa. Acts 26:19—32.

F. Redemption and resurrection. Col. 1:12—20.
S. Paul's ministry. Col. 1:21—29.
S. Boldness in bonds. Phil. 1:12—21.

LESSON V.—OCTOBER 31.

PAUL'S VOYAGE AND SHIPWRECK.—Acts 27:13—25.

[Memory Verses, 21—25. Read chap. 27.]

GOLDEN TEXT.—Be of good cheer: for I believe God, that it shall be even as it was told me.—Acts 27:25.

1897.

INTRODUCTION.

TIME.—A. D. 60.

PLACE.—Between Cæsarea and Malta.

PERSONS.—Paul, Luke, Aristarchus, Julius, Roman soldiers and captain, and sailors.

JOURNAL OF PAUL'S VOYAGE.—(According to Lewis.) August 21, A. D. 60, set sail from Cæsarea, northward to Sidon, sixty-seven miles. August 22, touched at Sidon; sailed north-west along the eastern coast of Cyprus, and thence went along the coast of Asia Minor to Myra, in Lycia, where they changed vessels.

Sept. 11, reached Cnidus, south-west corner of Asia Minor; thence south-west to Crete.

Sept. 23, the feast or Great Day of Atonement.

Sept. 25, reached Fairhaven, in Crete, where the vessel lay wind-bound till Oct. 10, when they discussed plans, and decided to go to Phenice.

Oct. 18, started for Phenice.

Oct. 19, overtaken by the typhoon, and undergird the ship.

Oct. 21, cargo thrown overboard.

Oct. 23, the tackling of the ship thrown over.

Nov. 1, wrecked on the coast of Malta.—*Polakel.*

THE VOYAGE.—As soon as a sufficient company of prisoners bound for Rome could be gathered to go under one military escort, Paul was sent with them. The prisoners were under the charge of Julius, a Roman centurion. There was no ship to take them directly from Cæsarea to Rome. They changed vessels at Myra. At Fairhaven Paul advised them to remain for the sake of safety. The centurion naturally trusted the opinion of the master of the ship in preference to Paul's and they set sail on a calm and pleasant day for Phenice, a more commodious port of Crete. Luke gives a vivid description of the events that followed. "In the whole range of Greek and Roman literature there is nothing that gives so much information about ancient ships and seamanship as this chapter."—*J. Smith.*

DAILY READINGS.

M. (Oct. 25.) Sailing for Rome. Acts 27:1—12.

T. Paul's Voyage and Shipwreck. Acts 27:13—26.

W. Peace amid the storm. Acts 27:27—36.

T. Wreck and rescue. Acts 27:37—41.

F. Christ in the vessel. Mark 4:35—41.

S. Confidence in God. Isa. 24.

S. Danger and deliverance. Isa. 107:23—32.

LESSON VI.—NOVEMBER 7.

PAUL IN MELITA AND ROME.—Acts 28:1—16.

[Memory Verses, 3—5.]

GOLDEN TEXT.—We know that all things work together for good to them that love God.—Rom. 8:28.

INTRODUCTION.

TIME.—A. D. 61.

PLACE.—Melita and Rome.

ESCAPE TO MALTA.—After fourteen days, soundings showed that they were approaching land. Four anchors were lowered and they waited for day light. The sailors were about to desert when

Paul interposed, saying, "Except these abide in the ship, ye cannot be saved." The soldiers cut the ropes by which they were lowering the boats, and compelled the sailors to remain. All were weak from fasting and exposure. Paul persuaded them to eat, by word and example, repeating his assurance of safety. The ship was run aground, and all escaped to shore.

PROMISES FULFILLED.—God's angel promised that all should be saved (verse 25), and that it is fulfilled. But take a more general promise to God's people: "I will be with him in trouble; I will deliver him and honor him" (Isa. 91:15). In these few words there are three distinct promises, and every one was fulfilled in Paul's experience. This promise still stands and holds good for all the children of God. We can claim it as assuredly as Paul did.

DAILY READINGS.

M. (Nov. 1.) Paul in Melita and Rome. Acts 28:1—6.

T. Paul in Melita and Rome. Acts 28:7—16.

W. Desire to visit Rome. Rom. 1:7—16.

T. Power over serpents. Luke 10:17—25.

F. The Lord a deliverer. Isa. 34:15—22.

S. Trust in the Lord. Isa. 37:33—38.

S. Miraculous deliverance. Isa. 124.

AN OFFENSE AGAINST JEWISH MORALITY.

The notorious money-lender, Isaac Gordon, who was recently brought before the British House of Commons, has been expelled from the Hebrew congregation of Great Britain. Not only that, but a year before his excommunication became a matter of investigation, strict orders were given that no Hebrew charity or institution should accept gifts from him, on the grounds that his dealings were an offense against Jewish morality. By this action the Hebrew brethren have set an example that Christian churches might imitate with great profit to the Christian name and with special advantage to the cause of righteousness and good morals. Today, and for some years past, men who have amassed their millions by unjustly crushing out their competitors, monopolizing the markets, and outrageously oppressing labor, have sought to secure condemnation for their crimes and recognition as philanthropists by making large gifts to colleges, universities, public libraries, and other benevolent institutions. Christian churches should rise to the importance of the occasion and, with their Hebrew brethren, place the stamp of their condemnation upon all such cases, and pronounce their offerings, as they truly are, blood money, by flatly refusing to accept them. Such a course would be a fitting rebuke to the outrageously unjust methods by which many of the multi-millionaires of to-day have amassed their wealth, and strip them of the false hope of expecting to atone for their oppressing of labor by making large contributions of their ill-gotten gains to benevolent institutions.—*Religious Telescope.*

An English Mission in India has won a notable convert, a famous scholar, who has traveled even to Tibet to preach Hindooism. He attributes his conversion to the Bible alone.—*Guide to Holiness.*

REID, MD., SEPT. 19TH, 1897.—Our congregations in Maryland have again been richly blessed with spiritual showers from the word of God through His divinely appointed ministers from different parts of the country. On Aug. 23d Bro. Louis Heatwole and Bro. Christian God, both of Rockingham Co., Va., arrived and had meetings at Reidsville, Stauffer's, Clearspring, and Manganville respectively. Bro. Abraham Herr, of Lancaster Co., Pa., and Bro. Louis Shank, of Rockingham Co., Va., were also present. On Sunday the 19th, Bro. Jacob Martin of Augusta Co., Va., was with us in the Miller congregation. He admonished and warned us of the necessity of devoting ourselves to the service of God. We indeed feel thankful to God and the brethren for this much appreciated visit. Let us now heed their teachings, that their labors may not be in vain. Let us remember them in our prayers that they may still continue to build up the church to the honor and glory of God.

BENJ. R. WEBER.

CORRESPONDENCE.

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BENJ. R. WEBER.

SUNDAY SCHOOL ITEM.

WEAVERLAND, PA., AUG. 25, 1897.—We have a small but interesting Sunday school here, with an average attendance of about 80, including teachers and officers. Though the workers are few, yet the promise is the same whether there be few or many. We sometimes feel sad when we see some right in our midst that take no interest in the work. Yet we have reason to rejoice and feel refreshed to see that the weak efforts put forth are not in vain. Souls have been drawn to Christ, united with us, and are laboring zealously for Christ; therefore let us not be weary in well-doing, for in due season we shall reap if we faint not. In a radius of one mile from the Weaverland M. H., there are no less than thirty families who are not connected with any Sunday school. In the same scope there are but nineteen families that are connected and interested in the work. The same ratio extends beyond this scope. SECY.

CONFERENCES.

(ANNALS)

The Amish Mennonites of the Conference District of Ohio and Pennsylvania will hold a special conference in Milford Co., Pa., near Bellville, beginning Oct. 7, 1897. The church at that place extends a cordial invitation to all the ministers, brethren and sisters, to attend said conference. Any person from a distance wishing to correspond can address J. K. Detweiler, Bellville, Pa. C. Z. YODER, COR. SECY.

The Conference for Indiana and Michigan will be held in the shore church, Lagrange county, Indiana, on Thursday and Friday October 14th and 15th. The resolution of last year's Conference set the time for this Conference Thursday in October, which makes it as usual.

Bishops, ministers, deacons, brethren and sisters, from other parts of the country both East and West are cordially invited to meet with us in Conference at that time.

Questions to be brought before the Conference should be sent to Bro. David Burkholder, Naperville, Ind., the secretary of the Conference, or to one of the bishops of the district some time previous to the Conference.

The nearest railway station is Shippshewana, on the Goschen and Michigan Branch of the L. S. & M. S. Railway. Those coming to Shippshewana, will please write to James Mishler, George Mishler, Jacob Fash, Harvey Prough, Amos Cripe, Yost Miller or J. Hough. Those coming on the Grand Rapids and Indiana Ry., to Lagrange, will write to Samuel Troyer, Lagrange, Miller, John Miller or Nick Besser. Those coming to Goschen will please write to Peter Y. Lehman, who will meet them there. Conference will open at 9 o'clock on Thursday morning. All ministers and deacons of the district are expected to be there at that time.

PETER Y. LEHMAN,
JOHN F. FUNK.

The Annual Mennonite church conference of Missouri and Iowa will be held in Jasper Co., Mo., near Onondaga, on the 21st of October, 1897. Sunday school conference for the same district to begin on Tuesday Oct. 19th at one o'clock P. M.

ment. You can therefore understand how surprised I was, when, one Sunday evening, after being detained a little after our services, I passed the church across the way just as the people were pouring out, to meet face to face one of the most influential members of my own congregation. Our ways lay in the same direction. We could not without discourtesy avoid companionship. For myself, I did not take the incident very seriously; but my friend seemed to feel that it required explanation. After some little hemming and hawing about the matter, he turned suddenly upon me with an air of resolution. "Brother Titus," he said, "I don't know where there is any use in mincing matters. I don't know as I am especially ashamed of going to the X— church. As a matter of fact, I have been going there quite frequently of late. You know I am not much on religion myself—my wife attends to the religion of the family; I go to church at all chiefly to please her. But, when I do go to church, I like to hear something fresh and new. Your sermons are all right of their kind; my wife thinks you are a wonderful preacher, and I think so too. But the fact is, to be entirely frank, I'm tired of this go-to-hell-come-to-Jesus sort of preaching. It is all right for those who like it; but I can't say I like it. There isn't much of that sort of thing in this young fellow at the X— church. He wags up to me. Talks of things we are all interested in. Says bright things, too. Don't mind if he makes you laugh occasionally. And, I tell you, the people like it. He gets the crowd every time. Now I don't say that your way isn't the right way—my wife thinks it is—but after all you don't get the people, and strange things are said that good you can do preaching to empty pews."

I don't know just what I did reply; nothing very coherent, I fear. I knew the man spoke as he thought; he was an active, energetic, successful man, his opinion was not to be despised; and I knew there were others, perhaps many others, who, though they might not even to themselves admit it, yet in substance thought very much as he. And partly, at least, I knew he was right. It was useless to preach to empty pews.

I did not forget what had been said, but as I thought it over afterwards, it did not seem to me worthy of much consideration. "After all," I said to myself, "my duty is plain; my responsibility clearly defined. I am sent to preach the gospel. That I do the very best I can. If men will not hear it, it is of no account to me. It is not my fault. I have done my duty."

It was considerable time after this incident that I called one afternoon at the home of one of our most estimable women. She greeted me kindly, and after a little wandering our conversation turned naturally to "popularity" and children. She had three, a son and two daughters, all in the bloom of their youth. "As soon as they were mentioned, the mother's brow clouded. 'I am glad you inquired about them,' she said, 'I have wanted to speak to you for some time. I am greatly interested about the children. You know they used to be among our most active young people, but lately they have seemed to lose interest. The fact is, they have gotten to going to the X— church a good deal. They went there to some entertainment a while ago, and

got acquainted with the young people. They have such a lot of young people there, and some way we seem to have so few, and there are so many things going on there to interest young people, socials or entertainments of some sort all the time. I don't just like to forbid their going, they are most too old for that. But they have gotten so they want to go there all the time. What can I do? Couldn't we do something to interest our young people and keep them at home?'"

Again I knew I had heard the truth. Our young people were slipping away from us. It was a part of my faith that a church was a spiritual body organized to work by spiritual means to the attainment of spiritual ends. Socials, entertainments, fairs, carnivals, festivals, and the like, in all of which the church across the way abounded, I had never regarded as legitimate religious instrumentalities. The church, I had often said, had no call to go into the amusement business. But in the face of this fact that through failure to use such means our young people were drifting away from us, in the face of this hard fact, which I had never admitted, almost doled. Still, as I argued to myself afterwards, I was certainly right. The church was not a club, nor its building a supper room nor an amusement hall. It would be sacrilegious to make it such. The answer seemed conclusive, and yet it did not always satisfy me. I was troubled.

These instances were not solitary. As time went on they became in one form or another more frequent. It was a matter of common remark that things were not going well with us. Our young people, the floating element in the church, were gradually slipping away from us. The situation became intolerable. I sought and obtained an interview with my most beloved and trusted deacon.

"Yes," he said, "things are certainly not going just right. Our congregations have fallen off. We are running behind. I can't just understand it, either. I can't see that it is really your fault. You work faithfully; you preach the gospel; and you preach it well. The church people generally like you. The trouble seems to be outside. You aren't very popular in the community; that is about what it amounts to. Of course it is a little unfortunate that we should be so near the X— church. They have a big crowd there and catch a lot of people that would naturally come to us. I don't know what we can do. Couldn't you branch out a little, preach occasionally on popular subjects—nothing sensational, of course—but something to catch the ears of the people? Why don't you try it?"

And as near as I could make it out, that was the essence of the whole matter. I was not "popular," and the "outside" did not run after me; I had not "caught their ears." There was not, indeed, anything surprising about that. I had not tried to be popular. I had not attempted to "catch their ears." The surprising to me was the importance of this section to strategy in the church. In failing to gain "popularity" I had apparently failed in all.

I thought over the matter long and painfully. My wife and I talked and prayed over it. I could not see that I was wrong. I was quite as sure as ever

that I was right. But, right or wrong, it was plain that the days of my usefulness in the First church were over. I resigned my pastorate. The resignation was promptly accepted. A month later I was adrift in the world, a minister without a place, with a wife and three children dependent upon me.

As to these popular methods. I observed the ways and means used by some of the so-called popular preachers. One, in reply to my inquiry as to the secret of success, frankly said, "The secret of success is to get yourself talked about. I do not care what the papers say about me, so long as they say something. It is death not to be talked about." Others were less frank; but their advice was essentially the same. To make a noise, to attract attention, to establish a name—the methods were various; but the end was everywhere the same. I saw clearly enough that popularity was not a difficult thing to acquire if you set resolutely about it and were willing to pay its price." But I refused to pay the price.

When my friend finished his narrative, we sat for some moments in silence. A thousand perplexities confused me; questions I could not answer vexed me.

The case indeed was simple enough, and in its essential features common enough too. My friend had entered upon his career dominated by certain convictions. He acted in accordance with them. The attempt to live up to his convictions had issued in his being practically thrust aside from the one work which he wished to do. In this particular case, who was to blame, the minister who was true to his convictions or the demands of the church that he should lower them, and would not accept his service unless he did so?

In the last analysis, is not any society, be the same ecclesiastical or otherwise, served by the kind of men it prefers shall serve it? These and a thousand other questions pressed for solution, and I found for them no ready answer.

But, if you ask of me the moral drawn from the story of my friend, Philomen Titus, this shall it be: "Better fall in your honest convictions of right and duty, than to succeed without them, but with the methods of popular preachers."

The lesson in the above is quite plain, and yet, is not the hiring ministry more or less directly responsible for the origin of such evils? Like a common servant, the minister is retained so long only as he suits the fancy of that part of the members who pay the larger part of his salary, many of whom have been drawn into the church more because they have money and can help support the finances than because they have been truly converted to God and desire to labor with God's people. The influence of money in a congregation is not the most experienced in life or the most advanced spiritually, but the part which has the largest bank account, and hence, many a church becomes a mercenary institution, whose first object is to get money for its support, not the salvation of souls.—Ed.

THE NUMBER OF BIBLE TRANSLATIONS.

The question, into how many languages have the Scriptures been translated, has been considerably discussed

recently in both European and American church journals. The number has been somewhat exaggerated, no doubt, owing chiefly to the fact that partial translations have been included in the list. It is accordingly gratifying that so high an official authority as Dr. J. G. Watt, secretary of the British and Foreign Bible Society, has compiled an authentic list of complete versions of the Scriptures. This list has been prepared chiefly for the purpose of settling the matter in dispute, and its leading data are the following:

Translations of the entire Scriptures there exist at present to the number of 108. Of these 40 are in the languages of Europe; 41 in the languages of Asia; 14 in the languages of Africa; 10 in the languages of Australia and Oceania; and 3 in the American languages. Nearly all of the Asiatic versions have been made during the course of the present century and are chiefly the results of the scholarship and industry of Christian missionaries. Several translations into Asiatic tongues are yet in preparation, but it is not to be expected that further versions of European languages will yet be added to the list. Of the 108 complete versions, mentioned in the following list, a few were prepared and published before the organization of Bible societies. The British and Foreign Bible Society, organized in 1804, has alone published 80 of these versions.

The rest have appeared from the presses of the other British, the American, the German and the Dutch Bible Societies. The following are the languages in which these versions have appeared:

I. Europe—1, English; 2, Welsh; 3, Gaelic; 4, Irish; 5, Man; a Gaelic dialect on the Isle of Man; 6, Bohemian; 7, Breton; 8, Danish; 9, Dutch; 10, the thionian; 11, Finnish; 12, Flemish; 13, French; 14, Georgian; 15, German; 16 and 17, ancient and modern Greek; 18, Icelandic; 19, Italian; 20, Serbian; 21 and 22, Lapp, both the Norwegian and the Swedish; 23, Latin; 24, Lettish; 25, Lithuanian; 26, Magyar; 27, Norwegian or Danish; 28, Polish; 29, Portuguese; 30, Rumanian; 31, Russian; 32 and 33, Rumanian, two dialects; 34, Slavonic; 35, Spanish; 36, Spanish-Jewish; 37 and 38, Welsh, two dialects; 39, Turkish; 40, Swedish.

II. Asia—41, Arabic; 42, 43, and 44, Armenian, three dialects; 45, Azebeid-shanli Turki; 46, Hebrew; 47 and 48, Syriac, ancient and modern; 49, Persian; 50, Assam; 51, Bengali; 52, Bama; 53, Karamic; 54, Gulshierati; 55, Hindi; 56, Urdu; 57, 58, Keren, (Sgan and Pwo); 59, Khasi; 60, Malayalam; 61, Marathi; 62, Pushtu; 63, Sanskrit; 64, Sanyasi; 65, Singhal; 66, Tamil; 67, Telugu; 68, Uria; 69, Siam; 70, Malac; 71, Batta Toba; 72, Dajak; 73, Java; 74, Sunda; 75, Amoi; 76, Canton; 77, Futsuh; 78, Mandarin; 79, Weni; 80, Mongolian; 81, Japanese.

III. Africa—82, Akra or Gae; 83, Tatal (Assam); 84, Yoruba; 85, Zeig; 86, Duala; 87, Kafir; 88, Tshuana; 89, Suto; 90, Zulu; 91, Suabelli; 92, Ganda; 93, Amharic; 94, Madagascari; 95, Lu-ganda.

IV. Australia and Oceania—96, Anitum; 97, Fidschi; 98, Gilbert; 99, Hawaiian; 100, Lifu; 101, Marsh; 102, Hara-tonga; 103, Samoa; 104, Tahiti; 105, Tonga.

V. America—106, Kri; 107, Dakota; 108, Esquimo.

Mr. Watt adds the statement that if partial translations are added to these

complete versions, the total will reach about the figure of five hundred. While there is, *e. g.*, no complete version of the Scriptures into the Chinese as yet, there are partial translations into sixteen different Chinese dialects. Indeed it can be said that partial versions of the Bible exist in almost all known languages of Asia and in the majority of the languages of Africa.—*Literary Digest.*

THE SCHWENKELDERS.

The following article, by Howard M. Jenkins, in the "Fideipotent," gives a bit of interesting history of a religious body that is rather closely allied to our own, and with which many of our people are well acquainted.—Ed.

On the twenty-fourth of September, year by year, one of the very smallest of the religious bodies in the United States, piously commemorates its escape from oppression to freedom. This is the Schwenkfelders, of Montgomery and Bucks Counties in Pennsylvania, one of the several, and in numbers by far the least, of the German sects who embraced William Penn's broadly given invitation to come to Pennsylvania.

In the United States Census of 1900 the Schwenkfelders are put down as having 306 "communicants." This may be taken to signify adult members. They have a total membership, old and young, of probably eight hundred. The contrast with these figures is striking when the fact is stated that the Schwenkfelders came to Pennsylvania in a body, in 1733 and 1734, and then numbered less than three hundred persons. In the period intervening, nearly a century and three-quarters, they have maintained their separate existence, and in the main their peculiarities of practice, and have grown from, say, two hundred and fifty to eight hundred. Such tenacity of denominational life must be confessed to be a phenomenon among American Churches.

The father of this little Church was Caspa von Schwenkfeld, a Silesian nobleman, contemporary with Luther who was born at Liegnitz in 1490, and died at Ulm, in 1561. He desired the reform of the Roman Church before Luther began the work, and cast in his lot with the new movement about 1525. But he differed with the great Wittenberg leader on several points. He did not regard Baptism or the Supper as obligatory. He considered the Scriptures no more coequal with other testimony of the Spirit. He disapproved strongly Luther's policy of yoking the Reformation with politics, and thus taking all the chances of statecraft and war. He was, in fact, more or less of a mystic; Erbkam calls him the forerunner of Spenser, and Robert Barclay, the English Quaker writer of our own day, not the Apologist, is convinced that he was a Quaker long before the time of George Fox.

At Schwenkfeld's death, 1561, his followers may have numbered five thousand. (This is the estimate of Dr. Schneider.) In a hundred and sixty years they were reduced, by continued persecution, to perhaps five hundred. Suffering unbearably in their homes in Silesia, from Jesuit "missionaries," patronized by the Emperor Charles VI, they fled in 1720 into Saxony, where, eight years Count Zinzendorf, the Moravian, gave them shelter on his estates at Berthelsdorf. By 1733 they were no

longer safe even there, and a small party came to Pennsylvania to spy out the land, the larger party and practically the whole body, some two hundred persons, following the next year. These reached Philadelphia on the ship "St. Andrew," September 23d, declared their allegiance to George II next day, and devoted the 24th to a day of Thanksgiving. It is this memorial day, *Gedanktag*, which ever since they have annually celebrated, and which, on the twenty-fourth of the present September, will be remembered with increased rather than diminished interest.

In 1742, when Silesia, by the results of the campaigns of Frederick of Prussia, had fallen under Protestant rule, that King issued his proclamation, inviting the Schwenkfelders to return to the homes from which they had been exiled. He assured them not only of protection, but of particular favor—the restoration of their land, remuneration for their property, special immunity from taxation, etc. But they were then settled in Pennsylvania, doing well, and becoming contented. They read the proclamation gratefully, but remained in their forest-surrounded fields of the Quaker colony. And there they still are.

The Schwenkfelders are all located in two neighborhoods, some twenty miles apart. The two are officially known as the Upper and Lower District. One is on and near the Shipplack Creek, about thirty miles north of Philadelphia, and the other some fifty miles from the city, about Hoesensack, near the headwaters of the Perkiomen, on the line between Montgomery and Berks Counties. Each district has three meeting-houses; of the membership, probably three-fifths in the Lower District. The meetings were organized at the first coming of the immigrants; but they gathered in private houses for many years. The first church building at Towamencin, in the Lower District—now the largest, probably, of the six—was not erected until about 1765; it has since been twice rebuilt, and the present structure will hold six hundred people.

The Schwenkfelders were farmers and artisans, and still remain largely agricultural. Their places of worship are very plain, without spire or bell, and usually placed in a secluded place, by the banks of a stream, or the side of a wood. They choose their ministers by a vote of the men members, when vacancies occur, the term of service being practically for life. These are, in fact, lay pastors, and receive no pay. For a long period, neither Baptism nor the Supper was practiced; in late years, however, upon the pressure of the younger membership, both have been adopted. The Supper is now regularly administered, in one church of each district twice a year, only those being admitted to who have been baptized. Plainness of dress is practiced—though not to the same extent as among some of the Pennsylvania Mennonites and Amish—and the testimonies against war, oaths, intemperance and secret societies are well maintained.

The late Governor Hartraft, of Pennsylvania, a distinguished officer of the Civil War, was descended from Tobias Hartraft, one of the Schwenkfelders who came to Pennsylvania. His cousin, Prof. Chester D. Hartraft, of the Hartford, Conn., Theological Seminary, the himself not a member of the Schwenkfelders.

body, has become its historian, and, inspired by a deep interest in Schwenkfeld's life and labors, has undertaken the task of editing a new and complete edition of his works. As these number, including brief tracts and treatises, some ninety titles, the extent of the undertaking will be easily seen.

POST-MORTEM KINDNESSES.

"Do not keep the alabaster boxes of your affection sealed and laid away until your friends are dead. Fill their days with tenderness. Speak your words of commendation while their ears can hear them. The things you mean to say when they are gone, say now before they go. The flowers you mean to send for their coffins, send beforehand to brighten and sweeten their homes, ere they go out of them."

I have often said—and I know I speak for thousands of weary plodding toilers—that if my friends have passed I lay away filled with perfume of sympathy and affection, which they intend to break over my dead body, I would far rather they would bring them out along my toilsome days and open them when I can enjoy them and be refreshed by them.

Post-mortem kindnesses do not cheer the burdened spirit. Tears falling on the icy brow of death make poor and tardy atonement for coldness, neglect, and cruel selfishness in life's long struggling years.

Appreciation when the heart is still has no inspiration for the spirit.

Justice comes too late when it is pronounced only in funeral eulogium. Flowers piled on the coffin cast no fragrance backward over weary days.

What words is eulogy's blindest breath When whispered in ears that are busied in death?

No, no; if you have a word of cheer, Speak it while I am alive to hear."

Sel. by L. M. J.

OUR SINS.

You see the Thames as it goes sluggishly down to the arches, carrying with it endless impurity and corruption. You watch the inkly stream as it pours along day and night, and you think it will pollute the world. But you have just been down to the seashore, and you have looked on the great deep, and it has not left a stain on the Atlantic. No, it has been running down a good many years, and carried a world of impurity with it, but when you go to the Atlantic there is not a speck on it. As to the ocean, it knows nothing about it. It is full of majestic music. So the smoke of London goes up, and has been going up for a thousand years. One would have thought that it would have spoiled the scenery by now; but you get a look at it sometimes. There is the great blue sky which has swallowed up the smoke and gloom of a thousand years, and its azure splendor is unspoiled. It is wonderful how the ocean has kept its purity, and how the sky has taken the breath of the millions and the smoke of the furnaces, and yet it is pure as the day God made it. It is beautiful to think that these are only images of God's great mercy for the race. Our sins, they are like the Thames, but, mind you, they shall be swallowed up—lost in the depths of the sea, to be remembered against us no more. Though our sins have been going up to heaven through the generations, yet, though thy sins are as crimson, they shall be as wool, as white as snow.—W. L. Watkinson.

FROM LODGERY TO CHRISTIANITY.

California, Feb. 27, 1897.

Secretary W. I. Phillips—I desire to give you some of my experience as a member in the Ancient Order of the United Workmen. It is an ungody order, like all the others. In joining I had to profess my belief in a Supreme Being. The prayers are printed, and all mention of Jesus Christ is excluded. I have never heard any other than the printed prayers used in this order. If any one should offer a prayer inserting the name of Jesus Christ, any member who was a Jew or an atheist could object and compel the use of the one adopted by the lodge.

I never committed the oaths and obligations to memory. When I united with the order it was on the level assessment plan; that is, every member was assessed alike—that is, from 21 years of age to 50 years, but the order saw that they were losing members and becoming bankrupt, so they have changed from a level assessment to a graded assessment order. They have made some changes also in the ritual, but not in the oaths or obligations.

At the installation of officers there is always an entertainment of some kind, including a supper and sometimes a dance. This has been the custom here in California, where I have had knowledge of the order. I objected to paying for the supper and dance and cigars, which were distributed freely, and beer, wine and liquors used to be served at these entertainments until the Grand Lodge finally stopped it. Whenever the business of my lodge here was finished a certain set used to stay after all the others had left and bring out the cards and poker chips, and after the small hours of morning, and then they would have refreshments, which would be paid out of the funds of the lodge. Of course, the lodge paid for the fuel and the gas which they used.

When there was a surplus in the treasury we used to pay assessments with it, but the Grand Lodge finally put a stop to that practice, and now, whenever there is a surplus, they are obliged to blow it in by having a good time or by increasing the salaries of the officers.

They are sworn to aid and help all brothers in good standing, but they do not keep their obligations. I have had some refuse to give me a job, and give to some drunkard that did not belong to the order. I have heard of men, who opposed and denounced free masonry, being persecuted and boycotted until they lost their property. I have a home which I have bought by saving my wages, and I would not like to lose it. They are patterned somewhat after the Knights Templars, having uniforms similar to them, and their ritual is not very different from that of the Templars.—E. A. in Lodge Camp.

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Semi-Monthly.

ELKHART, IND., NOVEMBER 1, 1897.

VOL. XXXIV. No. 21.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Bro. Jacob Mensch of Montgomery Co., Pa. recently visited our congregations in Ontario.

In our last issue the name Daniel C. Amstutz was printed instead of David C. Amstutz as the donor of his home for an Old People's Home.

Bro. S. F. Coffman left Elkhart on the 10th for Chicago, where he will remain this winter. He will be a valued help at the Home Mission.

This year the national Thanksgiving day for the United States and Canada will be on the same day, Nov. 25. Hitherto this day has been observed in Canada one week earlier than in the U. S.

Before this issue reaches our readers, Bro. Geo. Lambert will probably have started on his long journey homeward. God grant him a pleasant journey and safe return to his loved ones at home.

A man's good intentions alone will never save his soul any more than a man can satisfy his hunger by looking at a table spread with the bounties of life. The way to hell is paved with good resolutions.

The report of the Indiana-Michigan Conference will appear in our next issue, the copy having been received too late for this number. We make this explanation for the benefit of our readers of this conference district, who expected to see the report in this number.

Bro. D. C. Amstutz of Marshallville, Ohio desires to acknowledge, through the HERALD, the receipt of \$5.00 from a brother and sister in East Lewistown, Ohio as a "tenth unto the Lord" for the Old People's Home. This Home will be known as the Amstutz Mennonite Home for aged and infirm brethren and sisters.

Quite a large number of our Russian Mennonite brethren have recently been lured down into certain localities in Texas by financially interested agents and promoters. The appearance of yellow fever in these much praised and alleged healthful localities has happily, we think, stopped the tide of emigration in that direction.

Our Address.—We again remind our patrons that our address is:

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We are glad to note that the attendance at the Preliminary Meeting of the General Conference at Elida, Ohio beginning on the 11th of November will be very large and very general. It is the duty of all loyal workers in the church to be present if circumstances allow their attendance; for if the movement be found to be for the benefit of the church it should receive general endorsement; if, however, it is deemed otherwise, every loyal minister should be present with convincing proof and Scripture argument against the movement.

Much is said to-day about capital and labor, and unions are formed all over the country among laboring men to fight capital, while in many instances capitalists combine to "protect" their interests against these unions. But there is a greater enemy to the laboring man than the capitalist, and one who in his deceptive way robs him and his family of more than the capitalist or greatest combine of capitalists can or will do. The name of this enemy is S.

A. Loon. Not until the laboring man organizes against this giant will there be peace and contentment and happiness.

Intemperance is always expensive to any community, but rarely does it show its terribleness more forcibly than in the case of a man in Windsor, Nova Scotia who, in a fit of drunken frenzy, on the morning of the 17th of October, set fire to his place. The flames spread rapidly and got beyond all control. Almost the entire town was wiped out, 3000 people were rendered homeless and without shelter, and the total loss of property amounts to about \$3,000,000. But the sale of liquors as a beverage is a necessity (?) countenanced by many Christians (?) and the license fees are a profit (?) to the community.

Meeting of the Evangelizing and Benevolent Board.—Owing to the fact that at the Annual Meeting of the above Board at Elkhart, Ind., on the 9th ult. not enough members were present to form a quorum to transact business, it was decided to adjourn and hold a meeting at the place of the Preliminary Meeting of the General Conference near Elida, Ohio on the 10th of November, the day before the beginning of the Preliminary Meeting. A number of important matters will come up for discussion, of interest to members of the Board and ministers alike, and we hope there may be a good attendance.

On the 1st of January, 1898 Brooklyn and other adjacent cities and towns will be merged into one corporation with New York. This new city will contain a population of about 3,200,000 and in size will be second only to London, England, which, with its suburbs, has a population of nearly 4,000,000. The greatest length of larger New York will be 35 miles. It contains about 7000 policemen, and over 2000 firemen, about 12000 saloons and 1100 churches. Think of all these saloons ranged side by side, each only twenty feet frontage. They would line a street nearly twenty-five miles long on both sides! Need we be surprised that iniquity should reign in a city of so many saloons? Suppose the average receipts of these saloons per year were only a thousand dollars, then about \$12,000,000 of the money earned by New Yorkers

and visitors go into tills of the saloons. Much of this money—the greater part—is spent by men whose families suffer want on account of the expenditure. New York is great,—in buildings, in wealth, in enterprise of all kinds, and in iniquity.

THE SOUTHLAND.

III.

Our trip "to the South" should have, properly speaking, taken us no farther north than Washington, but as Bro. Lehman had some business in Philadelphia, and his family were at the time in Pennsylvania, the party decided to spend the first Sunday out in the Keystone State.

The ride from Baltimore to Philadelphia is a peculiarly interesting one. The traveler is carried through a section of country that shows the result of long continued settlement and high class agriculture. Towns and villages and beautiful fields of corn are passed in quick succession and form a very pleasing panorama. After less than two hours' ride the 50 miles between the "Monumental City" and the "City of Brotherly Love" were passed over and we stood in the magnificent depot of the Pennsylvania R.R. But a short time elapsed before we realized that we were in a truly civilized community. Printed in large type on placards and placed in conspicuous places all about, in public buildings, in street cars, etc., were orders issued by the Board of Health not to spit upon the floor. Excellent advice, thought we. Why do people spit so much? In nine cases out of ten it is a habit, or the direct result of a habit. Many a man goes about spitting right and left, on the sidewalk, in street cars, steam cars, offices, even in dwelling houses until the floor looks decidedly nasty. On the trains they have coaches for the smokers. Since it has been proven that disease is often communicated by the spittle of diseased individuals, and since it is a nasty habit anyway, why not provide a car for the exclusive use of spitters where they can exercise their spittle proclivities to their entire satisfaction, and at the same time save their fellow beings, especially those of the weaker sex, many a nauseating experience. If spitting is necessary—and it sometimes is—let it be done in a way and at and to a place where others will not suffer from it. Of all the animals in creation the editor knows of but two who, in a healthy state, are charged with spitting—men and cats.

In Philadelphia the party separated. Bro. Lehman had to attend to his business. Bro. Jantzen to see the city and the writer to spend Sunday with relatives in the country. Stopping at Tre. N. B. Grubb's house, 2115 Marshall St. for

essential to spiritual blessing. "X-
cept a man be born of water and of the
Spirit, he cannot enter into the King-
dom of God." "It is the Spirit that
quickeneth, the flesh profiteth nothing."
"If the blind be leaders of the blind,
they shall all fall into the ditch": are
Christ's own words. And Paul adds
his testimony with the words, "I speak
as unto men, as unto all things; yes, the deep
things of God. For what man knoweth
the things of a man save the spirit of a
man which is in him? Even so, the
things of God knoweth no man, but the
Spirit of God. Now we have received, but
not the fullness; we shall therefore speak
of things which we have seen, heard, and
touched, which things are freely given
to us of God. Which things we speak,

not in the words which *man's* wisdom teacheth, but which the *Holy Ghost* teacheth; comparing spiritual things with spiritual."

More Scriptures might be given, but these suffice to show that intellectual attainments alone will not be sufficient. And they exclude that idea so prevalent among some of our people that our Sunday school teachers should be selected from the school teachers' ranks. Jude shows us that we shall not have "men's persons in admiration because of advantage." I have been pained sometimes when dear, well-meaning sisters felt themselves incapable of teaching a class after for the simple reason that my lot places me among the public school teachers. My dear people—brethren and sisters—this is a mistake. I am sure every honest, consecrated soul here present will testify with me, that we too must search daily the word of God—that mirror for the soul; and look often at Christ, the Great Teacher, for a model with which to mold our lives by; that we too must often come before the Throne and plead the Spirit's guidance in our work. No; unless a school teacher stands the test of having crucified the flesh with the lusts thereof; unless she is willing to "present her body a living sacrifice, holy, acceptable unto God;" and to heed the injunction to be modest in apparel and to be not conformed to this world, but to be transformed by the renewing of her mind; that we may prove what is that good and acceptable and perfect will of God, she is none of His and there is *danger* in setting her before our children as teacher.

I wish we might be made to see how potent personal influence is; and in connection with this, how susceptible the minds of our little ones are. Am I understood?

If God gives me grace I will show you an actual pen picture. Here is a class of little ones with eyes and ears wide open, and with minds so plastic that impressions made upon them are far more lasting, says Webster, than the carvings upon the marble. Before them is one whom the world calls a good school teacher. She is full of grace and magnetism; and, as she relates in simple, childlike language, some Bible story, she has the attention of every one of the eager little faces. Here we look at the little body, arrayed in all the frivolity of the dictates of the "goddess" of fashion, we wonder whether the Spirit of God dwells in such a house; and we are also to exclaim, surely now, there are also those who have a form of godliness, but deny the power thereof? (On the other hand, if we could see into the minds of those little ones and behold there the impressions that are made, which, dear people, do you think would find deeper and the more lasting—the image of the graceful, fashionable young woman or the Bible story? Which will have the greater effect upon molding their Christian characters? It seems to me, that this is but one of the many ways in which the seed is sown that will eventually and effectually draw our children into the world; and, if we wish to maintain our Bible principles of non-resistance and non-conformity, it will be of advantage to us to select our S. S. teachers from the earnest, consecrated souls of our own faith. These are questions, it seems to me, that are well worthy of our time to consider, and I will

leave them thus with us, remembering that we work not for time, but for eternity. What shall our harvest be?

The next essential for the S. S. teacher is that she should have the Student Spirit. Not only will each lesson be studied in its different relations until it is clearly comprehended by the teacher herself, but it will be prepared, holding in mind the peculiarities of the different members of the class. That is, the class is perhaps a mixed one. Here is one, an earnest young Christian, whose very countenance and demeanor show that she has thought for herself upon her lesson. She is not afraid to let her eyes meet yours; and as they do so, they say as plainly as words could do, "I am here to learn."

Beside her is one "I am here to learn." her general air is one of unconcern—her attention, perhaps, seems to be more in the next class than in her own. Next to her, is the one who whispers and laughs, her sole aim seems to be merriment. Then, there is the quiet well-meaning one, who shows by her calm reading that she thinks.

Fellow-teacher, were you ever placed in charge of something like this? I admit it is somewhat perplexing; but we must not let it be discouraging. Let us cultivate our eyes to seeing, our ears to hearing, and our hearts to feeling, so we may be quick to perceive actual conditions and yet slow to form definite conclusions; unless it be the conclusion, that by the grace of God, all must be won for Christ. We may not at once reach our ideals; ideals are things which are seldom reached. Time is a great element, so are faith, prayer, patience and sympathy. I think, sometimes if we could get closer into the hearts of our girls, we would be able to do more good. Much could perhaps be gained by personal work.

The *Young People's Paper* of June 10th has an article relative to this. It has so many good points that I cannot do it for personal to all teachers present. It is entitled, "How Mr. Moody got waked up." In the first place, it struck me, that perhaps, as S. S. workers, we all are as Mr. Moody was, contented with too little; and that one of the great things our hand, is shows: first, what may be done in personal work by our earnest, consecrated, devoted, prayerful soul who has the "love of God shed abroad in the heart;" and second, that hidden beneath the frivolous exterior are hearts of "flesh and blood" which can be touched and changed—changed into new hearts, new spirits and new lives. Oh! our work is indeed a great one, and, if we see we do not reach the desired result in one way, let us vary our device. It has been said that we must vary our "methods;" that we must use "one method" for the Bible, and another for the teacher can successfully follow. In the sense of *device* this is true; but in the sense of *aim* it is not.

Let us aim to have something in each lesson for each one of our different characterized pupils. So also, let us pass over no lesson or series of connected lessons without gaining clearly the connected thought; nor, without seeing what practical applications we can make of it to our Christian lives. In this respect our Lesson Helps are directory and helpful. But I would advise both teacher and pupil to study the lesson for the applications each can make, before resorting to those the

writer has deducted. In the same way the *questions* can be most successfully used. Not that I think we can form better ones than those given, but for the sake of exercising our own talent more and thus becoming stronger. I am sure that the purpose of these "Helps" is just what their name indicates and that the greatest results cannot be reached by following them literally. The question sometimes arises, "Shall we use them before our classes?" I see no reason why we may not, if the lesson has been thoroughly prepared beforehand. Yet, the Bible too is many times indispensable in bringing references before the class. Let us not be dependent upon "Helps." A certain well-known writer says: "The best Commentator is the closet, where we can commune with our God in secret; and what He has revealed to others He will also reveal to us." I consider a good Teacher's Bible and a Concordance essential aids to a teacher's outfit.

As hinted at before, all other things being equal, that teacher who studies her class and their needs, as well as her Bible, is the greatest success. If the primary teacher asks for a little corner where she may have her little ones by herself, she is simply asking for what their needs demand. She will thus have a chance, in a measure, to study their temperaments; she can better check the impulsive one and encourage the shy one; and she can have their attention without raising her voice to such a pitch that she takes the attention of all the surrounding classes; and unless she does so, she will not have the attention of the half of her own. Who has not witnessed something like this? If we have, contrast it with that other little corner where teacher and pupils are alone. If we see the difference and see the need of having just such a quiet little place for our little ones, perhaps the shortest way out of the trouble would be to make one. In future generations our children would "rise up and call us blessed."

It is a child's nature to have its attention easily diverted; and the teacher often finds it no easy matter to interest all even if she has them by herself. This brings in *other* needs; and it might say to mothers, Do not be contented to know that your child is in its class every Sunday, even if it has the *best* of teachers with the *best* of "helps." The teacher has a class and she cannot group them around her with the motherly nearness that you can your few. Take them often thus and tell them the simple Bible stories—The creation, our first parents, Moses, Joseph and his brethren, Samuel, (that story was always dear to me), Daniel, Christ, His birth, the different incidents of His spotless life, and at last His death with love Him—all are subjects (and there are many more) to which the children will delight to listen. By so doing you will cultivate in them a true Bible love, and amid all they read, but I fear I have already ventured beyond my subject, I have merely given this hint.

The general needs of our older pupils would perhaps become more apparent if we could know *what* they read. But, if we have only a class acquaintance, it is not so easy to do. I asked of my class this summer to each bring me a slip of paper containing a list of books they had read. Only three out of quite a large class responded. I heard a certain college professor say, some time ago, that people in general were much like turtles—they wouldn't draw out what you wanted them to. So I found would have been to have had, at first, an interchange of ideas as to what constitutes a good book; then to have each bring a list of books they considered good and helpful. Thus, by wise discussion and suggestions some good books might have sprung up from it. And is it not the little things, added one to another, upon which the issues of life depend?

Lastly, fellow teachers, may we, in this meeting, be made to feel more than ever before the responsibility of our work and the necessity of walking in the counsel of the Lord. And, as we go back to our classes, may we of a truth be able to say with Paul of old, "I magnify mine office."

OBJECTS OF THE SUNDAY SCHOOL.

BY JOHN W. SWARK.

Come, ye children, hearken unto me; I will teach you the fear of the Lord.—Psalm 119:105.

The chief aim of all Christian work is to glorify God, and surely is of the Sunday school if conducted by the followers of Christ, who glorified God in all things, and sought not His own glory, but did the will of Him that sent Him. "And this is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life." John 6:40.

Everlasting life is the great, grand object in view, costing heaven's treasure, and given by the Savior. Here it is that we have those of whom the Savior says, "of such is the kingdom of heaven," "and whose shall receive one such little child in my name receiveth me."

Here are those who have not tasted the bitter things of life, whose minds have not been exercised to a full knowledge of right and wrong. Their minds are untrained, and the brightest mind, noblest heart, may be the seat of corruption under improper training, trained after the ways of sin, or the world.

Bring up a child in the way he should go, and when he is old he will not depart from it."

Keep the mind and heart of a child filled with the love of Christ, and there is little danger of its wandering far into sin. Temptation loses its power, and love triumphs; the ways of death are forsaken, the paths of peace become the life of those who have been brought to the Savior in their childhood; for none can curse.

This is, or should be the object of every Sunday school: "Bringing the children to the Lord Jesus Christ, to whom all power is given in heaven and on earth, who can save unto the uttermost all that come to Him, and surely a child whose mind is devoted to Him. His blessings are great and grace sufficient, the promises unfailing in boundless love, merciful forbearance, longufferings and tender compassion."

The object of vast importance is to teach the unpurported truth of the gospel. The truth as it is in the Bible, and not man's opinion. In this so-called "age of enlightenment" the enemy has so greatly set aside many of the funda-

mental principles in religion, or rather that they deny to the people to blinded the masses of the people to the extent the power in religion, and where there is no power, there is no glory. The power is a thorough separation from the world. This is what religion does. How hard the path of self-denial appears before it is tried. We see not the good all along the way until we follow the humble path, where grace abounds, free for all.

The child of God needs power to be of any use in the cause of Christ, and a faith that works by love in obedience. Oh that such a faith might be implanted into the hearts of more of our young people that the cross could be more cheerfully borne, that there would be more ready workers, not so slow to speak a word for Jesus, but fearlessly uphold every truth in God's word by a life consecrated more and more to Him. We want more happy Christians, who understand the spirit in religion filled with the love of God, who profess not the name of Christ for fear of eternity.

The world needs Christians with honest hearts, meek and lowly, firmly established in the faith unfailing; pure and holy, founded upon the promises in God's word, upon Christ. "Believing in the saving of the soul," not led about by every wind of doctrine, but filled with the Holy Spirit, ever in communion with God, watching and praying. For, "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. At the present time, the enemy will use a Christian professor in town of all the surrounding classes, and that the human nature would desire, to go into the cities and plead with souls to come to Christ?

It is a serious matter to oppose Christian work and of awful consequence. Our influence may mean a soul in the realm of eternal glory or a soul in the infernal abyss, the regions of the damned, doomed to destruction forever. How many souls have been wrested from the power of Satan through the Sunday school? Is a question which will only be revealed in eternity.

Perhaps some word spoken, or some truth proclaimed by some apparently insignificant, but humble, Sunday school teacher may win a soul for Jesus that has wandered far into sin, or may save a person from living an ungodly life, and losing the enjoyments, comforts and blessings of the gospel.

"If ye love me, keep my commandments." How many deny this love in not keeping them? Upon Simon Peter's first assurance of love to the Savior, he received the command, "Feed my lambs;" and for the sake of the "Savior's commands," "Feed my sheep." The lambs first, afterwards the sheep. This shows that one is required whose heart is filled with love, having all the traits of tenderness and patience with watchful care.

The lambs must be carried, the sheep called or led to the fountain of the water of life, to the green pastures of His everlasting love and mercy. The personal work of the Sunday school is inestimable. Its wonderful influence will only be felt in its greatest force in generations to come. Though perceptible at this present time, none can really know of what importance

and future advantage this blessing of the Sunday school will prove in teaching the fear of the Lord, whereby, "men depart from evil," the beginning of wisdom, also, mercy and truth, through which "iniquity is purged."

We all know by experience the effect of fear upon the mind of a child. No child fears until it has been taught to fear, either by precept or experience. If by experience, how often to its sorrow. Many have learned the fear of the Lord, when too late to be exercised therein, when grace is no more and love, mercy and truth are no more. Without knowing the fear of the Lord, we may not know His mercy and love, nor our unworthiness.

Fear will drive a person to almost anything, but the fear of the Lord only into the love of God, where His mercy reveals our unworthiness. Accepting His grace, we have the blessed assurance of a glorious hope, realizing a peace that passeth understanding. This is the wise part in the fear of the Lord. East Petersburg, Pa.

THE MISSION SPIRIT IN CITY MISSIONS.

ESSAY BY MARY S. DENLINGER, READ AT THE NINTH S. S. CONFERENCE.

We do not expect these few words to be of any benefit unless the power of the spirit accompanies them.

May we not all be in a spirit of prayer at this time; so that each of us may be in a condition that God can reveal His will concerning city missions.

A mission spirit means a spirit of work. Why is the mission spirit agitated and especially in the city mission work? Why will men and women sacrifice home, friends, and many things, to go into the cities and plead with souls to come to Christ?

We can say with Paul in 2 Cor. 5:11, "Knowing therefore the terror of the Lord we persuade men."

We know that even now in this life that awaits those who will not obey the gospel of Christ. The punishment brings suffering, but oh! the punishment brings blessing. The story of the blood, and of Sodom and Gomorrah, shows somewhat of the terror of the Lord. Because of their wickedness they were destroyed. And because men and women have been redeemed by the precious blood of Christ, and know there is salvation for all who will believe, is sufficient reason why we should persuade men to flee from the wrath to come, and find pardon in a crucified and risen Redeemer.

It is not our work to bring all the world to Christ, but our work is to bring Christ to all the world. "If we should undertake to bring all the world to Christ, we would have all the unbelief and hostility of the world to resist us." "But if we bear witness to Christ, we will be blessed by Christ. His sure way is to bring Christ to all the world, for the command to the disciples is just the same to day."

"Go ye into all the world and preach the gospel to every creature." We know that this is the great majority of the human family is found located in the cities, therefore it is our duty to go and teach.

Here we find homes where love and cleanliness are unknown, and in such

homes generation after generation are brought into the world to know nothing but poverty and wretchedness.

We may say there is no need of people living in such a degraded state. True, there would be no need, if they had been taught. But how can they be taught without a teacher?

When we have once seen how unfortunate these people are it causes us to appreciate more and more the blessing of Christian parents and a good home. When we see the masses of young people and children who need training, and can not get it in their home, we feel that God must raise up willing workers who will give their life in His service.

A man who had once been a gambler, a drunkard, a wife beater and all that goes to make up a life of sin; but who is now saved and kept by the power of God, says, "Save the young people." Oh! what misery I am suffering. I would have avoided, had I given my heart to the Lord while young, and thus use my energy and life in His service."

Realizing the great danger to which the youth of our cities are exposed, and knowing the great value of noble men and virtuous women to fill the purpose of God's design, it is worth our every effort to bring them from the snare of God, where they can rest in the shadow of His wings.

"Thousands of our brightest and best young people are being overcome, and driven into eternal wretchedness, and to an unseen, but not an unknown, enemy to the soul and moral character."

It is true that the mission spirit is aroused, and that the Christian world raises the banner of King Emmanuel high, so that the world may see and know that there is pardon, peace, power, purity and paradise in Christ Jesus.

We find in God's word that Jesus went from city to city and taught the people. The apostles were scattered in the cities and established churches.

A minister compared heathenism to a deep, dangerous well into which somebody must venture, if the world was ever saved. He asked, "Is there any body here who is willing to go down into this well and risk his own life for the sake of 'Christ and perishing souls'?" A young man who had felt the call of the Holy Spirit arose and said, "I will go, but you must hold the ropes." God asks every Christian at home, to "hold the ropes" of prayer and money.

Two of our workers had occasion to come through the slum districts late in the evening. It just appeared to the workers like the bottomless pit itself, and while they distributed tracts they were made to wonder if more could be done to help those whom Satan has bound hand and foot.

God is love or He would not permit the children of men to dishonor Him by their revelling. He could with His mighty power just wipe out the wickedness in the cities, but He leaves the unfortunate to be led out of the Egypt of sin, by those who are willing to take the gospel to them.

It is not sufficient to stir us up with the enthusiasm of humanity, but that from this time, each individual soul before God must comprehend what He would have it do and have it be.

"When Pentecost had come God hastily scattered His children, though the bishops and elders remained at the center for a time to arrange matters."

Men and women went everywhere teaching the gospel of Christ. He tells us to go unto the ends of the earth and make known the unsearchable riches of Christ."

Sometimes we hear that inferior talent will do for the missions. Brothers and sisters, God needs the best. He looks for that which is noblest and brightest. And He waits to see who of His children, however endowed, will say, Lord, here am I, send me. I imagine He is waiting at this time for an answer from a consecrated heart.

"Again we say, it is no enthusiasm, it is the question of all questions that concerns the glory of God; the rich joy of Jesus Christ, the fulfillment of the Holy Spirit's work, the completion of the church of Christ, the happiness of the world, the overthrow of Satan, and the coming of the Kingdom of Christ."

We as God's children each have our part to do. True we can not all go to the cities as missionaries, but we can use our influence in prayer and mercy; yes, even give till we feel it. Do we sometimes wait till the cup is full, and then give the overflow to Christ, and call that sacrifice, forgetting that the whole contents of the cup are His?

"We hear a great deal of the Lord's portion; but what is the Lord's portion? The Old Testament title? No; the New Testament title, consists of the whole ten parts; or all a man has."

We may think there is no use wasting time and money, but God is faithful who has promised, that where there is a seed time there is sure to be a harvest.

"Cast thy bread upon the waters,"

"You who have a scant supply; Angel eyes will watch above you; You shall find it by and by."

He who in His righteous abundance, will your sacrifice remember, Will your living deeds repay."

"Cast thy bread upon the waters," You who have abundant store; It may float on many a billow, It may strand on many a shore; You may think it lost forever, But, as sure as God is true, In this life, or in the other, It will yet return to you."

"THE MISSION SPIRIT."

"PERSONAL WORK."

Address by J. B. Smith at the Ninth S. S. Conference.

Brothers and Sisters: I feel that this is indeed a very important subject, one that comes to each one of us. We have had the subject, "The Different Factors of the Sunday School." I might call this subject "Christian Business" or "Christianity at Work."

We hear yesterday how we should be in the Master's business; so the Master's business each one of us. We may look up to our lawyers and college professors and call them great men, but they have great men of another order; those who have right consciences and right minds. It is the soul winner, who wins a soul and brings it into the marvelous light of Jesus Christ, who is the truly great man in the sight of God. Every one can take part in this work. Then, we are all expected to do

personal work. What do I mean by that? You know God gives each of us some qualifications which, if we use in some Christian work, we may do something for the bettering of humanity.

I do not believe in mute, speechless Christians. I do not mean that we must shout and make a loud noise, or say much, but we must show our colors. We want to be on fire to win souls for Christ.

In Mark 13:34 we read, "For the Son of man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work and commanded the porter to watch." Now Christ has been here and went into a far off country. He left all of us some work to do. "He that winneth souls is wise." We all love the principle of Christ in His last words when He said, "Lo, I am with you always, even unto the end of the world. Go and teach all nations;" but we have no claim on the promise if we do not obey the word "Go."

Young people are inclined mostly to work with the young. If we bring an old man to Christ we bring Him a unit, but if we lead a young man to Christ we bring Him a multiplication table.

There are some conditions under which the servant of God must labor. First, he must be thoroughly converted. He must have the love of God in his heart. We have to get right with God. Second, he must have a love for souls. We all want this love for souls, but how will we get it? We cannot convert men through ourselves; we must get the power from God. We must remember the fact that a soul lost is lost eternally, and one soul is worth more than the whole world. Christ came into this sin-stained world to save souls. We must have faith in God's word and then trust Him for guidance.

I wish we could all be like Trumbull. He used to be very diffident and timid, but made a resolve that he would never be in company with a person for any length of time without speaking to that person about Christ.

I think that would be a good thing for us to do. We must be armed with the sword of the Spirit. We are to use the word of God as a sword. We cannot win men to Christ by only telling our own experience. We need the word of God to handle the cases we meet. We need to tell them that Christ is their Savior.

Then, we should not speak to any man about his soul's salvation without asking God for His help and direction; that He will give us the proper things to say. Philip was driven by the Spirit. He was told he ought to speak. The Spirit of God falling upon a man will qualify him for the service to which God has called him.

When God sent Moses to deliver Israel, He said, "Certainly I will be with thee." The trouble with us is we are too weak. We must feel that we are nothing in ourselves, then God will give us strength to do that which He requires of us.

In Revelations 3:16 we read, "So then, because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth." There are too many Christians like that. They are lukewarm. Then there are too many "wheelbarrow" Christians. They have to be pushed in order to get them to do

anything. A sure cure for this would be a passion to save souls.

In one of his talks to men Moody said, "If I could only make you men hate sin. If there would be ten people that hate sin and love God, it would not be ten years before the world would be turned up side down."

It seems we can approach a man best by talking to him about his business. I have heard of a man being converted by approaching him on the subject of fine horses. He was reached in that way and then won to Christ.

Dr. Spencer was once talking to a young man about his soul's salvation. The young man brought up many objections to his becoming a Christian, so young, etc., all of which Spencer answered by repeating the verse, "Now is the accepted time, now is the day of salvation." The young man got vexed and went away, but the words, "Now is the accepted time, now is the day of salvation," made such an impression on his mind that he was converted, and the next morning he came back and thanked the doctor for talking to him.

One thing we want to observe is this: we must approach people in the right way. And then we must have patience. Seed sown on stony ground will spring up soon, but it will die soon too.

I have heard of this idea: Seventeen students in a certain college prayed for the conversion of seventeen other students. Within the year nearly all of the seventeen were converted.

We must pray and the Spirit must do the work. We can do nothing in ourselves but must simply be instruments in the hands of God. Let us make up our minds to win souls for the Lord during the next year.

THE MISSION SPIRIT IN THE REGULAR SERVICES.

Address by J. S. Coffman at the Ind. Mich. Sunday School Conference.

When we talk of the mission spirit, that means the spirit that comes to certain men. We are all moved by some kind of a spirit. There has been some kind of a spirit which prompted us to come to this place to-day, but I am sure that we were not all moved by the same kind of spirit.

There may be people here who have come out of a spirit of curiosity. There God may be a spirit in some of us that likes to associate with the friends which we meet here. There may be a spirit which prompted some of us to come because we wanted to be refreshed and encouraged by the words and songs which we hear. There may be a spirit in some of us that looks for the good that we can do for some one. Now, this last is the real mission spirit.

The subject has been presented under these several heads, 1. *In Personal Work*, 2. *In the Sunday school* and now I am to talk on *The Mission Spirit 3. In the Regular Services*. Just what the regular services are in the minds of the program committee I do not know, but doubtless it is our regular preaching services each Lord's Day. When I come directly to the point, I am to speak on that.

Unluckily for me I have to deal with the ministers in my talk and I assure you that if there is a class of people in the world that has my deepest sympathies it is the ministers of the gospel. I have learned to feel the responsibility

that falls upon one that is to go out and speak as the oracles of God. When he labors among the people he knows that he will soon have to appear before the great Judge when He is to come again at the Judgment Day. This is one reason why I sympathize with you, my brethren. Another is on account of the scriptures that are required of a minister that really has the true mission spirit, because he sacrifices, if he is a true minister, many home comforts. But what is more difficult for me is the feeling that souls are depending upon me for personal care with regard to leading them up and on in the spiritual life.

If the minister were confined directly to work at one place he would not miss these home comforts, but the minister who is an earnest laborer in almost every case is called upon to go out in the evangelistic field.

My dear people, you all need to have the mission spirit as well as the ministers and it should go with you even in the regular services. That is the spirit which prompts you to bring the message to some soul for salvation. When we truly have that spirit we will carry the message to other souls for their salvation and this spirit must go into the regular services.

The church that does not have the mission spirit in the regular services is a dying church; yet wherever you may go you will find some people who are opposed to the mission spirit. Wherever you find the people of a church in such a condition, you will find that that is a dying congregation. When we have the true mission spirit in the regular services we have the power of the Almighty with us. When we have the mission spirit we will be moved by that power. We must have that feeling if we would be useful; we must aim at something.

Now, may I talk a little on the negative side of the question? What kind of meetings do we sometimes have? I know that you, dear people, many times say, "We had a poor sermon." Too often it is true. But if we would tell the truth about the congregation every time, we might say, "We have had a very poor congregation." Why? Because that congregation has been just as dull as the preacher. The preacher did not prepare his work and the congregation was as cold as an ice-berg.

Oh, I say, get in touch with God. Meet a congregation that is in touch with God and you will find one that is alive and active.

How often have I been in a congregation where all that the minister aimed at was to get that hour to roll around in the regular order so he could say, "I have been to church and have preached." Every time I come before the people in the regular services I should have the mission spirit. There is more required of us in this line than we are ready to accept.

Let us go to the house of God each Lord's Day and let us spend a good part of the time before in making ready by getting our souls filled with the love of God through meditation and prayer. We need to look to this. It has deeply impressed me and I hope it is going to make me preach better.

May God help us ministering brethren that we may have more of the mission spirit in the regular services.

THE MISSION SPIRIT.

IN THE YOUNG PEOPLE'S MEETING.
Address by Daniel Coffman at the Ind. Mich. Sunday School Conference at Yellow Creek M. H.

Christian Friends and Christian Workers—I feel that I need a portion of God's grace to help me speak on this subject. It seems to me that if I were to speak only on the spirit that exists in the Young People's Meeting, I would not give half enough of the spirit that exists in the young people in general, so I will stretch the topic a little.

It seems to me that when young people have grown up and have learned the lessons of life, they have learned almost the best there is in life. Now I know that the mission spirit is a good spirit to have when it exists in the heart.

I know from history that there have been men who have proven that their youth was the most active period of their lives. The great good or evil which they accomplished was done in the regular services. That is the spirit which prompts you to bring the message to some soul for salvation. When we truly have that spirit we will carry the message to other souls for their salvation and this spirit must go into the regular services.

Youth is an important time because it is the period when men enter into the most active services of their lives. It is the time when something is chosen as an occupation which is to be their calling in the future and so it is very important what is decided upon in youth.

We find many examples in the Bible of men whose youth has influenced their lives. Moses was such an example. I come down to Samuel. He was given over to the service of the Lord in his youth and we know that this act of his mother was what made him such an influence in Israel. Christ's example was the greatest of all. He has influenced nations just by the principles of His life.

Now we come down to ourselves. We find that we all can have some important calling in life. We each may have something to do. We find that we each have our own mission to perform.

We need not look for any great service, but to do simple services in every day life is all that is required of us. It seems to me that parents can have a great deal of influence. There are not enough Hannahs in the world who are willing to give their children to the service of the Lord. You do not find many cases where the parents are willing to send their children out into the mission field.

REPORT

Of the Ohio Annual S. S. Conference which convened Sept. 1, 1897 at the Bethel M. H. near Wadsworth, Medina Co., Ohio.

(Continued.)

EVENING SESSION.

Song service by several leaders.

Scripture, Eph. 1 read; and prayer by D. Hostetter.

"Young people, their opportunities and responsibilities," by Henry Musser and J. W. Zerbe. This subject was ably discussed by these young brethren; we expect to have it reproduced for publication.

General Discussion.

C. P. Steiner—Young people do not have the opportunities fifty years ago

they have now. Their responsibilities are accordingly greater.

N. O. Blosser.—Wonderful opportunities, wonderful responsibilities. Let us rescue the perishing.

Isaiah Royer.—When invited to engage in worldly amusements we should not seek for excuse only, but rather reprove them.

C. K. Hostetter.—We often fail to see the golden opportunities around us. Let us begin at home.

Moderator.—Nothing gives me more courage than to see that our young people are so earnestly engaged in the work. Want of activity was the cause of the dormant state of the church for many years.

Session closed by song and prayer.

FRIDAY MORNING, SEPT. 3.

Song, reading of Psalm 103 and prayer by A. Burkholder.

"Modern forms of desecrating the Lord's Day," by Daniel Zerig.

There are many modern forms.

1. Performing manual labor, which might be done on other days.

2. Seeking pleasure in base ball games, card-playing, bicycle and buggy racing, and many so-called innocent games and amusements.

3. Absence from religious services unless unavoidable.

4. Reading worldly and fictitious literature.

5. Speaking and sleeping during religious services.

6. Sleeping for recreation. The Sabbath was not intended for idleness.

7. Vain and idle conversation.

Hymn.

Essay on the same subject by Lizzie Richert.

General Discussion.

J. W. Zerbe.—The Sabbath is a holy day and not a holiday.

A. Steiner.—We can see the effect of Sabbath desecration on the nations around us who practiced it.

Isaiah Royer.—What are we to do on Sunday? Not only attend services, but also read the Bible with meditation.

Commune with God. Each day in the week should be a preparation day.

A. Steiner.—Up to late on Saturday night will disable us for religious work on the Lord's day.

Bro. Yoder.—Not observing a preparation day generally results in Sunday desecration.

J. S. Steiner.—The ox is too often shod into the pit on preparation day, to take it out on Sunday.

A. Thut.—Visiting for pleasure.

Moderator.—Whatever we do on the Lord's day, let us stop to think if by this act we glorify God.

Hymn.

Ten minute talks on "Traps for the young."

1. "The tobacco habit."—J. S. Steiner. Six hundred million dollars are spent annually for tobacco, which ought to be used for charitable and religious institutions.

Traps are laid in various ways for the boys. Tobacco dealers give packages of tobacco free to young boys who are inclined to learn to use it.

2. "Frequenting saloons."—D. Hostetter. One billion dollars spent annually for intoxicants—one half barrel to every individual. Many traps are set for young people to entice them to sin by moderate drinkers.

3. "Bad company."—H. Haas. Bad company is what leads the boys into saloons; it also means disobedience to parents, desecration of the Lord's day.

Spending money for strong drink and tobacco is because of bad company.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

4. "Vain amusements."—Rudy Senger. When people indulge in vain amusements we question, with Paul, "Have ye received the Holy Ghost?" Play parties are deceiving many. Entertainments, church festivals are often misleading.

Hymn.

"Love of display." Essay by Anna Yoder.

Hymn.

Same topic discussed by A. B. Thut. Jesus is the teacher of simplicity. It is Satan's work to foster pride. Even brethren sometimes try to make themselves appear what they are not. Dress cannot make the man, but it often hides a black heart. Some make a display of their houses and carriages; others of a little education. We see also unnecessary display made in church furniture, organs, choirs and the like.

A collection was held for defraying expenses. The surplus was given for charitable institutions. Amount received \$122.00.

AFTERNOON SESSION.

Devotional exercises by C. P. Steiner. "Relation of the Sunday school to the home," by John Lichty.

General Discussion.

Jno. Blosser.—If the home does not bring the children to the Sunday school the Sunday school should make an effort to gather them in.

Moderator.—We need to help the children around us in the S. S., and we need elevate them socially, mentally, morally and spiritually.

"Relation of the S. S. to the church."

By C. Z. Yoder.

"Relation of the Sunday school to the minister." By N. O. Blosser.

This relation is similar to that of the home. The mother directs and rebukes, if necessary, the little ones entrusted to her care, not because of any unkindness, but because she loves them. How sad when a family is divided, with no love there to make them happy. How, then, is it in the spiritual family? It behooves the minister to look after the interests of the Sunday school and the Sunday school should stand under the arms of the minister and thus gain the victory.

General Discussion.

How can we remedy the spirit of indifference?—Ans. More of the Spirit of God, more prayer, more meditation, more communion with God.

Hymn.

"The mission spirit, its effect upon the youth and its blessing upon the unsaved."—Essay by Amanda Eby. Discussion continued by J. B. Smith. The spirit of mission work is the spirit of Christ, which is the spiritual thermometer of the church.

C. K. Hostetter.—The home literature is not what it should be. It is our duty to support our church paper, which teaches the mission spirit.

Session closed with remarks, song and prayer.

HERALD OF TRUTH.

November 1, 1897.

SUBSCRIPTION PRICE.
The Herald of Truth, one dollar per year.
Three papers for one dollar, \$1.50 per year.
Herald of Truth & Words of Christ to one address, \$1.40 per year.

The Herald of Truth is the Organ of the following Mennonite conferences.

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3. Franklin Co., Pa. & Washington Co., Md.
4. Mifflin District, Pa.
5. Virginia.
6. Canada.
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8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Kansas and Nebraska.
14. Nebraska German.
15. Minnesota District.
16. (Various Mennonites).

Monthly Calendar for November, 1897.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

☾ 1; ☼ 8; 17; 24; ☾ 30.

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THE Lesson Helps Quarterly, the Weekly Illustrated Words of Cheer, Class Books, Record Books, Reward Cards and good books for presents and prizes are all published to supply the wants of the teachers and the scholars of the Sunday schools. Write for our new catalogue and any information desired will be cheerfully given. Address MENNONITE PUBLISHING CO., ELKHART, IND.

We have just issued a new edition of that excellent work "The Journeys of Jesus" by A. D. Crabtree, of which an advertisement appeared elsewhere. This book commends itself highly to Bible students and has had a large sale. A copy should be in every home.

MENNONITE TRACTS.—We have on hand a large number of good tracts, both in the English and in the German languages. If some of our brethren and sisters want to do some good, here is an opportunity. Secure a copy of our tracts and distribute them. They may lead some precious soul to Christ. See list and prices in another column.

MENNONITE BOOK & TRACT SOCIETY. THE new Family Almanac has a list of our ministers and the church calendar for 1898. Do not fail to order a copy.

FOR ONE DOLLAR the Herald of Truth will be sent regularly to the subscribers from the time the money is received until the end of 1898. This means that if you show this offer to a friend who is not a subscriber, and get his subscription at once, he will receive the paper for three months free. Will you help the work along by getting at least one new subscriber? We will appreciate every effort you make.

We have just issued a special Illustrated Holiday Catalogue, containing part of our beautiful line of SUNDAY SCHOOL REWARDS, besides other excellent religious books, Bibles, etc. Every S. S. Superintendent especially should have a copy. Since issuing it, we have put in stock some more very good books, of which notices will appear in the Herald later on. Watch for them. A copy of our Holiday Catalogue, as well as our General Catalogue, will be sent free to any address. Write for them. Address

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Pleasure and Profit in Bible Study.—Notice the following extracts from this excellent book. There is no situation in life for which you cannot find some word of consolation in Scripture.

"If you are in affliction, if you are in adversity and trial, there is a promise

for you, in joy and sorrow, in health and sickness, in poverty and riches, God has a promise stored up in His Word for you."

If you read half a page of this book, you will not stop until you have read the whole of it. Postpaid for 50 cts.

The Bible Reader's Guide.—A very helpful book for Bible readers and Sunday school classes. Designed to read through the Bible in one year, and in conference with others, gather new thoughts and suggestions, to quicken the attention and help the understanding of the Holy Scriptures. Price postpaid, \$1.25.

The Moyer or Meyer Family History.—The Moyer Family History has just been issued from the press. It was compiled by Rev. A. J. Fretz, of Milton, New Jersey, author of "The Fretz Family History," "The Kratz Family History," "The Wimmer Family History," "The Funk Family History" and others. This book is the largest of all the above mentioned family histories containing 739 octavo pages with eighty-seven illustrations of family residences, meeting houses and portraits, etc. It is well printed in clear, readable type, and gives a very complete account of the descendants of Christian and Hans Meyer and other pioneers of the family, giving many valuable and interesting biographical sketches and historical events with an introduction by A. N. Moyer, Kansas City, Kansas, neatly bound in cloth with gold stamp on back and sides. The book is gotten up carefully and was printed by the News Printing Co., at Harleysville, Montgomery Co., Pa. For copies address News Printing Co., Harleysville, Montgomery Co., Pa.

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November 1,

SUNDAY SCHOOL LESSONS.

LESSON VII.—NOVEMBER 14.
PAUL'S MINISTRY IN ROME.—Acts 28: 17-31.

[Memory Verses, 30, 31.]

GOLDEN TEXT.—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

INTRODUCTION.

TIME.—A. D. 61. Paul, according to Lewin, reached Rome about the first of March. He remained there a prisoner for two years.

PLACE.—Rome, then the chief city of the world.

THE ROMAN EMPIRE.—The Roman Empire was larger in extent than the United States of America, or the whole of the continent of Europe. It embraced part of western Asia and northern Africa. Rome was the center of a population of 130,000,000. It held sway over nearly all the known world.

THE CITY OF ROME.—At this time Rome was at the height of its glory. It had been enriched with the spoils of many conquered nations, and on every hand was luxury, with its attendant vices—avarice, debauchery, and sensual pleasure—which, indeed, constituted the daily life of the people.

PAUL IN PRISON.—Besides preaching the gospel Paul wrote a number of epistles to the churches. The epistle to the Ephesians, Colossians, and Philippians, and the short letter to Philemon were written in his Roman prison.

DAILY READINGS.

M. (Nov. 8.) Paul's Ministry in Rome. Acts 28: 17-22.

T. The words of Isaiah. Isa. 6: 5-10.

W. The words of Isaiah. Isa. 6: 5-10.

T. Christ in the Scriptures. John 5: 39-47.

F. Hearing without profit. Rom. 10: 13-21.

S. Hindrance of unbelief. Heb. 3: 7-19.

S. Shut out. Heb. 4: 1-11.

LESSON VIII.—NOVEMBER 21.

THE CHRISTIAN ARMOR.—Eph. 6: 10-20.

[Memory Verses 13-17. Read Eph. 6.]

GOLDEN TEXT.—Be strong in the Lord, and in the power of his might.—Eph. 6: 10.

INTRODUCTION.

TIME.—The epistle to the Ephesians was written in A. D. 62, the latter part of Paul's two years' imprisonment at Rome, as studied in our last lesson.

PLACE.—Rome, in Paul's last house, while chained to a soldier.

THE EPISTLE.—This letter was probably intended for several churches of the populous province of Asia, especially those up the valley of the Lycus, as Laodicea and Colosse. The epistle has two great divisions: (1) Chapters 1, 2, 3, doctrinal; (2) Chapters 4, 5, 6, practical.

The object of the former part is to set forth the foundation, growth, purpose, and destiny of the Christian church; the latter deals with the momentous responsibilities and consequences resulting therefrom. It is, perhaps, the most sublime of all the epistles of Paul.

1897.

HERALD OF TRUTH.

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CORRESPONDENCE.

FROM TUB, PA.—On Saturday, Oct. 9, baptismal and preparatory services were held in the Folk meeting house, and eleven souls united with the church by baptism. Three who had fallen by the way were reclaimed. The following day communion services were held, and nearly all the members participated. Bro. J. A. Ressler of Scottsdale, Pa. was with us during the services and preached the Gospel to us. We hope and pray that the souls who have started out for Christ are endeavoring to serve the Master in spirit and in truth, and that they will not forget their vow with God, but will press onward and upward. Let us all live closer to Jesus from day to day and strive to do His will more perfectly.

VERSAILLERS, MO., Oct. 7, 1897.—The Mt. Zion Cong. is still enjoying God's blessing, and we feel thank Him for it. We have had much cause for rejoicing, and have had seasons of refreshing in the past; may we ever put our trust in Him in the future.

Bro. A. D. Wenger was with us in August and preached several sermons. We are glad for the admonitions he gave us. A series of meetings began here Sept. 19th and closed Oct. 3rd. Bro. Dan'l Kauffman and the ministering brethren here preached the Gospel to us. May God bless the word and may it bring forth that for which it was sent. On Sunday, communion services were held. Quite a number were present. Lord give Thy children grace to live the unity of spirit, and peace which they express in their services.

ONE OF THESE DAYS.

One of these days it will all be over; Sorrow and mirth, and our loved and gained; Meetings and partings of love and love; Sunshine of pleasure and cloud of pain. One of these days will our hands be folded, One of these days will our work be done. Finished the pattern our thoughts have moulded, Ended our labors beneath the sun.

One of these days will the heartache leave us; One of these days will the burden bear us; Never again shall the hope deceive us, Never the hindrance our progress slow us. Freed from the chill of the vain endeavor, Winged with the power of endless life, One of these days will we forget forever All the defeats of the earth's strife.

One of these days we shall know the reason, Happy of much that perplexes now; One of these days, in the Lord's good season, Real of His peace shall adorn the brow. Blessed when brought out of tribulation, Lifted to dwell in the Lord's own light, Happy to share in the great salvation, Well may we watch through the passing night.

One of these days, the darling faces, Vanished here from the household band, Haunting yet our familiar places, Wailing as yet to the better land, Smiling then in the light of heaven, Once again will be all our own. One of these days 'till to us be given, To stand with our darlings before the throne.

Patiently then our cross we'll carry, Joyously onward daily fare; What thought the word of the King may carry, One of these days He will wait us there. One of these days, some pearl-bright morning One of these days, some golden noon, Or the evening gray of the midnight warning, Even so, Lord, come late, or soon.

Come, beloved, and find us serving, Come we cry with our longing soul, Come to save from our faithless wrong, Come to touch us and make us whole. "Till He come!" is our song and story, One of these days His thrilling chord, Echoing through the immortal glory, We shall lift to our risen Lord.

J. D. TROYER.

MILFORD, N.E., Oct. 10, 1897.—The Fairview congregation had a very happy time these last ten days, having been

visited by so many dear brethren and sisters from all directions, and especially by a good many ministers at our Conference, which was held Oct. 1, 2 and 3, and which was attended by a great many people. To-day we held communion services and with us were Bishop Sebastian Gerig, of Iowa, and Moses Mast of Ohio, and I've Daniel Graber of Iowa, and Peter Sommer of Ill. with a number of visiting brethren and sisters who communed with us. May the good Lord grant His blessing.

McALISTERVILLE, JUNIATA CO., Pa., Oct. 11, 1897.—Thinking that perhaps a few items from our county might be of interest to at least some of the many readers of the Herald of Truth, I will mention different things. First, we have been visited by a number of ministers from all directions, and especially by a good many ministers at our Conference, which was held Oct. 1, 2 and 3, and which was attended by a great many people. To-day we held communion services and with us were Bishop Sebastian Gerig, of Iowa, and Moses Mast of Ohio, and I've Daniel Graber of Iowa, and Peter Sommer of Ill. with a number of visiting brethren and sisters who communed with us. May the good Lord grant His blessing.

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EUGENE, LAKE CO., OREGON, Oct. 5, 1897.—Several items have recently appeared descriptive of Oregon, but some what contradictory. I have traveled recently by train and wagon, the length of the Valley mentioned, from Eugene to Portland, 123 miles, and am well acquainted with its soil, etc. The soil varies greatly. I would say for the information of the readers that there is a small body of water in the Lake Co., another small body in Lynn county, and three along the line between Marion and Clackamas counties. In all of these localities the soil varies from good to poor, and the prices range accordingly. Tame grasses do not grow here where none has been sown. The reason why there is more tame grass in Clackamas Co. is because Eastern people have been there longer. I believe twice as much corn is raised here now as there was six years ago. The reason why people cannot raise corn on this old prairie land is because the old Oregonians have simply farmed the land take heed to the command, "Go teach all nations," as there are thousands dying daily without knowing anything of the sacrifice the dear Lord has made for them.

J. D. TROYER.

MILFORD, N.E., Oct. 10, 1897.—The Fairview congregation had a very happy time these last ten days, having been

baugh and family came here on the 28th of Sept. from Brewster, Minn. to live in Lane Co., Oregon. We welcome them heartily and hope others will also come. Bro. S's address will be Eugene, Lane Co., Ore. J. D. MISHLER.

ELMIRA, LAKE CO., ORE., Oct. 8th 1897.—Several items in recent issues of the Herald have impressed me with the thought that it was highly necessary for me to make a few statements. In the issue for July 1, 1897, a brother at Eugene, Oregon describes this part of Oregon from what he calls his experience of over eight years, as being just as good as Northern Indiana, Ohio or Pennsylvania for corn, millet, sweet potatoes, peaches, grapes, apricots, etc. This, I think, is a mistake, for, as a rule, the nights here are too cool for all of the above mentioned to do well here. It is true that some years they do fairly well, but there is seldom a general first class crop. Regarding the statement that the trees here are old, 200 years had to be propped, the reader got a wrong impression, as not all the trees—probably only about one in twenty—actually needed props. Now, in the Herald of Oct. 1, current Vol. I find that Bro. No. 2 takes the opposite extreme in his description, at least my experience of 20 years in this Valley leads me to think that both of my brethren are rather extreme in their descriptions. Our climate on the whole is extremely mild. We have quite warm and also quite cool "spells," but they are of short duration. I like the climate of this Valley so well that I should not like to exchange for any other place, as I doubt if I could improve my condition. We have never had an entire failure of crops, and nearly all kinds of grain and fruit do reasonably well. The thousands of bushels of apples, pears, prunes and plums will rot on and under the trees for want of a market. I would yet state that Bro. E. S. Miller's little Ellen was fatally burned, her clothing having taken fire. After suffering for nearly a day death came to her relief. Her mother sustained severe burns in trying to put out the fire.

L. J. YODER.

MISSION NOTES.

BY LISA ZOOK.

Chicago, Oct. 12. Yesterday evening several sisters from the Light and Hope mission of this city conducted a very helpful German service. Sister Mason spoke. The interest was quite good. We are very glad to be able to get these sisters to help in the German work, as so many of our people understand that language so much better than the English, and the standard of the Christian life among many church members is so low that the real life, hid with Christ in God, needs to be faithfully upheld until He comes. "Oh, we have a great deal to do here," said an aged German lady to this morning. She had been referring to the high standard of life held up and used this expression to tell how far she realized that her life was falling short, and that all the deficiencies can be met by the great Helper for adjustment.

The meetings are better attended than they were during the hot weather, so is the Sunday school; last Sunday there

"Far from affliction, toil and care,
 The happy soul is dead;
 The breathless clay shall slumber here
 Among the silent dead.
 The Gospel was her joy and song,
 E'en to her latest breath;
 The truth she had proclaimed so long
 Was her support in death.
 The church's loss we all deplore,
 And shed the falling tear,
 Since we shall see her face no more,
 Till Jesus shall appear.

Organ of 16 Conferences in the United States and Canada

ELKHART, IND., NOVEMBER 15, 1897

Semi-Monthly

ABRAM B. KOLB, Editor

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES

"Sleepers" are more plentiful than "pillars" in some churches.

The natural, not the artificial, actions of a man reveal his character.

People who refuse to crown Jesus
"Lord of all" may as well not crown
Him Lord at all.

To be profited by the words of a wise man is decidedly better than to be amused by the words of a fool.

We are responsible not only for what we know concerning our duty but also for what we have the opportunity to know.

There are at present a number of applicants for baptism in the congregation in Bucks Co., Pa. They will be received in the near future.

A person who is trying to serve God and mammon at the same time, is not going toward heaven any more than a brakeman is nearing the north pole while he is walking north on the top of a freight train that is moving south ten times faster than a man can walk.

Bro. Henry Unruh who was on his way from South Dakota to the Preliminary Meeting of the General Conference in Allen Co., O., received a telegram at Elkhart from home at 9 A. M. Nov. 8, stating that one of his daughters had met with a very severe accident. Bro. Unruh took the noon train for Chicago from whence he will hasten homeward.

For want of space the proceedings of the Western District (Amish) Conference, and of the South Western Penna., S. S. Conference were crowded out of this issue. They will appear in the next issue. The fourth number of the contribution "The Southland" was omitted for the same reason.

A letter from Bro. Lambert, at London, England, under date of Oct. 29th, states that he arrived at that city in safety, and that he was waiting for his baggage which was coming by sea, he having come overland from Italy. He reports a pleasant voyage from India to England, and expected, the Lord willing, to reach Elkhart about the 15th inst. His letter was received just as we were closing the forms of this number.

A number of our ministers stopped over in Elkhart on their way to the Preliminary Meeting of the General Conference at Elida, Ohio. On Thursday evening, Nov. 4, the brethren Daniel Kauffman of Missouri and A. I. Wenger of Lancaster Co., Pa. preached in Elkhart. Sunday morning Nov. 7, the brethren Geo. R. Brunk of Canton, Kansas and Daniel Kauffman conducted the services and in the evening the brethren Fast of Minnesota, Unruh of South Dakota and Peters of Nebraska conducted the services in the German language. All these visitors were very pleasant.

We notice, as the conference reports are received from the various districts in which conferences have been held, that in several instances decisions were made, on which almost identical decisions had been made before by the same conference. It would seem from the fact that no record is kept of the conference decisions or resolutions in at least some conference districts, and hence no work of preceding conferences is largely of no benefit to the future. If we wish to maintain our principles and practices and unity of faith and effort, we must keep a record of the conference work, not that we thereby ignore the teaching of the Bible. Far from it. Conference decisions aid at times in guiding the church to a practical application of gospel and apostolic doctrine and principle, and therefore record of these decisions should

kept. Our church in Canada has nearly all, if not all, the decisions of that conference on record for many years, and a book being provided for the purpose, and the secretary, whose office is practically permanent. Other conferences are beginning to work in the same direction, and we hope all will follow the same plan. Time at the conference is too precious to be squandered in bringing up certain matters again and again at Annual Conferences which have been decided by previous resolutions. With a record of decisions at hand these could be easily and quickly referred to, if properly indexed, and more time could then be spent in discussing ways and means of advancing the cause of Christ in the various avenues of church work.

In a recent address on "The Modern Sunday School; Its Relation to Vital Piety and Church Loyalty," Pre. William Stenson of the Swedish Methodist church of Chicago made the statement that in many Sunday schools more than half of the teachers were unconverted men and women. The speaker also attacked Sunday school picnics and entertainments, and said that in many cases the Sunday school teacher was chosen

the Sunday school teacher was chosen more because of social standing than loyalty to Christ and the church. He made the startling statement that many teachers instead of teaching the lesson, told the pupils what a nice time they had at the theatre the night before. Is not this method of Sunday school work one of the main reasons why the young people in many churches are so shockingly irreverent even in religious services. Does not this method cause, on the one hand, the church rolls to be filled with names of those who join church for social reasons, without the slightest idea of what regeneration and spiritual life are, and on the other hand, does not this bring about mockery, this irreverence, this hollow

twaddle, worldly display, and general inconsistency cause many, especially young men, instinctively to turn away from attendance at church in disgust and seek the club room and the lodges where at least the name of Jesus is not used as a cloak to cover a hideous hypocrisy. Unconverted Sunday school teachers and unconverted church members are the forces that demand the surrender of the spiritual forces of the

church, and the introduction of worldly amusement for the entertainment of minds that find the preaching of the simple gospel a dry theme. There is need of a closer connection between the Sunday school and church, and a closer connection of the church with God. An old-fashioned, orthodox disciplining of church members might result in the expulsion of three-fourths or more of the members of some congregations, but the real, working force would be all the stronger for such cleansing, and the religion of Jesus Christ would have a tenfold better chance against iniquity.

For the Herald of Truth
THE SPIRIT OF JESUS.

Jesus teaches us that His kingdom is not of this world. His kingdom is a distinct kingdom. His people are a peculiar people. He is called the Prince of Peace. His first and foremost commandment is love. The underlying principle of His kingdom is peace and good will to men. He came to call sinners to repentance, to seek and to save the lost. Grace, peace and mercy are the attributes of His reign and the ornaments which adorn His church. His people are a chosen generation, a royal priesthood, a holy nation, a peculiar people.

The spirit of self-righteousness which thinks so highly of itself and despises others manifests itself in many ways. It was this spirit which led the scribes and Pharisees to assume that they were God's elect, and better than others; and was this spirit which led them to look upon the upmost sabbath as a burden, and to say, "Why do we and which led the Pharisees to the temple to thank God that was not like other men. This sabbath spirit leads me of to-day to lift themselves up above others and look upon them with contempt. With the sabbath spirit the church of Rome sits on a seven hills, and utters through her fallible? y, head, the Pope, her anathemas and her papal bulls, and she who do so, and who by her vain idolatry worship. With this same spirit she claims to give to her worshippers what no other church can give.

By the same spirit she claims to have the keys of the kingdom and to lock and unlock to whom she will.

The spirit of Christ is of a very different nature. The true child of God has regard for the rights, feelings and opinions of others. He will take the low place and in honor prefer his brother to his fellow man. He will show him kindness and love under all circumstances. He befriends the downcast and the unfortunate everywhere. He will feed the hungry, give the thirsty drink, clothe

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the naked, visit the sick and the distressed and pray for even his enemies, and in the spirit of love, of meekness, of charity, of forbearance, of long-suffering he will meet and deal with all men. Give us, O God, the spirit of peace, love and kindness, so that we may everywhere and on all occasions be recognized as those who have been with Jesus and learned of Him. F.

TO OUR SUNDAY SCHOOLS.

BY E. S. HALLMAN.

As nearly all of our churches hold services on Thanksgiving Day in the forenoon, I give this proposal of how to spend the afternoon in a profitable manner.

The selection of a few subjects on S. S. work with speakers, with time for discussion, and singing thanksgiving praises unto God.

Such subjects could be selected which would bear principally on Sunday school work at home, and the speakers could be the teachers of your Sunday schools. A few days is sufficient for preparation. I merely give this to you as a suggestion.

Berlin, Ont.

LETTER FROM CHINA.

Lugan Fu, Shansi, China.

My Dear Friends:—

"There is therefore now no condemnation to them which are in Christ Jesus."

I want to tell you the story of a dear old woman who we believe took Christ for her Savior after learning about Him and His work for her. We often shrink from telling you about interested ones because the Devil so often seems to make a special effort to get them back into his clutches after we write home about them, but in this case there is no fear for she is safe.

Last Aug. when Miss Gates and I removed to the South St. into our own home one of our neighbor women came in almost daily to sit with our women. We soon learned that she was a lonely widow with only herself in her home. For a long time we knew her only as "the fat woman" because she was always working on hats for a shop not far away. We heard from different ones what a bad woman she was, spending almost her whole time at the gambling table, until just about the time we came when she had a quarrel with her companions, and as she had no other place to go to pass time she came to us. Sometimes we felt rather uncomfortable to think of her being with our women so much, but much prayer was made for her and it was not long before we saw a little change for the better. About the first indication of her desire for the Gospel was her laying down her work during Lord's Day services. The next step was her leaving her work at home when she came in on Sunday and soon afterward she seemed to do

nothing on the Lord's Day and soon began to go to the chapel services and stay the whole day. But still we had no evidence that the real truth had taken hold of her. The winter passed away—she became a warm friend to us—but never said that she wanted to be low the Lord and we did not press her. Christ and tried to show her her real condition before God. At last in the early spring came a day when she opened her poor heart which hitherto seemed so hard. She wept bitterly and she told the story of her sad life and added that she had several months before put away her idols and had not worshipped her ancestral tablet at the new year; also that she quit gambling soon after beginning to come here. "But," she added, "I cannot find my way." Our hearts were much rejoiced at this and we began to pray for her. Soon after this her neighbors began to persecute her for coming here. For a long time they had been calling her "foreign devil," but this did not seem to hurt her much. Now they began to accuse her of impure motives in coming here and this was very bitter to her. She remembered lest she should go back entirely. She longed for the Lord to punish her persecutors. When we spoke to her of what Jesus suffered for her sake and of His command to us to pray for our enemies she would only weep more bitterly and again repeat what she had said to her. When day after day passed by and her enemies still lived, she one day said, "Jesus counts for nothing or He would strike dead my persecutors." Nothing was said to her while in this state of mind, but our prayer was for the servants. At last one morning she came in with a much brighter face saying, "I am feeling better to-day." I think that day she for the first time prayed for her enemies. From that time on she was a different woman, and one who we now only call her "the fat woman." Oh, this is what we had been asking the Lord to do for her; we knew that only He could do this work in her heart, for she was known all over the neighborhood as one with a fiery temper.

Not long after this she attended the three days of special meetings in the chapel, walking over in the morning and back at night, which was not a little walk for one with little feet. After this she was ill a few days, and when she was again she was under the impression that she was a punishment. I said, "It may have been punishment or the Lord may have been trying to teach you to be still and listen to Him speaking to you." But she still seemed to think it was punishment. I added, "It may have been because I said, 'Obey Him.' I asked 'Obey Him in what?' 'Were not the subjects at the meetings 'Unity,' 'Sanctification' and 'Power of the Spirit?' Perhaps it was because I did not obey what I heard there." This made my heart re-joice, for I knew that she had been hearing the voice of the Lord speaking to her on these important subjects; she was not ready to obey Him yet, but she hoped she soon would be.

After this there seemed to be a more enquiring spirit and she grew more gentle in her actions. One Sunday morning about a month after the special meetings she went to the chapel

feeling a little ill, and, contrary to her custom, left before the afternoon meeting. We knew she must be ill when next morning she did not come in, and when Miss Gates went in to see her she was lying on her "kang" unconscious. The people in her courtyard at once asked whether she had food at the "North Street" on Sunday and the neighbors did not hesitate to say that we had caused her to drink some poisonous medicine, though we had given her nothing. At noon one of the women came to ask us to pray for her. We went but having no assurance that God would raise her up we could only ask that she might speak and leave a testimony. The people were indignant that we did not ask our God to raise her up. On rising from our knees she spoke one word, the first of that day we were told. Miss Gates repeated some verses of Scripture which she had learned, but she only tossed and moaned until John 3:16 was repeated when she spoke time enough to the last clauses until three times she had said "should not perish but have everlasting life." We left her until the next morning at about six when we sent the boy to see how she was. When she heard his voice in the courtyard she asked, "Sheng ming, what have you come for," and when he replied, "To see how you are," she said, "good." Miss Gates soon after went and found her able to converse a little, and when she prayed the dear old woman repeated every word after her then began to pray herself but Miss Gates said, "You are talking to Jesus silently. You are too ill to talk aloud." At ten we went to see if we could do something to make her more comfortable, for the women in her courtyard were so afraid that they would not go into the room except when we went. But when we spoke there was no answer. We could do nothing for her so she had gone. So we turned away to tell the women who had gathered by the door and to speak a few words of warning to them. Our hearts were very sad for this woman had grown into our hearts and it was hard to give her up. Our home seemed so empty without her. Her dear old face was no more seen at the window of the women's room where she always sat with her work. Oh, what a joy it will be to meet this dear old woman when Jesus comes!

We were much comforted by the testimony of the women in her courtyard as regarding her temper. They said, "She used to have a very bad temper and scolded and cursed us continually, but for a month past she has been different. She told us those who follow this doctrine must not be such a wicked person. She has only once in this time scolded." It seemed that the Lord answered her own prayer in taking her so suddenly. About a month before her death she stayed for evening prayers and afterward we had some prayer with her and she told us for the first time in our presence, asked the Lord to save her and at the close of her prayer added, "My Lord, when you want my spirit take it quickly and don't let me lie long on the kang."

We cannot understand why the Lord took her, the only one who has become interested in the Gospel since we came to this part of the city, and did not leave her for a witness. But we know that He doeth all things well and "He is able to give much more than this."

Please pray that we may not blinder Him by unbelief, but take hold of Him for the "much more."

Yours in the Master's service,
S. ALICE TROYER,
TIENTSIN, CHINA.

In care of C. L. M.

LETTER FROM THE BOARD OF FOREIGN MISSIONS.

SOUTH YNACK, N. Y., Oct. 6, 1897.

My Dear Friends:—In the name of our dear missionaries, and of the suffering ones to whom you have ministered so loving and humbly, I want to thank you for all the donations that have been sent us from you. I know of no denomination as a denomination that has given so liberally to the famine as our Mennonite friends, and I trust and pray that this ministry to suffering and perishing bodies may be followed by a deep missionary spirit to the souls of the heathen which are suffering from a severe famine of the word of God than their bodies are now for food.

Dear Mr. Lambert's visit has been much appreciated by the missionaries in India and I think I can give you the best idea of it by quoting from one of the Indian religious papers that received recently. The editor of the *Witness* says:

"Bro. George Lambert, representative of the Home and Foreign Relief Commission of the United States, left Calcutta on the 26th instant for a tour in the famine affected districts. Mr. Lambert supervised the dispatch of the quantity of the grain that came by the 'City of Everett' in which he had special interest. His sympathetic spirit, kindly consideration of applications for assistance and willingness to help the needy to the best of his ability, have endeared him to all and will be forgotten by the missionaries who will have had fellowship with him in his labor of love."

Out of this ship load of grain we received in our mission 112 tons of beans, corn and rye. Fifty-six tons of it came from the *Christian Herald* and fifty-six of it through Mr. Lambert. I cannot tell how grateful we were for this.

And now, dear friends, I feel that the best way I can interest you is to tell you something about the way the money has been expended and give you extracts from letters from our different stations.

At Chandur, in Berar, a town that has been bitter in its opposition to the mission, the famine in our field was first felt. We have here Mr. and Mrs. Ramsey, and through the pressure of the famine they have been helped by Mr. Simmons. The rains in our field were over a month late this year, but when they did come, greatly increased the sufferings of the people. Cholera broke out among them.

Mrs. Ramsey writes: "Last week cholera broke out in the camp, and two days before the children were carried off. One case we were almost sure was cholera. Then it began to spread. We used all precautions and the doctor supplied us with pills. At the very beginning we found it was better to turn cases of sickness over to the doctor. Since Friday, five or six children have died and one man. Many more have been attacked but God's hand has been upon them and upon us in mercy. Every day there has been one or more new cases. We feel, for ourselves, that as long as we dwell in the secret place

abiding under the shadow of the Almighty, no plague shall come nigh our dwelling and we are sure that the many prayers going up continually for us are availing at this time of pressure.

We have, beside those that we feed ordinarily every day, a little inner circle of weak ones and children to whom we give good food twice a day. Two of these were lovely boys who had eaten one or two for several days. The younger one showed signs of vomiting on Friday morning and we told them to stay in the poor house all day and come in the evening. But as they came in the evening the older boy fell exhausted on the road, having suffered from cholera in the afternoon. It was most pitiful to see his little brother with one hand on the exhausted one's forehead and the other under his chin, as he lay on the roadside dying in the pouring rain. The authorities had them sent to the poor house, but before they could get there the older boy was dead. A little boy—a more skeleton—about eight years old had a wee mite of a crabbed sister that he carried on his back. Their story was most pitiful. One or both of them are gone. We find families sitting by the roadside—all of them weak and some of them dying.

One little body was found a few hundred yards from our house, partly eaten, with five vultures picking at it. The authorities had some other cases to see to that it was late before they came to take her away and then the body had disappeared.

As the distress increased we had to claim positive victory over our natural feelings. Rain very scanty here and the outlook not very encouraging.

When cholera appeared we put it before our people whether they would not better leave us. A few went, but their places were soon filled. A few have given in their names for baptism, but they need much teaching. One man who was about to give in his name asked for a little rice to offer to a snake on Nagpanchi, (the day the snake is worshipped).

We are sure that the cholera is God's louder call to those who have heard for months and weeks. And the saddest part is that some of those who understand best are hardening their hearts. Oh, for the Spirit to fall upon them that would produce conviction of sin!

We have both thanked God that our precious darling girl is not here, but there where there is no famine and pestilence. Yes, we are truly thankful. He knew all about it when He took her."

Mrs. Simmons left her only child in Bombay and went to Chandur to help the starving. She writes: "Mr. and Mrs. Ramsey were very weary and had been praying for help. They have a great work. We had a temporary village of about three hundred people living near them, but when the cholera set in we had them moved over to the hillside and for a time it was something awful. Beside the people in our village, others would come and just drop down by the door and on the roadside. For about three weeks we seemed to be pressed beyond measure, but, praise His name, God gave strength for the day and covered us from the pestilence that was walking abroad. The air is laden with filth and poison wherever you go and we do need to drink of His life moment by moment. I realized as never before the need of being freshly anointed each day. The work is so great

and overwhelming with many trials, and one has to bear the same sad tale every day. Some are deprived of their whole family; children, mere babes wandering about without anyone; living skeletons stretched all over your compound. It is indeed heart rending. God is working and that is our great joy and recompense. Thirty-two have given in their names for baptism and are receiving careful instruction apart from the others. We are busy as bees from morning until late at night. We get very tired, but it pays. It is only a little while longer and we want to lay some shovels at the Master's feet."

From Akola, Carrie Bates writes: "The welcome rains are here, although they commenced more than a month late. There is hope of a moderate crop here and in many parts of India, while in some portions the prospect is still very dark. The rains, which are still some times at its normal price and we are told will do so until the new crops come on in about three months. We continue to see tremendous needs all about us and people who have been reduced to mere skeletons through starvation. Within less than a month we found two women with babies not more than three days old in their arms and the poor mothers staggering and begging for food. One told me that the little one was born in the place where the special markets are held once a week with no shelter from the rain. She had a little girl and an old mother nearly starved to death. We were able to feed and give them some little clothing and bedding, then took them to our city famine poor house where children and the feeble and infirm are cared for, for a short time."

Last Sunday some of our native Christian men while engaged in street preaching found a poor aged woman nearly dead with starvation. She had to drag herself, from her village some miles away, here to Akola; but her strength seemed entirely gone. One of our Christians brought her to me on his back. After giving her food and letting her rest for a few hours, I sent her on our bullock cart to our city hospital where she was received as she was having a hard chill. A girl of ten or eleven was brought to me last week a mere starved little skeleton; when I heard that she broke down and cried in such a heart-broken way. I put my arms around her, dirt and all, and she laid her head so confidently on my shoulder. After a good bath which took off part but not all of the dirt crusted upon her poor body, and her hair being cut, to get rid of the superfluous hair, she was more readily, having clean clothing, some easily digested food and a good nap, she seemed like a different child and even laughed several times. She was sent to our girl's orphanage in Khamgaon. These are only specimens of the many sad sights we see. There are now eighty-five boys in our orphanage here and the number is increasing nearly every week. Many of the newer boys still show much of their starved lives. Three came this week and it was so pitiful to see them. One of them was more than four or five years old, not more than that, after being given a good meal, he stole into another room and ate the dinner of one of our preachers and then begged for more. Some weeks ago Mr. Mosyer brought from a terribly famine-stricken town, several families of weavers—ten or twelve grown people and eight children

—for the purpose of helping them and also of starting a weaving establishment where some of our boys learn the business. Since the weaver families came four grown people and five children from amongst them have died of cholera which is sure to follow in the wake of famine and has ragged all around us. The others are doing nicely at their work and some of our boys have begun to take their first lessons in weaving. One of our orphan boys died of cholera, but the Lord mercifully stayed the plague amongst them.

Mr. Mosyer is adding to the orphanage buildings as there was not more than half the room really needed. He had only a little money on hand when he began building, but he and his wife stepped out in faith. We all united in prayer and it has been most precious how the Lord has provided the necessary funds. We are now giving now distributing grain to the needy every day as we did some months; but are issuing tickets and giving enough for a week at a time. We keep two of our Christian men busy investigating as we only wish to give to the most destitute. We gave to seven hundred yesterday and it seemed as if we only began the need but were thankful for the privilege of doing something. We praise God from full hearts for the generosity of the dear ones in the homeland, which has enabled us to help so many suffering ones. We are now giving American corn and rye, of which we are very glad, I assure you. God bless the kind donors. We plan work for all we possibly can as this is so much better for the people than free giving. I pray that out of this all may be many souls gathered for the kingdom. Pray also, for the health of the missionaries, many of whom are very worn from the continued pressure on heart and hands; we, in turn, hold you all in prayer."

Miss Yoder, who has charge of the Girls' Orphanage at Khamgaon, writes: "I have received seventy-two famine girls, (three in all seventy-five), were taken before I came. I have in the last four weeks received twenty-five girls. Some came to my door, others were sent by the missionaries in Berar. My school numbers at present, seventy-four. I have had very much sickness amongst the children during the rains. It seemed to pull them down and they faded away like tender plants. I, also, had some cases of cholera. Eight of my little girls died of the results of famine. Yesterday we laid a dear girl away who had been with us nine months. She was here a very short time when she accepted Jesus as her Savior and has lived such a life that all could see the change. When taken from the poor-house I thought she could live only a very short while, but she picked up a little and got along nicely until the rains came; then she began to wither away until she fell asleep. It was such a precious sight to witness her peaceful death. Her name was Preetie, meaning love. She was loved by all for the love of Christ which she had within her. She used to ask us to sing and she prayed herself until her voice got too weak. I miss her very much. Once when I was having prayer with the girls shortly after she was saved, they all prayed and a new little heathen girl having just come in school started to pray too. Preetie interrupted her and said very earnestly, 'Do not forget to ask Jesus

to forgive you for the bread you stole to-day.' We cannot but believe that the Lord sent her here that she might be saved, then take her to Himself. Recently, at dusk, two little waifs came alms-dunk besides the crust and rice on their bodies, and asked to come in the school. They had heard that we took little girls. I said I could not take them, but they pleaded: 'Father is dead, mother has left us, and our brother said we should go and get food; we do not have enough to eat and we want you to take us in.' I urged them to go but they were so persistent that we took them in and let them sleep all alone in an out-house, thinking they would leave next morning. They came and sat among the girls, but we could not have that and told them that if they would stay they must be clean. Then we got to work with soap, hot water, and scrubbing. They looked very nice after the scouring. A week later the brother came and asked for his sisters. I refused to give them at once and we were called before a magistrate where we were told we must give them up. They begged me to keep them, especially the oldest one for she said 'we are starving and my brother beats me.' He took them and this is the story of the girl when she came back again Sunday evening. 'He treated us kindly half the way (about six miles) when he began to beat and kick me until my nose bled. When we got to the house he tied me up, only letting me loose to beg. On Sunday they were all out begging and I unwound myself and came here. They do not know where I am. She is very much afraid they will find her out. I trust the Lord will guard her. Sure, I love her. She is a sweet, but sad faced little girl ten years old and married, but cannot yet live with her husband. The high castes do not like us to take children into our mission schools and tell them about the true God. Many are still coming to us and tell us they will take in a number more. We do not take all that come to us, but ask the Lord for guidance. We have taken many miserable and sick ones. After the famine quite a number may be claimed, but yet it will leave a large school, for many have really lost their parents and are left without anyone, so we need your prayers and your help to carry on the work till He come. Many will hear the story and we use the opportunity given us and teach them all we can about Jesus."

Malloy who has gone to help the missionaries in Amrohi writes that they have two hundred and thirty on relief work. These men and women have with them one hundred and ninety children; while the parents are at work the children are gathered in the school every day and taught. Those too small to learn are cared for separately through the day something like a "wreche." Miss Malloy teaches them from the Bible daily.

Mr. Stanley writes: "There is a fair prospect of a crop now, but the distress still continues though somewhat abated as far as I can see. Others say it is not. The government works are nearly all closed or principally deserted since the work in the fields has begun and grass and leaves of shrubs have come. Many die from eating the latter. Cholera at present has disappeared considerably, though for a while rich and poor died alike. We missionaries were all more

or less affected. I began to cramp three times in one night, but God delivered me and delivered us all. Grain is still standing at one hundred and forty ruses a Kunt (a measure of thirty bushels that in normal times sells for forty ruses). However, I am glad to say that there are signs of its being cheaper in view of there being a fairly good harvest."

In closing, dear friends, I want to relate one incident that occurred in August at Old Orchard, Maine. While there at our annual convention, a deep spirit of prayer was given for our missionaries. We have learned since that while we were thus moved to pray, unknown to us, cholera had broken out as the above letters indicate and our missionaries put in a place of great danger, several of them having the beginning of cholera but were delivered. May this not encourage us to pray?

Pray that many thousands of people may turn to Christ and also that the missionaries may be sustained. Yours till He comes. JENNIE FULLER.

INDIANA CONFERENCE.

Conference for the district of Indiana and Michigan met on the 11th of October 1897 at 9 o'clock A. M. in the Shore church in Lagrange Co., Ind. The organization was made by choosing Bro. J. S. Lehman moderator and S. F. Coffman an assistant secretary.

Conference was opened by singing "All hail the power of Jesus' name." By Peter V. was then read by Bro. Moses Brenneman from Elda, Ohio, who made appropriate remarks and earnestly exhorted the brethren and sisters to be more zealous and devoted in the work of rescuing perishing souls; and admonished the ministers to be more earnest in their calling, working together in love, unity and charity, and deacons to be watchful and try to keep pride out of the church and after prayer hymn 215 in Hymns and Tunes was sung; then the congregation was earnestly admonished by the moderator to lift up their hearts in prayer to God in order that He might bless Bro. J. F. Funk who now arose to deliver the conference address from 1 Cor. 3:9.

He tried to impress upon the minds of the audience the fact that they were all interested in the salvation of souls, the lay members as well as ministers and deacons. Then commencing with the duties of bishops he showed that they have not the ruling power of the church, but that the church itself has the ruling power, which is gospel doctrine, and that the Bible gives us church discipline.

Then speaking of the duties of the ministers he exhorted them to comply with the requirements of the gospel, to be blameless, to be obedient and submissive to conference decisions, since they are laborers together with God and God's husbandry.

The laborers at the tower of Babel were confused and their efforts were stopped. If we do not labor together harmoniously we will be but builders of Babel and God will frustrate our efforts. The building of God has been established, the builders Abraham, Isaac, Jacob, etc., labored together with God. As builders we must labor together with God and build with substantial material as gold, silver and precious stones, having Christ as our foundation.

God will cast us away if we do not build according to His will. God will build some builders. Out of all the churches which were established after the apostolic times God has kept a small number who arose again and again as true builders. The little band of Menonite people who exist at the present time, if they will not stand together and keep to the doctrine God gave them, if another people who will represent His true church and be faithful. We must not think since we have been preserved for 2,000 years in the past that God will preserve us in the future if we are unfaithful to Him. We should be ministers of God be united in the present age. The disunity of the church and the ministers threaten to destroy the church. As ministers we should be blameless and preach the same doctrine Paul told Timothy to preach.

In nonconformity let us consider our responsibility. The matter of display and adornment in dress should be well considered and should be discouraged in every way, not by strict mandate but lead gently into green pasture, not drive by force, but in the spirit of Christ and in love lead them and carry the lambs in your arms. The minister should keep in sympathy with the congregation. It would be well for the minister to visit every family of the congregation at least once or twice every year. The time that the minister visits the home should be made pleasant for the whole family. He should keep on friendly terms with all the families, and the work of the ministry will be more effective, and the children can be more easily taught and afterward led into the Christian life. He on good terms with the old and the young. Be as a shepherd that goes to rescue his flock when in danger. Lead the erring ones and tell them of their danger; when there is a duty to perform go at once and do it. Do not complain of the wrong that people are doing and the trouble coming into the church, but talk and preach and make every effort to lead them into the right way; with such effort the church will prosper, souls will be saved and much good will be done.

Bro. Peter V. Lehman then followed Bro. Funk and said he heartily agreed with all that had been said. In the time of the apostles some difficulties had arisen and a conference was called together; the order of the conference is not given, but the discussion is given to us by the words of the apostle. James tells of four things from which the Gentile Christians should abstain. We do not lay down rules to govern and control the people, but give admonitions that will be helpful to the edification of the Christian people. We must be united and stand by one another and not be separated in the effort we are putting forth.

After Bishops J. F. Funk's and Peter V. Lehman's addresses Thursday forenoon was taken up by the ministers and deacons giving short addresses and expressing themselves willing to stand firm and steadfast in the faith of the Lord Jesus Christ, to proclaim the gospel in its primitive power and purity, to be an example to the flock, and teach and exhort as well as by precept, to uphold the gospel doctrine.

Thursday forenoon session closed by singing Hymn 214.

AFTERNOON SESSION.

Hymn 324.
Christian Good read Rom. 12, and in prayer, after which the remaining ministers and deacons gave their testimonies to what the bishops had brought before the congregation. The congregation also gave sanction to the admonitions and expressed a willingness to uphold the Christian doctrine and practices.

Hymn, "Nearer my God to Thee."
Then commenced the discussion of a number of questions in which the following bishops, ministers and deacons that were present took an active part.

BISHOPS.

J. F. Funk, Elkhart, Ind.
Peter V. Lehman, Goshen, Ind.
D. J. Johns, Goshen, Ind.

MINISTERS.

Moses Brenneman, Elda, Ohio.
Christian Good, Dale Enterprise, Va.
David Burkholder, Nappanee, Ind.
J. S. Coffman, Elkhart, Ind.
S. F. Coffman, Elkhart, Ind.
Samuel Yoder, Elkhart, Ind.
Jacob Miller, Shipshewana, Ind.
Joseph Miller, Middlebury, Ind.
Noah Metzler, South West, Ind.
Amos Mumaw, Wakarusa, Ind.
Henry Weldy,
Isaac Weaver, Bowne, Mich.
Jonas Loucks, Wakarusa, Ind.
Jacob Christophel, South West, Ind.
Amos Cripe, Emma, Ind.
John Hygema, Wakarusa, Ind.
J. H. McGowan, Nappanee, Ind.
John Garber, Shrook,
Y. C. Miller, Shipshewana, Ind.
Andrew Hochstetler, Middlebury, Ind.
Daniel Kinsport, Clay City, Ind.
Ell Miller, Shipshewana, Ind.
Jonathan Troy, Emma, Ind.
John Hochstetler, "
Christ Schrock, Middlebury, Ind.
Ell Shrook, Lagrange, Ind.
J. S. Lehman, Elkhart, Ind.
Jonas Hartzler, "
Jacob Shenk, "
Daniel Troyer, Goshen, Ind.
D. D. Miller, Middlebury, Ind.
Harvey Friesner, Bristol, Ind.

DEACONS.

Jacob Long, Elkhart, Ind.
John Nusbbaum, Middlebury, Ind.
James Mishler, Shipshewana, Ind.
Daniel Coffman, Elkhart, Ind.
Christ Yoder, Emma, Ind.
John Hoover, Goshen, Ind.
Jacob Wisler, Nappanee, Ind.

Ques. No. 1. How could church councils be conducted that they would prove more beneficial and a better attendance would be secured?

Resolved, That church counsel may (if the congregation so agreed) be conducted similar to church conferences.

2. Would this conference think it right for any brother to serve as a member of an election board?

Ans. Believing it to be inconsistent with the profession of the nonresistant faith, brethren shall not serve on election boards.

3. What is the sentiment of this conference towards the liquor traffic as it exists at the present time?

Resolved, That this conference is unqualifiedly opposed to the liquor traffic in all its forms (except where it is necessary to use it for medicinal, chemical and medical purposes) we recommend that all our members use all their influence against it that they can consistently with their nonresistant profession.

4. Does this conference sanction Bible readings? If so, how should they be conducted?

After the question was discussed for sometime pro and con the exercises were closed by D. Burkholder with prayer and the congregation singing the doxology.

FRIDAY MORNING SESSION.

began by singing Hymn 307 H. & T. and reading Ezekiel 47 and prayer by Bro. Daniel Kinsport, then question four was taken up.

Ans. We recommend that Bible readings should be maintained in all the churches where they can be held with the counsel of the church and to the edification of the congregation, and that the ministers and the old people should attend and assist in conducting them.

5. Is it right for our church members to attend jubilees, old settlers' meetings, ball games and the like?

Ans. This conference considers it improper for any of the members of the church to attend such celebrations and amusements.

6. Does this conference condemn the present custom of the sisters in doing so much work on Sundays in the way of cooking and preparing sumptuous dinners for their visitors?

Ans. It does not commend it, and it was also advised that the custom of much display of the dead, and the extensive preparations for refreshments on funeral occasions should be discouraged.

7. How may we promote spiritual life in the church?

Profitable suggestions were then given by a number of ministering brethren. Jacob Shenk.—If there is no spiritual life, there is something wrong with the spiritual body.

D. D. Miller.—As the minister, so the church. We as ministers need to be full of the Spirit; it is not to be entertaining, but to teach sound doctrine. There is danger of us as ministers getting to be too entertaining; that is one thing that is creeping into the Menonite church as in other churches.

J. S. Lehman.—We must have new ministers, those with new life and new spirit; and there must be new members, renewed in the spirit.

Henry Weldy.—The ministers should be spiritual, studying the word and giving spiritual food, only an humble heart can be truly spiritual. The spiritual life will lead us to higher living and we will have no time for worldly amusement.

David Burkholder.—The Savior says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John 6:53, 54.

J. S. Hartzler.—The ministers and church members do not get in touch with one another often enough. Unless the members with the ministers there can not be much spiritual life in the church. There is often a misunderstanding which can not be removed without visiting and getting really acquainted with one another.

Forenoon session closed by singing Hymn 319.

S. Yoder.—The way to promote spiritual life in ourselves and in the church is to do more spiritual work; we must be more spiritually minded, not so much interested in laying up treasures on

earth and lay up more treasures in heaven, have less of the world and more of the Spirit.

J. Hygema.—Not walk in the counsel of the ungodly, Ps. 1:1, but have counsel with the spiritually minded, and delight in the word of the Lord.

J. F. Funk.—We grow in a special thing when we make it our study; we will grow in the spiritual life by making it a special study. We grow spiritually when we read the word and commune with God. By practicing Christian graces and holding communion with one another in a spiritual way we will become more spiritual. The idea of a recluse becoming better by being separated from the world is a mistaken one. We were created for society, living in the world as God has designed, we should love to be in society and to live according to the word, possessing as though we possessed not; if we would spend as much time in spiritual things as we are spending in temporal affairs we would be more spiritual.

J. S. Coffman.—Holy men of old spake as they were moved by the Holy Ghost. Be baptized by the Holy Spirit, receiving the spiritual life in us. Christ in you the hope of glory. Col. 1:27. Preaching and teaching Christ in wisdom, Col. 1:28; which worketh in me mightily. Col. 1:29.

Noah Metzler.—We do not need to fight our battles in the wilderness and on the highway of boldness; if we will let the Spirit lead us the Lord will fight our battles for us; when we will get out of the wilderness God will give us the victory. Let us forever quit preaching fables and preach spiritual life; it is not our faith in the fact that Christ was a good man and died for us that gives spiritual life. But it is receiving Christ in us.

Resolution in reference to the wearing of apparel. We hold that it is inconsistent with the gospel of Christ for the sisters to wear the wide collars, the wide sleeves, the puffed sleeves, ruffles and other adornments now so much indulged in by some professing godliness.

The brethren likewise shall not wear standing collars with tipped down corners and fancy neckties, jewelry and things of like kind. We earnestly advise and request that all of our ministers, not only at examination meetings but on all proper occasions both publicly and privately, teach and admonish with all patience and long suffering to bring our people to a better understanding of what the simplicity of the gospel means, and to lead them in the fear of the Lord to practice it.

In regard to amusements of various kinds, such as croquet, base ball, birthday parties and questionable pastimes such as visiting pool rooms, horse races, etc., we would advise our members to refrain from all such and spend their time in things more profitable. Since these things do not tend to make us more spiritual we should instead be engaged in such Christian work as visiting the sick, relieving those in distress, in praying and in reading the word.

Address of general conference committee was read.

Delegates to the preliminary meeting to be held at Elda, Ohio, on November 11, 1897, were then appointed. Two Bishops J. F. Funk and P. V. Lehman. David Burkholder, former committeeman and Amos Cripe, Jonas Loucks,

Henry Weldy, J. S. Coffman and Jacob Wisler.

A committee was also appointed to investigate a difficulty in the Clinton District. Brethren Jacob Wisler, Jacob Long and Daniel Coffman were appointed.

Resolved, That questions 8 and 9 contained in HERALD OF TRUTH, Nov. 1, 1897, be resubmitted in the minutes of this conference.

Resolved, That the conference for 1898 be held at Nappanee, Ind. on the second Thursday of October commencing at 9 A. M.

The last hour of the afternoon session was then taken up by different ministering brethren giving 5 and 10 minute addresses to the congregation and was closed with prayer by Bro. Noah Metzler and singing 214, "Dismiss us with Thy blessing Lord."

DAVID BURKHOLDER, Sec'y.
S. F. COFFMAN, ASST.

CONFERENCE OF MISSOURI MENONITES.

The conference of Missouri Menonites convened in White Hall church near Oronogo, Mo., on Thursday morning, Oct. 21, 1897. The devotional exercises were conducted by Bro. Andrew Shenk. The conference organized by electing Bro. J. M. Shenk of Elda, Ohio, moderator. Bro. D. F. Driver, assistant moderator, and Joe C. Driver and Dan'l Kauffman secretaries. Our moderator then delivered the conference sermon, which, in substance, was as follows:

We have met here this morning with a three fold object in view:

1. That we may be reminded afresh of the principles and doctrines which we have adopted.

2. To help one another in the way of understanding the principles of the Gospel, and to present them in a way that will make them impressive upon the hearer.

3. To see whether we are still firmly established on those doctrines and principles, and willing to teach and to practice them.

The conference work should be of such a character that it will be edifying to the ministry and to the laity as well. [The brother then read from 1 Cor. 3:9-17, and from 1 Peter 1:1-7, and accompanied each with appropriate remarks.]

With reference to the fundamental principles of the Gospel to which we as a people subscribe, I would mention non-resistance, non-swearing of oaths, anti-secrecy, principles governing matrimony, and the ordinances, such as baptism, communion, foot-washing, salutation of the holy kiss, sister's prayer head-covering, etc., and other general Gospel principles.

While I cannot, at this time, present these principles in an extended way, I wish to present them in a way that they may be impressed forcibly upon our minds.

The first sermon which our Savior preached was a very short one, "Repent ye, and believe the Gospel." In that short sentence lies the whole plan of salvation. Further on we read how that repentance toward God and faith in His Word bring us back into the fold. After God has brought us back, and reeducated us, He wants us to live in radiant childlike simplicity that He can say of us as He did of His divine Son,

"This is my beloved son, in whom I am well pleased."

If we are Christians, we are Christ-like; we have the mind and nature of Christ. Why was God pleased with Christ? Because He always did those things which pleased God. He said, "I come not to do my own will, but the will of Him that sent me." If we are willing to do God's will, we are always ready to say, "Let not my will but Thine be done." If we are Christ-like, we will keep the commandments, not because our church and our conference compels us to, but because the love of God is shed abroad in our hearts, and obedience is a natural outflow of our nature.

We understand that the Scripture teaches the non-resistance doctrine clearly and distinctly. When Jesus said "Resist not evil," He gave voice to the principles upon which the non-resistance doctrine is founded. Are we to firmly establish on the doctrine of non-resistance? Non-resistance goes a great deal farther than refraining from carnal warfare. We want to see non-resistance taken into our homes, in our business, and wherever we go. If we have partaken of the nature of God, this principle will be made manifest in every action of our life. Non-resistance goes a great deal farther than refraining from carnal warfare. We want to see non-resistance taken into our homes, in our business, and wherever we go. If we have partaken of the nature of God, this principle will be made manifest in every action of our life.

I will notice briefly the swearing of oaths. Jesus says, "Swear not at all," which means, don't swear under any circumstances. Under the Old Testament dispensation, oaths were to be performed "unto the Lord," but under the New, we clearly see a change. Jesus said, "It has been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all, etc." This command is extended upon the principle of telling the truth. If you must put a Christian man under oath before you can trust him, is God thereby glorified?

With reference to the divorce question, I would say that this also has been changed. When the Pharisees came to Christ and referred to what Moses said concerning divorce, He replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, who-soever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery."

While we find that for a certain cause separation was permitted, we can nowhere read that divorce was ever sanctioned by our Savior. The Apostle Paul, whose inspiration is undoubted, gives us the Scripture in relation to this subject when he says, "If she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife."

With reference to non-conformity to the world, the Gospel also teaches that plainly. It would be well for us to understand upon what principle this is founded. It is founded upon the same principle upon which the whole Gospel is founded—LOVE. Love to God naturally leads us to a denial of self that we may be enabled to do more for the cause of Christ. I might mention a number of unnecessary things that people wear or otherwise use money which, if any one would be sacrificed and the money expended in useful lines, it would be enough to save thousands from starvation.

"This is my beloved son, in whom I am well pleased." If we are Christians, we are Christ-like; we have the mind and nature of Christ. Why was God pleased with Christ? Because He always did those things which pleased God. He said, "I come not to do my own will, but the will of Him that sent me." If we are willing to do God's will, we are always ready to say, "Let not my will but Thine be done." If we are Christ-like, we will keep the commandments, not because our church and our conference compels us to, but because the love of God is shed abroad in our hearts, and obedience is a natural outflow of our nature. We understand that the Scripture teaches the non-resistance doctrine clearly and distinctly. When Jesus said "Resist not evil," He gave voice to the principles upon which the non-resistance doctrine is founded. Are we to firmly establish on the doctrine of non-resistance? Non-resistance goes a great deal farther than refraining from carnal warfare. We want to see non-resistance taken into our homes, in our business, and wherever we go. If we have partaken of the nature of God, this principle will be made manifest in every action of our life.

We believe that the organization of the church is the place for Christian people. If the church is what it ought to be, there is no need for any other organizations. One reason why the secret societies are springing up all over our land is because our churches are not doing their work they ought to do. I will just briefly notice the ordinances and what they signify.

In water baptism we show the relation we sustain to God as His children. In the communion we show the relation we sustain to Jesus, and the unity of His followers.

In foot-washing we show the relation we sustain to each other.

In the prayer head-covering woman shows the relation which she sustains to man and to God.

In the salutation of the holy kiss we typify the outflowing of the soul toward one another.

In conclusion, let us ask God for more of His grace, and we have the assurance that He will abundantly bless us.

The thoughts presented in this sermon were heartily indorsed by the following ministers and deacons:

BISHOPS.

Andrew Shenk, Oronogo, Mo.
D. F. Driver, Versailles, "
MINISTERS.
Joseph Weaver, Oronogo, Mo.
Jno. L. Brubaker, Birchtree, "
A. Kuhns, Neutral, Kan.
Joe C. Driver, Versailles, Mo.
Dan'l Kauffman, "
DEACONS.
I. B. King, Garden City, Mo.
Joseph Good, Oronogo, "
J. C. Driver, Versailles, "

A further indorsement was given by a rising vote on the part of the laity. The first question presented for consideration was one relating to the General Conference. After a resolution indorsing the same was read and adopted, the following brethren were chosen by ballot to represent this conference at the Preliminary Meeting held at Elda: D. F. Driver, Joseph Weaver, I. B. King, Asa M. King could not attend. Bro. M. Hershey was selected to fill his place.

The discussion of the various questions presented for consideration was spirited and thoughtful, all seeming to realize that we are engaged in a work that deals with the problem of life and death. The themes which seemed to engross the greater part of the attention were the Gospel principles of non-resistance and non-conformity to the world, and the general question as to

how we may further promote the purity of the church, and to extend the quickening influences of the Gospel.

Among the features of the conference were two addresses delivered on Thursday evening and Friday evening; one on "Non-resistance," and the other on "The Duties of Church-members."

Under the head of "miscellaneous business," the following business was transacted:

1. Bro. J. C. Driver was reappointed as our district member of the Mennonite Evangelizing Board.

2. Bro. J. C. Driver was empowered by this conference to secure reduced R. R. rates to the next Sunday school and church conference.

3. Bro. Danl Kauffman was appointed home evangelist for this conference district.

4. The visiting members gave a vote of thanks for the hospitality the resident members and friends had showed them.

5. That hereafter the conference be held the fourth Friday in September and Thursday preceding.

6. That the next meeting of the conference be held in Cass Co., Mo.

After a two days' session our conference has become a matter of record. Our moderator made a brief but impressive closing talk, and led in prayer. The conference was closed by singing the Doxology and pronouncing the benediction.

Following is a list of questions and answers:

1. What is the attitude of this conference toward the Preliminary Meeting to be held at Elida, Ohio, the coming month?

Resolved, That we view with pleasure the prospects for our long looked for General Conference, that we express the hope that this Preliminary Meeting will make arrangements for holding a General Conference which will be satisfactory to all our people; and that this conference send three delegates to the Preliminary Meeting.

2. How may we awaken a deeper interest in spiritual matters, and further promote the purity of the church?

1. By frequent Bible reading and earnest, increasing prayer.
2. By making people feel by our actions that we are interested in their spiritual welfare.
3. By making spiritual matters topics for frequent conversation.

4. By preaching the pure Gospel and practicing what we preach.

5. By personal work among careless members and among sinners.

6. By being prompt in all our religious work.

7. By every Christian family holding family worship.

8. By an entire separation from the world, in conversation, business transactions and personal appearances.

9. By standing united in every Christian work.

10. By our ministers making earnest, prayerful, unceasing effort to give their congregations rich spiritual food.

3. What constitutes an ideal church? An ideal church consists of a body of believers who are earnestly striving for the faith once delivered to the saints; who are members of the church triumphant of which Jesus Christ is the head, as well as the visible church here below; who are not conformed to the world, but transformed from the world by the renewal of their minds, Rom. 12:2;

who are earnest in searching the Bible and following its precepts; who are willing to work in their respective spheres; who are filled with the Spirit, and all working together to the edifying of one another in love.

4. What is the relation between church and state?

The kingdom of God and the kingdoms of this world are entirely separate. Christ said, "My kingdom is not of this world." There is therefore no connection between church and state.

As individuals, we should be subject to our government in all cases in which his power is not called upon to violate the teachings of the Gospel.

When a law of our government and a law of God conflict, we ought to obey God rather than man (Acts 5:29); but in no other case are we privileged to disregard any of the mandates of our government.

5. If a person has property stolen has he a right according to God's word to reclaim the property and report the thief to the proper authorities?

If the property can be reclaimed without resorting to violence—that is, if a person has nothing to do but to identify his property—he has a perfect right to take it; but the teaching of the Scripture is that it should not be taken by force. 1 Cor. 7:5; Luke 6:30; Matt. 5:38-41; Rom. 12:17-21.

We should always seek for the reformation of an offender rather than bring him before a court of justice. (Luke 17:3; Jas. 5:9).

6. When members of other churches present themselves for membership in our church, should we ask them for a letter from the church of which they were members?

When members of other denominations apply for admission into our church, we consider it best for them to bring a letter, provided the church from which they come is in the habit of giving letters to members leaving their organizations. In such cases it is the standing of such members should be ascertained. The object of a letter is to ascertain the standing of the person presenting himself, and the church has a right to know his standing. When such persons are received, they should confess to a oneness with the principles we hold.

7. How should members who have become disobedient and drifted away from the true faith be received back into full fellowship with the church?

They should be required to make an open confession before the church, confessing their sins, and declaring their intentions of abiding by the principles and practices as taught and observed by the church. Upon this confession and declaration, the church should receive them by prayer and by either a rising voice of the church, or extending the right hand of fellowship. In case of open flagrant transgressions the confession should be made before the world.

8. What should be the regulation of our church with reference to council meetings and other committees?

In meetings of such great importance, we consider it every member's duty to be present if possible. We therefore recommend the following regulations:

1. That every member make it a point to be present at all council meetings and communion services if possible.

2. That when members are absent from council meetings they should be visited

by the deacon or some one appointed for that purpose, between said council meeting and the following communion services; the fact ascertained which they were absent, and the same questions asked them that were asked those that attended council meetings.

3. That when members are absent from communion twice out of three consecutive communion meetings, they are to be considered under censure of the church unless they present reasons that are satisfactory to the bishop or minister in charge.

9. Has this conference any opinion to express with reference to our church literature published at Elkhart, Ind.?

Resolved, That we appreciate the improvement made in recent years in the HERALD OF TRUTH and other papers published by our publishing company. We believe that every Mennonite family should stand by our church paper and read our church literature. We regret, however, that there are so many advertisements in the HERALD of TRUTH and any fashionable illustrations in the *Words of Cheer and Young People's Paper*.

We would be glad to see the publication of a paper adapted to the needs of little children.

10. Has this conference an opinion to express with reference to plain attire on the part of our brethren and sisters?

Yes. The Bible forbids the wearing of gold, or pearls or costly array, (1 Tim. 2:9, 10; 1 Peter 3:3, 4; and conformity to the world. (Rom. 12:2; Jas. 4:4; 1 Jno. 2:15; Luke 16:15; 1 Peter 2:9; Jas. 1:27).

It is inconsistent, therefore, for our sisters to adorn themselves in jewelry of any kind or with "ruffles," "big sleeves," etc., etc. For like reason, our brethren should refrain from the wearing of jewelry, "stand up" collars, "cuffs," "flashy neckties," etc., etc.

Both our brethren and sisters should follow the customs of the church rather than the customs of the world, in all cases avoiding superfluities.

11. Of what use is the lot in ordaining ministers or bishops?

Referred to resolution No. 5 of the minutes of 1896.

12. Why do we oppose secret societies?

We oppose secret societies because—

1. They are contrary to the letter and spirit of the Gospel. Matt. 5:14-16; Jno. 3:19; 18:20; Eph. 5:11, 12; 2 Cor. 3:2.

2. Applicants are led into them without knowing what they are going into.

3. The pretended charity is not the charity the Bible teaches.

4. Christ is excluded from the lodge room.

5. In them, church members are unequally yoked together with unbelievers. 2 Cor. 6:14.

6. All the pretended good that is found in them is found in a true Christian church.

7. Church members are bound away from their church and home in oath-bound organizations.

THE SECRETARIES.

REPORT

Of Annual Conference of Kansas, Nebraska and Oklahoma.

Conference convened according to previous arrangements, in the Pleasant Valley meeting house, three miles east of Harper, Kansas, September 30, 1897.

The following bishops, ministers and deacons were present, with a large number of brethren and sisters from the different congregations of the conference district.

BISHOPS.

S. C. Miller, Monitor, Kansas.
J. M. Shenk, Elida, Ohio.

MINISTERS.

E. M. Shellenberger, Harper, Kans.
J. M. Nunnemaker, Roseland, Neb.
Simon Hetrick, Milan, Kans.
Andrew Good, Harper, Kans.
David Weaver, Newton, Kans.
M. Cooprider, Canton, Kans.
Caleb Winey, Peabody, Kans.
J. Stauffer, Roseland, Neb.
M. Horst, Trousdale, Kans.
Christian Miller, Canton, Kans.
J. M. R. Weaver, Heaton, Kans.
M. S. Steiner, Pandora, Ohio.
Tillman Erb, Harper, Kans.
David Zook, Trousdale, Kans.
C. D. Yoder, Monitor, Kans.
Geo. R. Brunk, Canton, Kans.

DEACONS.

Jacob Erb, Newton, Kans.
J. G. Wenger, Harper, Kans.
Geo. B. Landis, Canton, Kans.
David King, Larned, Kans.
Lemon Beck, Peabody, Kans.

Conference was opened by Scripture reading and remarks by S. C. Miller, with prayer by Bro. J. M. Shenk.

Proceeded to organize by electing J. M. Shenk as moderator, who chose Daniel Burkhard as assistant.

It was decided to elect a secretary for a term of three years with the privilege of choosing an assistant at each conference.

S. C. Miller was chosen said term and S. C. Miller was chosen said term and S. C. Miller was chosen said term.

The brethren M. S. Steiner, Tillman Erb and Caleb Winey were elected to act as a committee on resolutions.

Bro. J. M. Shenk delivered the conference address, setting forth the fundamental principles of the Gospel, talking for a starting point the necessity of regeneration of the divine life in the soul. Not simply the repression of sin, but the removal of its source in the being by the operation of the Holy Spirit.

He spoke also of the need of all being able to give a convincing bible reason for all the doctrines observed and taught by us.

We were plainly shown the great importance of keeping the nonresistant doctrine in the forefront, both in teaching and in life and that Matt. 18 should be observed in this spirit. He remarked that if we could not exercise the non-resistant spirit toward our brethren, it would be difficult to see how we could obey the Master in suffering wrongfully at the hands of our enemies without retaliating.

He touched upon "holy matrimony" and remarked that in order to be a holy matrimony it must be "only in the Lord."

1 Cor. 7:39. Concerning litigation, he showed us that it was not only wrong for "brother to go to law with brother," but that it cannot be right to go to law at all, as it is a violation of the great nonresistant principle which teaches us not to render evil for evil to any man, but to follow that which is good, both among ourselves and to all men. 1 Thess. 5:15. "Faith which worketh by love" is our rule, and none go to law out of love. Gal. 5:6. Inasmuch as whatsoever we do should be done in the name of the Lord Jesus (Col. 3:17) and as nothing can be done in His name outside of His Church, secret societies should be ignored by God's people. As we are

bound by our church affiliations to do our whole duty to God and man, it makes secret societies unnecessary, to say the least.

Good done by persons as Christians brings God glory, while, if done by the same persons as members of secret societies, it brings glory to men, thus robbing God of His due. The ministers present were called upon for short addresses, to which they responded with many encouraging and helpful words.

Report of different congregations of this conference district:

Spring Valley, Kansas. Membership 46, Meeting every Sunday, Evergreen Sunday School.

Roseland, Neb. Membership 103, Applications for membership 8, Expulsions 1, Deaths 1.

Anti-och, Neb. Membership 18, Condition good.

Osborne, Kans. Membership 21, Meeting every four weeks, Sunday School every Sunday.

Harvey Co., Kans. Members 106, Baptized in past year 3, Applications for baptism 3, Excommunications 2.

Milan, Okla. Members 16, Condition good, meeting house greatly needed and many souls here that should now be gathered in.

Peabody, Kans. Members 30, Received by baptism 1, Immigration 4, from other churches 2.

Harper, Kans. Members 38, Received by confession 3, Deaths 1, Regular services at Pleasant Valley every Sunday morning, City of Harper every Sunday evening, at Hillsdale school house every four weeks, at Grove school house every four weeks.

West Liberty. Membership 84, Condition good, Accessions by baptism 9, by letter 1, by confession 3, Members withdrawn 2.

German Springs. Without minister or deacon, Membership 10, Applications for membership 1, Sunday School every Sunday.

Afternoon session closed with prayer by Geo. R. Brunk, and singing.

FRIDAY A. M. SESSION.

Conference convened at 8:30. Bro. M. Cooprider opened by reading Eph. 4:17-32 with remarks and prayer, after which Bro. J. M. Shenk spoke, reminding us of the fleetingness of time, and frailty of human life and exhorted us to be earnestly engaged in the good work while we may.

Conference at once proceeded to business by at once taking up the questions. The following questions were considered with annexed results:

1. What will be the future of the church?

"The future of the church depends wholly upon what we make it. She will endure only by building upon the chief cornerstone, Jesus Christ, only living stones (1 Peter 2:5); and by using our united efforts in maintaining all the commandments of Christ and the word of God. Purity, honesty, and the first principles of the gospel should be deeply implanted in the hearts of the people. The church of Christ is a power for good in the world, but the world in the church means paralysis and decay. A vote was taken to see how many were yet willing to stand by the faith, which was once delivered to the saints. It was encouraging to see the whole membership rise in a body.

2. What is the duty of the church toward the ministry with reference to financial matters?

Resolved, That the duty of the church toward the ministry is what Paul says in 1 Cor. 9:14-16 and 1 Tim. 5:8. A salaried ministry creates hirelings, but a supported ministry is both scriptural and in place. Never ask your ministers to go for your security on a note. It is the duty of every church to see that her ministers are provided with a livelihood if they have none; to furnish their traveling expenses when out preaching and also to see that the needs of the family are supplied.

Forenoon session closed with prayer by Bro. J. M. Nunnemaker, to meet at 1:30 P. M.

FRIDAY P. M. SESSION.

Opened at the appointed time with singing. Prayer by David Zook.

3. Is it advisable to send and support an evangelist, chosen by the conference, for one year?

Resolved, That we deem it advisable to send out and support an evangelist in this conference district, for one year; that he devote all his time to evangelistic work; that he hold a series of meetings wherever called or opportunity presents itself, organize churches, instruct the laity at established churches and make full proof of the ministry.

Bro. J. M. R. Weaver was elected to act as district evangelist for one year.

4. What is the mind of this conference with regard to the purchase and maintenance of a tent supplied with workers?

Whereas we feel more at home when preaching the word in our own places of worship, and since we have no house of worship in the vicinity of many of our smaller congregations be it

Resolved, That we favor the purchase of a tent, Isa. 4:5, Jer. 10:20-21.

5. How can we get our workers into the field?

Resolved, That we find devoted, qualified workers, appoint or ordain them and send them out in the name of the Lord, 2 Tim. 2:2.

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Session closed to meet at 9 A. M. Saturday.

SATURDAY A. M. SESSION.

was opened by J. M. R. Weaver, who read 1 Peter 1, and led in prayer. Song, "Showers of Blessings."

6. Is it scriptural for our members to marry members of any other Protestant church?

Resolved, That this question be submitted to Bro. J. M. Shenk to be answered in an article to be published in the HERALD OF TRUTH.

7. By what means may our members be brought into a more pious and devoted spiritual life?

Resolved, That the daily study of the Bible, with a heart thrown open to the influence of the Holy Spirit by a perfect consecration, are the principal positive means, and as to negative means, removal of hindrances, such as worldly pleasures, cares of this life and worldly pleasures, (Luke 8:14), is absolutely necessary to bring about the desired result, and furthermore, that the ministers and laity influence each other to more active life and to remain awake to the truth of the word, not only making profession, but living what we profess.

MISCELLANEOUS.

A letter was presented from a little congregation at Larned, Kans., signed by David S. King, deacon, Barbara King, Aaron Zook, P. J. Rupp and wife, Christian Zook, D. R. Zook and Mollie M. Zook, requesting the privilege of

uniting with this conference and of being governed by the same. The request was unanimously granted.

A letter was read requesting this conference to send delegates to the General Conference meeting to be held at Elida, Ohio, Nov. 11th, 1897, the object of which is to consider the matter of a General Conference. It was decided that the three bishops, viz., A. Schiller of Nebraska, B. F. Hamilton of Peabody, Kans. and S. C. Miller of Monitor, Kans. should be sent; also Jonas Wenger of Harper, Kans.; Amos Hess of Heaton, Kans.; Geo. R. Brunk of Canton, Kans.; David Zook of Heaton, Kans., and a brother to accompany Bro. Schiller from Nebraska.

The minutes of the S. S. Conference were heartily approved and endorsed by this conference. On motion it was decided that the three bishops of this conference district should act as a committee to arrange a programme for our next conference.

Resolved, That Bro. J. G. Wenger be appointed secretary of finance and treasurer of this conference and that he be authorized to receive funds for a tent and by the advice of the members of the E. & B. B. of A. of this district, the evangelists, bishops and deacons purchase the tent and pay off all necessary expenses of the appointed evangelists.

Resolved, That this conference heartily commend the untiring efforts of our brother, R. J. Hestlowe, as a member of the E. & B. B. of A. for the past years, and that our prayers ascend to a throne of grace in his behalf, and the work in which he has been so earnestly engaged. May it grow in the name of the Lord to the salvation of many souls through faith in Christ Jesus. As the term of our Bro. R. J. Hestlowe had expired, Bro. Amos Hess was elected to fill the vacancy.

Resolved, That we recommend Bro. R. J. Hestlowe to our newly elected member of the M. E. and B. B. of A. and to our evangelists as commendable counsel in their line of work.

The question of ministerial service to the Osborne Co. congregation for the coming year again confronted us. It was decided that it should again be under the care of the Nebraska ministers.

The following resolution was read and adopted by the visiting members:

Resolved, That we as visiting members extend hearty thanks to the brethren and sisters of this place for the kind and Christian manner in which they have received and entertained us during this conference, and that we wish them God's richest blessings for the same.

It was decided to have our next conference at Roseland, Neb., on Thursday before the first Friday in October, 1898. S. S. Conference to be held immediately before.

For lack of time some important questions could not be considered at this conference. It was voted that the committee on programme for next conference if they see fit.

Conference was closed by prayer and song. So ended another "Time of refreshing," (Acts 3:19). May much good result from it in the name of Jesus. Amen.

Geo. R. Brunk, Secy.
S. C. Miller, M. E. and B. B. of A. Assistant.

Geo. B. Landis, Assistant.

Awake, my soul, to thankfulness, as Thy great Provider's love expresses: His acts of grace to thee extol; Awake, and sing His praise, my soul.

What leads thy host of blessing led? He parsons thine iniquity: What follows in the endless train? He sends sinners, He sends them again.

He watches over thee night and night, And wakes thee with the morning light: His gifts are every evening new, Unfailing gently as the dew.

Redemption shall thy Savior give His blood at ransom thee to save; Thy sweetest songs to Him would rise, Thine adoration sacrifice.

He is thy shield, He keeps thee whole: When storms and waves in tumult swell, The dangers in thy path He clears, He quicks thy foes, He calms thy fears.

Awake, my soul, thy sins confess; Thy way of sinfulness thou leave; The goodness of thy God recall, Give Him thy heart, thy life, thine all.

—An Messenger.

JOHN BRIGHT ON WAR.

War is a fiend of such insatiable appetite that it will swallow up all that the most ingenious industry can create; and virtue, and education, and power alike, however they may appear for a moment to receive some glory from successful war, must at last fall under this worst of demons that can afflict any country; and when I find men going about our streets laughing at us, ridiculing us, telling us that we are unpatriotic, I ask if there had been such a country sixty years ago to take this principle of non-intervention up, and to adopt it, and to carry it out in our government, should we not have escaped that long and odious war, with its expenditure of fifteen hundred millions of money, should we not have lions of money, should we not have had a salutation which now run riot over our population and should we not have stood, not by force of arms, but by force of character and true greatness, infinitely more the arbiters of Europe, than we ever have been, by the greatest fleets, and by the most powerful and enormous armies?

In Formosa there are sixty-two towns and villages, in each of which there are one or more than one Christian Church

REPORT.

Of the Amish Mennonite Conference of Ohio and Pa., which convened at the church near Belleville, Pa., Oct. 7, 1897.

The ministers meet at 8 A.M. for consultation. The session proper opened at 9 A.M. by singing, then exhortation and prayer by Jonas C. Yoder. Bro. D. J. Johns was then elected moderator by ballot and Bro. Fred Mast assisted moderator. C. Z. Yoder and D. H. Zook were appointed secretaries.

The assistant moderator read Acts 15:1-29. Conference address by the moderator who also read 1 Cor. 3:10-13, setting forth the importance of building upon the sure foundation using good material which will stand the test of gold and silver. Hence it is necessary to act wisely and consequently we have reason to meet in conference now as well as the apostles did in their day, in order that we can confer with one another often, especially since the obstacles, difficulties, trials and disappointments are different in this age of the world than they were in days gone by.

The one thing needful is regeneration, becoming a new creature in Christ Jesus, knowing that we of ourselves are nothing, and having no desire to sin, yet are we saved by grace and because we are saved we want to do the Lord's will, and keep His commandments, for we are in a family where love is the ruling power. We must be a light to the world and ever remember that the way to life eternal is narrow and that we need to go through the refiner's fire.

It is evident that we have bishops and ministers not only to lead the flock, but also to feed them, and great is their responsibility, who not only are required to watch and give an account of their own souls, but also must watch over their flock.

We not only are requested to observe the commandments in the matter of baptism, communion, feet washing, prayer head-covering, but we also have restrictions to submit to, some of which may be local, differing somewhat in different localities. We are to be inoffensive, and as much as possible have peace with all men. Other principles are general, such as non-resistance, which does not only mean not to carry the sword, but that we "love our enemies, do good to them that hate us," and render not evil for evil. We must have the spirit of Christ, and instead of seeking for secular offices we should labor for the promotion of "Christ's kingdom."

Taking an active part in politics and going to the polls to vote we consider inconsistent with the strictly non-resistant principles, neither the swearing of oaths in accordance with the teachings of Christ and His Apostles.

Secret organizations are wrong and misleading. If we do the truth we are a light to the world. Attending fairs and shows is not Christlike, and we never need to expect to find Jesus there. Vain amusements have their evil influence upon all who indulge in them or come in contact with such who do. Remember the nearer we come to the light and the truth the greater is our responsibility and the more will be expected of us.

The assistant moderator's remarks corroborated the above. He believed it to be our duty to teach and live out the "Articles of our Confession of Faith."

The other bishops, ministers, and deacons then followed in order, bearing testimony to the principles of faith as presented, with exhortations and admonitions to live out the doctrine which has and teach the people by precept of the evil results which follow, and by our daily walk and conduct show our abhorrence of the evil.

6. How can we maintain the sanctity of the Lord's day?

Ans. By attending religious worship, engaging in a spiritual conversation, reading and meditating upon the Word of God, communing with God, and also observing a preparation day.

After transacting some miscellaneous business and passing a resolution by the visiting brethren and sisters, thanking the congregation at this place for their kindness and hospitality manifested toward them, and a counter resolution by the members of said congregation expressing their gratitude toward the visitors for assisting them in the work of the Lord, and making the occasion one of spiritual enjoyment and great encouragement to all, conference adjourned.

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| Joshua King, | New Wilmington, Pa. |
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INTERMISSION FOR REFRESHMENTS.

AFTERNOON SESSION.

4. How shall we deal with members who are negligent and indifferent about attending church?

Ans. Visit such members, investigate the cause, and admonish them accordingly in meekness, patience, in the spirit of forbearance to assist the church in laboring for the cause of Christ, thus "provoking them unto love and good works." Heb. 10:24; Gal. 6:1.

5. What is the sentiment of this conference in regard to the use of intoxicating liquors as a beverage?

Ans. Inasmuch as the use of intoxicating liquors as a beverage has become

a great and lamentable evil in our land and whereas the Scriptures reprove it, Prov. 20:1; Eph. 5:15; Matt. 24:49-51, and teach us to "abstain from all appearance of evil," 1 Thess. 5:22, therefore we should use our influence against it, and teach the people by precept of the evil results which follow, and by our daily walk and conduct show our abhorrence of the evil.

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the real crimes of the Apostle in Jewish eyes. But the fatal wish to carry forward his course, and led him to propose a removal of the "venue" to Jerusalem. Paul knew that to return thither would seal his death-warrant, and was therefore driven to appeal to Rome.

That took the case out of Festus's jurisdiction. So that the hearing before Agrippa was an entertainment, got up for the king's diversion, when other amusements had been exhausted, rather than a regular judicial proceeding. He was examined to make a Roman lobbyist try to put on a color of desire to ascertain more clearly the charges, but that is a very thin pretext. Agrippa had said that he would like to hear the man, and so the performance was got up "by request."

That a very appropriate title the audience fostered Paul that day. A king and his sister, a Roman governor, and all the elite of Caesarea society, ready to take their cue from the faces of these three, did not daunt Paul. The man who had seen Jesus on the Damascus road could face "small and great."

The portion of his address included in the lesson touches substantially the same points as did his previous "apologies." We may note how strongly he puts the force that impelled him on his course, and lays bare the secret of his life. "I was not disobedient to the heavenly vision." Then the possibility of disobedience was open after he had heard Christ say, "Why persecutest thou me?" and had received commands from His mouth. Then, too, the essential character of the charge against him was that, instead of kicking against him the owner's goad, he bowed his neck to his yoke, and that his obedience was well as needed. Then, too, the "light above the brightness of the sun" still shone round him, and his whole life was one long act of obedience.

We note also how he sums up his work in verse 20, representing his mission to the Gentiles as but the last term of his service, and that he was in a continuous widening of his field, from Damascus to Jerusalem, from Jerusalem to Judea (a phase of his activity not otherwise known to us, and for which, with our present records, it is difficult to find a place), from Judea to the Gentiles. Step by step he had been led afield, and at each step the "heavenly vision" had shown before him.

How superbly, too, he overleaps the distinction of Jew and Gentile, which disappeared in him in the unity of the broad mission, which was the same to every man. Repentance, turning to God, works worthy of repentance, are as needful for Jew as for Gentile, and as needful for the Jew as for the Gentile. What but universal can such a message be? To limit it would be to mutilate it.

We note, too, the calmness with which he lays his finger on the real cause of Jewish hate, which Festus had already found out. He does not condemn to silence the obscure and absurd things he had already repelled, and which nobody in his audience believed. He is neither afraid nor angry, as he quietly points to the deadly malice which had no ground but his message.

We further note the triumphant confidence in God, and assurance of His help in all the past, so that, like some strong tower after the most crushing blows of the battering ram, he still "stands." His steps had wellnigh slipped, when foe after foe stormed

against him, but "thy mercy, O Lord, held me up."

Finally, he gathers himself together, sentence in which he condenses his whole teaching, in its aspect of witness-bearing, in its universal destination, and identity to the poorest and to lofty placed men and women, such as sat languidly looking at him now, in its perfect concord with the earlier revelation, and its message of the Christ who suffered, who rose from the dead, who was the light of the world. Surely, the promise was fulfilled to him, and it was given him in that hour what he should speak.

The rustle in the crowd was scarcely over, when the strong masterful voice of the governor rasped out the coarse taunt, which, according to one reading, was made coarser (and more life-like) by repetition, "Thou art mad, Paul; thou art mad." So did a hard "practical man" think of that strain of lofty conviction, and of that story of the appearance of the Christ. To be in earnest about wealth or power or science or pleasure is not madness, as the world thinks; but to be in earnest about religion, one's own soul, or other people's, is.

Which was the saner, Paul, who counted all things but dung that he counted keeping his government, and making all he could out of it, the one thing worth living for? Who is the madman, he who looks up and sees Jesus, and bows before Him for life-long service, or he who looks up, and says, "I see nothing up there; I keep my eyes on the main chance down here?"

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MARRIAGES.

HARBINGER—YODER.—On the 20th of September 1897, by Michael Yoder, Reuben Harbinger and Mary M. Yoder, both of Millin Co., Pa.

WEBER—GOD.—On the 3d of Oct. 1897, at the residence of Mr. E. L. God, by Benjamin Hornig, Bro. Solomon M. Weber of Muddy Creek, Pa., and Sister Mary H. God of Bowman's Pa. God bless this union and direct them in the way of life.

BOMBERGER—REIST.—On the 21st of October 1897, at the residence of the bride's parents, Fairlane, Pa., by Jacob S. Brubaker, Haydn H. Bomberger of Litzitz, Pa., to Katie F. Reist, all of Lancaster Co., Pa.

DEATHS.

FORRY.—On the 2d of November 1897, at his home in Hanover, York Co., Pa., of apoplexy, Bro. David W. Forry, aged 47 years, 3 months and 5 days. Bro. Forry had just returned from a meeting at the Mennonite M. I. in the city, and after conversing with his daughter Bertha and a friend he went to the basement to get some coal when he must have stumbled or been over come by an epileptic seizure causing him involuntarily to throw out his hand which clutched the electric wire, causing his hand to be badly scorched and giving him an electric shock, from which he was paralyzed. Deceased was born in Penn. Twp., York Co., Pa., Nov. 1850. He was married to Anna M. Hostetter May 30th 1876. She died July 27th 1897 leaving one child. November 24th he was married to Emma B. Emig, who died Jan. 8th 1896 without issue. He was identified with several business enterprises of Hanover and was esteemed by a large circle of friends and acquaintances. His funeral on the 5th of November at the Hanover M. I. was largely attended. Funeral services by J. K. Brubaker of Rohrerstown, Lancaster Co., Pa., in English from Ps. 137 and Samuel M. H. near Hanover.

ENV.—On the 24th of October 1897, in St. Joseph Co., Ind., of cancer, Bro. John E. Envoy, aged 38 years, 7 months and 19 days. He was afflicted for some time and suffered very severely. Several weeks before his death he was convinced of his sinful condition, and of the necessity of having peace with God. He desired to be baptized and received into fellowship with the people of God. He gave himself up fully to the care and guidance of his heavenly Father, and an obedient life, and with confidence and trust in the divine mercy he passed away in the hope of the rest prepared for the people of God, leaving a deeply sorrowing companion, two children, an aged mother, and six brothers to mourn his earthly loss. He was a son of Jacob Ely, formerly from Canada, who died a year or more ago. Bro. Ely was buried on the 24th at the Olive M. I., where appropriate services were conducted by J. F. Funk and J. S. Lehman, assisted by Jacob Shank, Henry Werly and Amos A. Lehman. A large number of people were present to show their esteem and respect for the departed friend and brother.

WYMAN.—On the 23d of October 1897, at Berlin,

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly

ELKHART, IND., DECEMBER 1, 1897

VOL. XXXIV. No. 23.

ABRAM B. KOLB, Editor

Entered at the Post Office at Elkhart, a second class mail matter.

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- Report of Western District Conference
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- Minutes of Meeting of M. & E. B. B.
- Minutes of Meeting of M. & E. B. B.
- Financial Report of M. & E. B. Conference
- Resolutions of Respect
- Marriage and Divorce
- Heaven Touching Earth
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- India and the Mission Field

EDITORIAL NOTES

Change of Address.—Bro. Daniel Jantzi, from St. Killian, Minn., to Slocum, Holt Co., Neb.

Bro. Samuel Yoder is at present in Pennsylvania, he having left for that state immediately after the Preliminary Meeting at Elida, Ohio, Nov. 11, 12.

Bro. John H. Landes who spent some time in the West and North-west in the interests of the Publishing House, returned to Elkhart about the middle of November.

Bro. D. F. Driver of Missouri held a meeting at the Olive M. H., Elkhart Co., Ind., on Thanksgiving Day. In the evening he conducted the Thanksgiving service in Elkhart.

Subscribers will please bear in mind that if they do not, at the time of renewing their subscription, select the books we offer, we take it for granted that they do not want one, consequently we will not send any.

Bro. M. S. Steiner of Allen Co., Ohio is at present (Nov. 22) engaged in holding a series of meetings at Napoleon, Ind. May God use our brother mightily in the preaching of the Word to the salvation of souls.

Owing to his many duties at home Bro. J. K. Brubaker of Rohrerstown, Pa. will not be able to visit Canada this winter, as was hoped that he could. This is a disappointment to many, but the busiest man in the world can be at but one place at a time.

For want of space we are again obliged to hold over some important matter for next number. Among them are the reports of the Preliminary Meeting, of the Tract Society Meeting and of the Missouri S. S. Conference. We hope to be able to find room in next number for all reports of church work that may yet come in.

Bro G. L. Bender who for some years was associated with the Mennonite Publishing Company has severed his connection with the house and is no longer in our employ. All orders and business letters intended for us should be addressed to our Corporation name: MENNONITE PUBLISHING CO., ELKHART, IND.

We are requested to state that at a meeting held on the 22d of November, Bro. D. F. Jantzen was elected secretary and Bro. A. C. Kolb treasurer of the Home and Foreign Relief Commission, and that all communications and all contributions to the same should be addressed, "Home and Foreign Relief Commission, Box 1102, Elkhart, Ind."

Renewals of subscriptions are now in order. Early renewals will be very much appreciated. God has blessed our land with rich harvests, prices on most of the products have risen, and we hope to see the list of delinquent subscribers decrease very materially. Lay by five cents a day for twenty days, and you will have saved enough to pay for the HERALD for one whole year.

It was a beautiful act of brotherly love for a delegation from the Western District Conference (Amish) held at Milford, Neb., to attend and take part in the Northwestern District Conference held at Jansen, Neb. Such fraternity is helpful and highly commendable, and it was thoroughly appreciated by the ministers of our Northwestern Conference District. Such things make for unity in the body of Christ.

A few years ago we spoke a few words upon this now so generally used term "Reverend" to distinguish this or that person as belonging to the ministry. Speaking upon this same subject on one occasion, the well known minister, H. C. Barker, of London, Eng-

been the last to have called themselves so. No sensible person does reverence us one jot more because we assume the title. It certainly is in some cases a flagrant misnomer, and its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity."

Continuing on this subject, he somewhat sarcastically remarks:—"We wonder when men first sought out this invention, and from whose original mind did the original sin emanate? We suspect that he lived in the Roman Row of Vanity Fair, although the "Rev." John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of Rev. Paul, the Rev. Apollos, or the Rev. Cephas."

We have noticed for the last few months in many of the papers that reach our office, advertisements whose object is to secure subscribers for certain papers. The advertisement is usually in the form of hidden pictures in other pictures or missing letters in a number of names. The person who finds the hidden pictures and sends with the picture clearly traced with a pen the sum of \$5, 50, or 75 cents as the case may be, is promised a year's subscription to a paper (usually one of more or less evil tendencies) and a diamond ring, pin, brooch or such like things. These "jewels" are represented as very valuable, some advertisers having the brazenfacedness to say they are worth as much as \$250, and equal, in appearance, to any \$100,000 diamond

To make comment short and to guard our readers against the wiles of designers we will say that the "diamonds" offered are worth about 10 cents apiece, the papers as a rule are not proper for the family circle, the whole thing is a fake of greater or less proportions, and "who-soever is deceived thereby is not wise." Gold and pearls and costly array are had enough for a Christian, according to Paul's inspired writings, but what would he say of these base imitations and deceptions?

Since writing the above we received an excellent article on this subject by our esteemed friend Josiah W. Leeds, of Seal, Pa. The article appears elsewhere, and should be carefully considered by every reader.

Office Department at Washington, D. C. has issued a notice that newspapers and other periodicals containing "Missing Letter Contests" and such like advertisements will be excluded from the mails, on the score that "it is a mere matter of chance whether the competitor selects the words designated by the promoter as the correct list," and that "upon this selection hangs the chance of obtaining the prize." This decision will give satisfaction to all who wish to come by their possessions honestly.

Bro. Geo. Lambert arrived at New York on the 9th of November after a very stormy voyage across the Atlantic. After a few days' stay at New York he left for Elkhart, arriving here at noon, Nov. 16. He was met at the depot by members of the Relief Commission and several other brethren and escorted to the home of Bro. J. S. Lehman, where, with deep gratitude to God for His protecting care and guidance, dinner was partaken, after which Bro. Lehman conveyed Bro. Lambert to his home near Wakarusa. Sunday Nov. 21, Bro. Lambert conducted the morning and evening services at the Elkhart M. H. The congregations on both occasions taxed the capacity of the meeting house. His discourses were full of the most touching references to the famine in India. His report in another column will give the reader an idea of the way in which the money sent him was disbursed. Bro. Lambert was very particular to take receipts for all the money and grain distributed, and he shows a clear record of it all. That his work was greatly appreciated and that the business-like manner in which he discharged every detail of the trust imposed upon him was admired by the authorities and missionaries is shown by the warm letters of commendation and the hearty expressions of gratitude and appreciation that have been received by the Home and Foreign Relief Commission, a few of which we publish. We are sure that all our readers, especially those who in any way contributed to the relief work join us in thanking God for graciously permitting our people and others to be used in a work that has been productive of so much good in preserving life; and Bro. Lambert for the faithful discharge of a great responsibility. The total distance traveled by Bro. Lambert is about 3000

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SAINT MATTHEW.

THE GOSPEL, ACCORDING TO

CHAPTER 1.

[illegible]

miles, of which about 9000 miles were traveled to and fro in India on his mission of relief. While the worst of the famine is over, and the crops are now beginning to ripen, the results of the famine are still very evident and call for the continued sympathy of all Christian people. The famine left about 20,000 orphans in the hands of the missionaries to be cared for. These poor children have no friends, no home, no means. The missionaries with their large hearted generosity and deep sympathy for these poor waifs are doing all they can to keep them and to train them for God, but unless the missionaries receive financial support it will be utterly impossible for them to feed, clothe and instruct these children. As will be seen in another column the Home and Foreign Commission will continue to receive funds for the support of these children, and with the direction of Bro. Lambert, who is the American representative of the India Missionaries' Relief Association these funds will be sent for this purpose. Bro. Lambert assures us that through the work of the Home and Foreign Relief Commission a wonderful field has been opened to the Mennonite denomination for missionary work in India. God grant that none of these shall perish for want of missionary activity in our church. May God raise noble young men and women who will go forth in His great name to gather into His garner the precious sheaves that have been saved from the famine and plague.

LETTER OF THANKS.

Bombay, October 7th, 1897.
The Secretary,
The Home and Foreign Relief Commission.

Dear Brother,
Among the great agencies, which during this year of famine have enabled Christian missionaries to relieve distress, and to save the dying, "The Home and Foreign Relief Commission of the United States," with its efficient agent, the Rev. George Lambert, has been one of the most important. Generous aid has been distributed most judiciously and impartially in all the distressed districts where American missionaries are laboring. It is with profound gratitude that we return thanks to the great Head of the Church for putting into the hands of our Christian brethren in America, who are represented by the Home and Foreign Relief Commission, to grant us their generous offerings in this time of great distress. We wish to thank all who have helped in this great work, and to assure them that their efforts have been most highly appreciated. We desire also to have them understand how cordially we approve of the manner in which their gifts have been administered by Mr. Lambert. With untiring patience, loving sympathy and great wisdom he has distributed the funds placed at his disposal. The famine has brought to us all great opportunities, which your generosity and that of others has encouraged us to accept. We now find ourselves with heavy responsibilities upon our hands, and with

little or no funds for carrying on the work which has been assumed. Our chief anxiety is to provide for the thousands of orphans whom we have gathered in, and for whose support and training we are now responsible. Doubtless those who have helped us to save these little ones from starving, will be also glad to help us in supporting, and training them for future usefulness. We, therefore, the representatives of the American Missions, living in the districts affected by the present famine, have formed an "Orphan Relief Association" and have requested Mr. Lambert to devote himself, on his return to the United States, to representing the needs of this great work, and to raising funds for it. We trust that this plan will meet with your hearty approval, and that you will do all in your power to further it. We, on our part, agree to receive and distribute to the different orphanages, where famine children have been gathered in, all moneys which may be forwarded to us, and to send you regular reports which will show how the funds have been properly appropriated. They will also help Mr. Lambert to keep up the interest which his words are sure to inspire.

With cordial Christian greetings in behalf of the Orphan Relief Association.

Fraternally yours,
J. M. THORNTON, Chairman.
E. S. HUME, Secretary.
Committee:
Rev. J. M. Thornburt, D. D., Methodist.
Rev. J. E. Clough, D. D., Baptist.
Rev. L. L. Chl. Ph. D., Truethman.
Rev. H. Forman, Presbyterian.
Rev. T. H. Johnson, M. D., Methodist.
Rev. S. L. Wharton, Disciples.
Mr. R. S. L. Stanley, Alliance.
Rev. E. S. Hume, Congregationalist

FOR THE HERALD OF TRUTH. OUR WESTERN FIELD AND ITS NEEDS.

By M. C. KUNKER.
I realize again that promises are more easily made than kept. While among our brethren in the West in the fall, a number requested me to write my views on "Our Western Field and Its Needs," and send the article to the HERALD for publication. I consented, and now that I am home, work endures on every side and I almost wish I might be excused from the obligation. By His grace however I will do what I can to keep my promise.

A ten weeks' trip in evangelizing in no child's play. Exposures, hot winds, dust, snow, irregular meals, loss of sleep, long drives and rides, anxiety for dear ones a thousand miles away, and most of all, a deep concern for the salvation of souls and the spiritual success of the church, wears on any constitution and often leaves one in a fatigued and exhausted condition. More than once have I had occasion to look to the Lord for physical as well as spiritual strength.

I left home on Aug. 7th for Indiana where I spent several days visiting churches and attending the S. S. Conference. I spent one week at Ellettsville, Illinois and by Aug. 17th reached Cherry Hill, Mo. where I began my first series of meetings. The Baptists heard of my coming and began a revival in the neighborhood several days previous. We paid no attention to that, and after a week's work and much prayer, the Word began to warm the hearts of Christians and penetrate the

hearts of sinners until, in less than two weeks, about one dozen confessed Christ as their Savior. There was much joy expressed. Our Baptist brethren closed their meetings, apparently without any direct results.

The church here has had to labor under disadvantages for years. I cannot enumerate, but will mention a few. The native Missourians are a neighborly, kind-hearted, God-fearing people, but they lack one thing, as a rule—regeneration, a full salvation. Some are rough and coarse with all their good intentions. The churches have to do with this element and some have become more or less affected by it. Another disadvantage has been that the brotherhood, as a rule, has had financial embarrassments to meet. In one sense this may be considered a blessing, but just at this time the old meeting-house gives out, and to build a new one they hardly have the means. Several congregations have sent them means and if several hundred dollars more were sent they could go on with the building. I would advise congregations that wish to do benevolence of this kind to give this place their prayerful attention. They propose to build near town, one and one-half miles north of the old building. This is a wise move as the prospect for building up a congregation is much brighter in the new location. There is no other church near the town and where the old building stands there are two churches within one-half mile. Moreover the majority of the brethren live nearer the new location. Send all donations to W. W. Kauffman, Cherry Hill, Shelby Co., Mo. I wish that whenever our people build new meeting houses they would, if at all convenient, locate in towns and cities. That is the apostolic idea. Build your churches where the people are. Town people need salvation just as much as country folk. They have no means to drive out, and the country people have, and can just as well drive to town on Sundays as on week days, and just as well as several miles away in another direction. Again, the poor people in our towns and cities would be favored if they had an opportunity to attend church where they need not pay "pew rent," need not dress finely, and would hear the old kind religion preached.

I spent several weeks in Adams Co., Nebraska with the congregations at Roseland near Pauline. The Lord blessed the efforts to the conversion of eight or ten. I find in these Roseland churches good material for heavy work, and I trust the weaker congregations within reach may pray the Lord to send them help from here. The missionary spirit is beginning to feel. The church near Pauline, Antioch, has been organized out of material that never knew anything of Mennonites before. Bro. Lapp and others of the Roseland congregation went there to hold a series of meetings. The Word took effect and now they themselves feel the need of some treaty and ought to have a building. A new building is also needed at Roseland. I remained with Bro. Schlegel's congregation, near Milford, two days and preached three sermons. This is the largest Amish congregation beyond the Mississippi and the exception of our "old order" brethren in Johnson Co., Iowa. We had a pleasant and profitable time with these dear people.

In Kansas I remained less than a week at a place, but stopped at Canton, Heaton and Harper where I attended the S. S. and church conferences and had the pleasure of meeting many of our workers in the West and making their acquaintance. The churches received me very warmly and made me feel more than welcome. I am glad for the interest in evangelistic and mission work manifested at the Kansas and Nebraska Conference. You may have read the report of the conference and noticed that steps were taken to purchase and equip a tent with work for the West, but in the East it might not be the wise thing to do. Circumstances alter cases. In the West the summers are dry and long and often hot. A tent is much more comfortable to worship in than a house. We have in Kansas and Nebraska about some fifty places where a few men have been located and preaching is desired. School-houses are small and not always easily secured to worship in. Churches of other denominations are not the places to hold a revival in and preach doctrinal sermons. We have no places of worship of our own, and the money to build. What is to be done? A tent can be shipped wherever it is needed, the expenses are no item, and wherever a series of meetings would result in a large gathering and a church could be organized, there would be inducements to build a church and move the tent to where a house of worship is needed. I stopped off with the Bethel congregation at Garden City, Mo., and conducted a ten days' series of meetings with fairly encouraging results. There were five public confessions. The Lord answered prayers, and we praise Him that in the hour of need He never leaves His own. I was glad to hear of the Missouri Conference at Onong, beginning on the 18th of October, but hoarseness, a fatigued body, and lonesome mind, all served to take me home without further delay.

There were many calls I could not heed, some very urgent. The Western Field is so large and so in need of help that I feel impressed to plead in behalf of our brethren there. There are many noble and consecrated workers too, but what can they do in so large a field where the cry comes in from every direction? Why come out of our large congregations? The East send out from their number such good brethren as are full of the Holy Ghost, and of faith, and are apt to teach, and consecrated to help save from death all who will. A few might be ordained also in the larger western congregations and sent to the weaker congregations. To take the work for Christ of this nature, of course, means much self-denial, and sacrifice of worldly pleasure, ambition for riches and honor. But what do these amount to compared with the "well done" and a crown from the King of the universe? Money could also be given to good advantage, but the western people are liberal, if they have anything to give, and that is a great advantage in carrying forward the work of Christ.

Another great advantage to the evangelistic work would be for some qualified ministers who can either make their way, or afford to pay their own expenses, or have warm-hearted friends to see them through to devote a whole year or six months exclusively to the

Western Field. Taking all things into consideration this would be the most economic method. Much time and means are wasted in going back and forth every few weeks that could otherwise be put to better use.
Cranberry, Ohio.

FOR THE HERALD OF TRUTH. IS NON-CONFORMITY TO THE WORLD ESSENTIAL TO CHRISTIAN PIETY?

BY ANNA L. MILLER.

What is piety? Piety means a reverence for God, obedience to the divine will and earnest devotion to His service. Also modest dutifulness to parents, friends, and superiors.

What is non-conformity to the world? Non-conformity means not to conform to the world, not to think, speak, dress, walk—in short, not to deport ourselves as the world does. Now, is the one essential to the other? We at once observe that it is impossible to be pious and still conform to the world, or to live worldly and still claim piety. Christian piety is the piety of Christ, or the piety that Christ sanctions. No man can be a Christian without being pious. The pious man will devote his time to the service of God. He is separate from anything that is vain and ungodly. He will have his affections on things above, on heavenly things. He will have his strength for the weak, his wealth for the poor, his understanding for the world, and his life for God. "He is a man who takes truth for his creed, God for His guide, and Christ for his example."

Such a man will not live for this world and himself, but for heaven and those around him.

Christ taught a pious life, which meant a separation from the world. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

In what way shall we be separate from the world? The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord." This is the key—that we should not make company with the wicked. We should not join in their conversation. We should not be under their influence.

The Christian professor who goes into the world to live, and who does not, he will be cold and indifferent, he will neglect his church duties, he will neglect prayer, he will forget God. He will some day find himself in the same condition as did the prodigal when he left home, father, and friends to enjoy himself, to waste that which was given unto him. Taking it from a natural standpoint, he had everything pleasant and all that he needed in his home, in his "father's house." Yet, he wanted to get away. If we look at it in a spiritual sense, the Christian has a beautiful home, a pleasant home, was given unto him. He has a loving Father who gives him all he needs, both in a temporal and in a spiritual sense. Yet, he may become lukewarm, or even cold, toward the church, toward the brethren and sisters in Christ, toward God. He goes out into the world, he leaves Christianity. Sad will his condition be. Friends, it is not safe to commingle

with worldliness. "You may be driven so far away from God that you may never return." You may not realize your lost condition as did the prodigal when he said, "I will arise and go to my father."

That person who mingles with the world, who talks as the world does, foolishly, who walks as the world does, and who dresses as the world does, in a foolish way, yet fashionable, or even those who eat or drink to excess, they are conforming to the world. Paul said, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."

There are people who carry the name Christian, but do things which no true Christian will do, such as cheating, lying, speaking evil of others, gossiping, swearing, etc.

That wealthy (so-called Christian) man, who takes advantage of a poor man, who takes more from him than his goods may amount to, is really committing the sin of stealing. He is dishonest, he has his treasure upon earth. He is breaking the commandment, "Thou shalt not steal." How dare we call such a man a Christian? A Christian is one that has God's love in his heart, and His law in his dealings. He is one who patterns after Christ as near as possible. He will deal honestly in all things. Instead of taking from the poor what does not belong to him, he helps them along.

That minister who preaches the Gospel only where he gets a large salary, where he can gain honor among men, what is he preaching for? To win souls for Christ, or to fill his purse with money? If it were to bring souls to Christ, he would preach wherever the Gospel is needed. He would preach to the rich as well as to the poor, not to enrich himself, financially. That minister is conforming to the world.

There is still another way in which people conform to the world quite frequently, and that is with the tongue. One way is in telling falsehoods. The crime of lying is among the most offensive of which people are guilty. Gossiping is very little better. The object of it often may be to lower the reputation of others, or to make them unhappy, as they are. Sister, brother, if you are guilty of this, remember that you are conforming to the world. Let us not be the bearers of ill news, let us ask ourselves the question if it is necessary that we tell the story abroad. If it should be necessary then do it with the fear of God and the remembrance of the Golden Rule, "All things whatsoever ye would that men should do unto you, do ye even so to them." That man or woman who takes pleasure in gossiping or speaking evil of others, or that person who tells falsehoods or uses profanity, such a one conforms to the world with the tongue. He does not live like a Christian. If you are a Christian, show it by your conversation.

Paul, in writing to Timothy, said, "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

People who carry the name Christian are often heard swearing. Friends, are you guilty of this? If you are, does it profit you? If you answer, nothing. Just think of it, to lay aside the character of a Christian, to inflict so much pain on your friends and others, and lastly, to risk your precious soul, and for nothing. A writer has said, "To swear is neither brave, polite, nor wise." Christ said, "Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is his footstool." Swearing is such a useless habit and affords so little pleasure. It is a habit that originates from the lower class of people, those who have no regard for God. Let any boy ask of himself, "Shall I master habit, or shall habit master me?"

You will some day be happy if you break off at once from that habit. No profit can arise from the practice. No one will be made happy by hearing you swear.

The drunkard—what a debased character he is. He may have made the vow before God and man that he would forsake the world and those things which are dear to him, carnally, but breaks that vow by going into the saloon and tasting the intoxicating cup.

Is he a real Christian, a pious Christian? Can a Christian fellowship him as a brother? The Bible forbids us to even look upon the wine when it stirs itself in the cup, which means when it has become intoxicating. Again—"No drunkard shall inherit the kingdom of God." Drunkenness leads to drunkenness and drunkenness leads to eternal destruction.

Young man, do not tipple at the gales, even though the popular world sanctions it, God forbids it, and you surely will rue it some day; it may then be too late.

Sisters, let us not conform to the foolish fashions of the world, even though the world should require them for beauty, let us heed the command of the Bible, adorning ourselves not in the "wearing of gold," or "putting on of apparel," but with "meek and quiet spirit which, in the sight of God, is of great price."

"Inward, onward may we press Through the path of duty; Virtue is true happiness; Excellence true beauty."

We should not conform to this world because we are not of this world, but we should conform to God, because we want to spend eternity with Him. By conforming to the world in the many different ways which the Bible forbids, we may hinder some one to come to Christ, and we may ourselves miss heaven. When the world sees so little difference between the worldling and the Christian, they may not have a desire to become Christians. Let us not be a "stumbling block" in Christ's cause, but let us make some effort to bring sinners to Christ, and in order to do this, we must let our light shine before the world, that they may see our good works.

We must leave those things which are so unnecessary to the Christian. We must live closer to God. We must make life just what the life of a Christian should be—pure, blameless, and "unspotted from the world." May we be more zealous, more active in the work, regardless of what the world may say.

The Christian will be mocked by the world, but he who is a true Christian can endure all that. Jesus endured more than that, why can not we? May

we strive to live nearer right in the sight of God, as the poet says:

"There to be right; there to be true,
You have a work that no other can do;
Do it so bravely, so kindly, so true,
Angels will listen to the story to tell.
There to be right; there to be true,
The fallings of others can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death."
Tub, Pa.

FOR THE HERALD OF TRUTH. CHOOSING A MASTER.

BY A. METZLER.

By creation God is the father of us all. By adoption we may become His spiritual children and heirs of His kingdom. In honor to Him and justice to ourselves we all should be servants of God, heirs of heaven, by accepting Him as our Spiritual Father. From Him only do we derive anything that is lasting and good for our never-dying souls. He is the source of all blessings. Moreover He has placed us in this world for a brief season, to become, in our earthly surroundings, and each one of us talents to occupy and labor to prove our faithfulness to Him until He comes to take us home into the glory world unto himself. But how sad so many bury their talents, forsake their Father and join in with the opposing forces, the enemies of God.

Satan has made this world his battleground. He is striving constantly for supremacy. But what is he striving for?

While God had created man pure and holy, Satan, envious, proud, and jealous, wanted to become God, to rule the world and drag them down to his own level. Because he himself has fallen and was cast away from God he is seeking vengeance, and hence this conflict of God's children with the evil one.

But God is more powerful than Satan and has promised His protecting care over all His creatures. He will give us strength to overcome the most bitter attacks of the enemy if we trustfully look to Him.

It is optional then with us whether we will yield ourselves servants of Satan into sin or servants of God unto righteousness; for we know that outside of God we must fail, while we are weaker than the enemy, but God is stronger than either. We must therefore permit Him to use His protecting power over us or else succumb to the enemy.

We use the word enemy here in the sense of being opposing that which is holy and righteous in the sight of God; to that which conspires to make us God-like; to all that tends to make us heirs of heaven and eternal happiness. It is apparent then that we become the friends of the enemy when we yield ourselves servants unto him of sin in his bidding without resistance. We are commanded to "resist the devil and he will flee from you." After once becoming friends to the enemy of our souls, we cannot turn and become servants of God without a conflict with the foe; for having once been servants of sin we must never again reject our former master and accept God as our spiritual Father by becoming His children.

The reward God offers His servants is a crown of glory—eternal rest and happiness; while the highest reward Satan gives is a few days of carnal gratification in this world, followed by ever-

lasting misery. In making a decision then as to which master we will serve during this brief life we should not fail to keep in view the final result of our service.

It is amazingly strange, however, that so many people persist in honoring Satan with their lives' service for such a trifling pitance as he only gives before they are plunged into eternal death and everlasting woe. But stranger still that we should ignore God and cling away from us that which He offers us freely when we know that its value is far greater than the whole world including Satan's entire kingdom. "Choose ye this day whom ye will serve" for to-morrow ye may die.

East Leisistown, Ohio.

For the Herald of Truth. THE MISSING LETTERS "CON- TESTS."

BY JOSHUA W. LEEDS.

These advertisements are declared by those who send them out, to be "no lottery." As "contestants," they are mild indeed, and purposely so. The intention is that they shall be made so very easy, that they shall be answered in overwhelming numbers, the prizes (such as they are) promptly sent, and the purpose aimed at—generally the booming of a paper's circulation—nicely promoted. In the advertisement before me, the sender of a correct answer (and twenty-five cents may win a proportionate share of the sum of two hundred dollars, and is positively promised a so-called "diamond" pin—the jewel being so perfect an imitation that experts are deputed "to distinguish it from real except by microscopic test."

Advertisements of this character are at present appearing in a large number of religious, philanthropic and agricultural papers. The entire offer is claimed to be "an honest one"; the diamond pins being given a valuation of two dollars and twenty-five cents. I asked a watch-dog dealer, what he knew of these "diamond" goods. He replied with a broad smile that he had lately had a prize finger-bring to him, to have the stone re-set, and that he would like to have the chance to sell similar articles at fifty cents and reap the profit on them. Some of these pretentious articles would be dear at a dime. One advertisement which asks that ten cents be invested in an Alsatian Diamond ring, says, with all the frankness of a confidence operator, that the jewel "has every appearance of a six-dollar diamond, including the yellowish lustre, and has often deceived experts. You can wear the Alsatian Diamond and everybody will believe it is a real diamond. For trading purposes there is nothing equal to it." And then the cash prizes—what is the expectation but that the knowledge of their receipt shall be noised abroad by the winners and the "contestants" be multiplied, just as is done by the cunning manipulators of the regular lotteries.

As to the papers boomed by this popular process, some will be found to be a mixture of the fairy good with much that is simply worldly, others will be very indifferent or trashy, some admitting advertisements that are morally dangerous. One before me that admits a large number of such, bears the plausible title of "Farm and Home." Where, for instance, would be likely to be one's

farm and home, did be "take stock" in this one of its advertisements.—"Gist Rich!" Fortunes made by investing \$20.00 a month in *Stocks*. No risk. Send 4ct. stamp for Book." To certain New York brokers, whose names are given. Summing up, the "contest" is a pretence, the "diamonds" high priced for "paste," the honesty claimed is likely to run into deception, lies, and fraudulent trading, and altogether these schemes are of a kind not to be encouraged. Moreover, diamonds, whether real or make-believe, finger rings and flashy scarf-pins, do not come within the Apostle's definition of the Christian's adorning.

Seal, Pa.

For the Herald of Truth. OUR INTELLECTUAL STOREHOUSE. BY A BOOKMAN.

The knowledge which we acquire should not resemble a great shop with out order, and without an inventory: we ought to know what we possess, and be able to make it serve us in need. No man is without some quality, by the due application of which he might deserve well of the world; and whoever he be that has but little in his power, lest he be confounded with them that can do nothing. Life who loves not books before he comes to thirty years of age, will hardly love them enough afterward to understand them; and for that reason the minds of the rising generation should early be inclined in the direction to learn to love such food for the mind as will elevate them, and fit them for usefulness in any capacity in which they may be called upon to serve. When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would of the advice of a friend whom we had purposely consulted. Let our reason be the rule of our conduct; for reason will teach us to think wisely, to speak prudently, and to behave worthily. The greatest development of the reasoning faculties may be obtained by reading; not the reading of trashy literature, but that which will inspire us to reach up in search of the full realization of things which we consider lofty, sublime, divine. We should accustom the mind to keep the best company by introducing it only to the best books, and the best of all is the Bible. This book should be studied in every home.

Some good books are judged only by the title they bear, and because that does not seem to suggest any special theme, the book is discarded. For instance, the book entitled "Christie's Old Organ," which is bound very neatly in decorated cloth, and may be purchased for only forty cents, is one of those books where the title itself might suggest something objectionable, and yet the book is intensely touching, picturing to the mind the decided possibilities of reaching many souls who, on account of the unfavorable circumstances in which many people are found, are altogether too often neglected. This book will prove a source of inspiration to any one, and should be found in every home.

There are other books which belong to the same series, being bound in the same style, and sold at the same price, which are also very excellent, and

which should be read much more extensively. For instance, "Heart Life," by Theo. Cuyler, will reveal the possibilities within our reach for attaining to a much higher spiritual life than the majority of people possess. "Jesus Only" is another book of the same series, and contains a collection of Scripture verses, in every one of which appears the name of our Lord, which alone recommends the book to Christian readers. "Scripture Promises" is another of those books which should be found in every home, for it affords comfort to the distressed, encouragement to the downcast, and joy to the sorrowful. Many would like to read these precious promises from the Bible, but do not know where to find them; hence, this book affords them great convenience as well as the desired consolation. "Daily Light" for the morning hour, "Daily Food" for the evening hour, and "Daily Light" are all beautiful collections of Bible Texts for every day in the year, and afford appropriate outlines for family worship or daily reading. The same becomes one of the more beautiful in proportion to the hallowed influences brought into it by giving the Bible and the study of its principles first place. The monotony of such reading in prose form may be agreeably broken by reading "Poems of Home Life," which touches a great variety of circumstances and conditions connected with the home. It is a charming book and belongs to the same series as those mentioned above.

The degrading influence of the vast amount of trashy literature which is almost needed to be chafed, crushed, and broken, is a great evil. It is the duty of the coming generation to maintain the standard of Christian culture and spiritual power that it should. For this reason, the religious press everywhere is endeavoring to produce choice literature at a very moderate cost, in order to offset the claim that "people of the advice of a friend whom we had purposely consulted. Let our reason be the rule of our conduct; for reason will teach us to think wisely, to speak prudently, and to behave worthily. The greatest development of the reasoning faculties may be obtained by reading; not the reading of trashy literature, but that which will inspire us to reach up in search of the full realization of things which we consider lofty, sublime, divine. We should accustom the mind to keep the best company by introducing it only to the best books, and the best of all is the Bible. This book should be studied in every home."

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Fathers and mothers, brothers and sisters, with what class of literature are you surrounded? Have the younger members of the family access to any such reading as will draw their minds into channels of impure sentiment, and plant in them the seeds of iniquity? Remember, you are responsible for the welfare of those tender ones who must depend on you for what they get, and

whose innocent ambition prompts them to adopt your tastes and your preferences.

Too many parents, however, are not sufficiently enlightened to understand the full meaning of their very important charge, and hence their children fall to aspire to the highest ideals, but on the contrary prove hopeless wrecks. This is not entirely the fault of the parents; and it is a blessing which cannot be estimated that right here the Sunday school affords the opportunity and means to start such neglected children in the right way, as well as qualify the spiritually inclined for active work in the cause of Christ. The Sunday school, then, should be amply supplied with a choice library, which can now also be purchased for a nominal sum. By this I do not mean a collection of cheap books, but good books cheap. It might not be amiss to mention the "Golden Rod Library," consisting of fifty volumes, containing in all 10,865 pages, all bound in cloth, put up in a neat chestnut case, which can be delivered to you by freight for only \$15.00. To give some of the titles of these books, I might mention "Companions of St. Paul," "Parables of Christ," "Bible Images," "The Essex Lad," "Memories of Stanbourn," "Mary Jones and Her Bible," "Almost a Man," etc., all of which furnish a great deal of wholesome and instructive reading.

For a list of the Libraries, or any of the books above mentioned, or for any religious books only the consulting the Sunday school supplies, rewards, etc., all readers of the HERALD should write to the Menonite Publishing Co., Elkhart, Ind. But I wish to call attention to some more books which possess high merit, whose worth might not be conceived without special notice. For instance, every family should have the set of books called "Peep of Day Library," consisting of nine volumes bound in cloth, neatly bound, which can be delivered to your express office, prepaid, for \$4.00. A few of the titles such as "Kings of Israel," "Captivity of Judah," and "Precept upon Precept" give an idea of the sound instruction which these books impart to the readers.

Books should not be bought merely for pastime reading, for time is too valuable to be spent thus in idleness; but the object should be to improve every moment of reading by endeavoring to learn things which in after years we can only know how to appreciate. Reading novels never does this. Such reading poisons the mind and soul, and leaves a sting of remorse. How much better when a person reads only the sound books as lead the mind to dwell on high ideals—the perfect man and the perfect woman—perfection to which God would have us attain. It is true we can never attain to the perfection which will place us beyond the possibilities of erring in judgment, but we may never hope to attain to the highest possible degree within our reach unless we exercise ourselves diligently, and seek to improve every moment.

There are many other good books to which attention cannot be called here, but it should be the purpose of every one who reads the HERALD to give our Church Publishing House the preference when books are needed. I am sure they will endeavor to give entire satisfaction.

faction, and now, since Christmas time is coming, when it is customary to present books, let wisdom and discretion play a very important part in making selection. If you are undecided what to buy, write to our Publishing House for their opinion, and whatever you do, do not send to some other non-religious book firm for something which would only stifle the good that may have already taken root through the influence of good literature in the person to whom you wish to present a book. Let it be fresh in your mind that it is much better not to give a person anything than to give a sensational, impure, trashy book.

Good books are to the young mind what the warming sun and the refreshing rain of spring are to the seed which has lain dormant in the frosts of winter. They are more, for they may save from that which is worse than death, as well as bless with that which is better than life.

If the rising generation is not fitly prepared to cope against the many fallacies of this fast age, what may we expect the outcome to be?

Elkhart, Ind.

REPORT

Of the Sunday School Conference held in Moyer's meeting-house, Vineland, Lincoln Co., Ontario, Sept. 30, 1897.

The conference was opened at 9.00 A. M. by singing No. 201 from Gospel Hymns Nos. 5 and 6. This was followed by an address of welcome by Bro. J. F. Rittenhouse, after which Bro. Noah Stauffer led the congregation in prayer. Bro. James Moyer was chosen moderator; the brethren N. S. Gingrich and Wm. Fretz were appointed secretaries. After the usual business routine, the subjects were presented in the order in which they appear upon the programme. A short synopsis of each address is given below:

Subject 1. "Relation and duty of the church to the Sunday school."

Pre. E. S. Hallman.—We need the Holy Spirit, the power from on high, the presence of Christ, so that He may use us as day. The church, founded by Christ, is made up of believers; whereas the Sunday school is different, as it is not made up entirely of believers. Gal. 3:24 teaches us what the law is. The relation of the church to the Sunday school is that of the parent to the child. A tie of love should be there, a common interest. Our chief object is to work for the interest of never-dying souls, therefore should we carefully watch the young children growing up in the nursery of the church.

It is the duty of the church to be a good pattern, pure, holy and without blemish. 1 Tim. 4:12. Even as Jesus commanded Peter "Feed my lambs" so is the duty of the church to the Sunday school. Some people take more interest in their lambs than in their children. If we love Jesus we should feed His lambs.

"He that winneth souls is wise." The relation is very close, the object to win souls.

Bro. Edwin Hoover.—If there is a relation there must be a duty, and consequently a responsibility. The Sunday school is the nursery of the church, there the young are trained in the way they should grow. Good early training is a grand thing. If the Sunday school

has a tendency to bring members into the church—for without members we can do nothing—then there is a close relationship.

What is the duty? Members of that body should not be absent, but be interested in getting the young people there. Although in the opinion of some it does not amount to much it is a very important work.

Bro. James Moyer.—The church is "the bride," if connected as closely as a mother to her child. We should try to do everything for the benefit of our scholars just as we do for our own children. We should certainly receive a benefit to-day, since there is such a close connection.

General Discussion.

Pre. Noah Stauffer.—We want to keep self and jealousy out of the church, then good progress can be made.

Pre. Moses Hoover.—Let us not neglect to train our own children diligently at home.

Bro. J. Z. Kolb.—Every member has duties and responsibilities. Bro. G. L. Bender.—If I am a member it is a positive duty for me to be present.

Bro. Chris. Hoover.—A Sunday school improves a church.

Bro. I. R. Shantz.—The church should not let this relationship go down.

Pre. S. F. Coffman.—A church expects to educate her Sunday school pupils and to be built up by Sunday school work. Non-resistance and non-conformity should be taught.

Pre. J. F. Rittenhouse.—Members should not only be present, but should be active workers and so help to build up the church.

Pre. Moses Hoover.—The church should be prompt in helping the Sunday school in the work. Hymn No. 176 G. H. was sung.

Subject 2. "Who should elect officers and teachers?"

Pre. Moses Hoover.—From the time of Moses we can find traces of commands to teach children, and the Sunday school can effect this. The Sunday school is under the care of the church. The church is the tree and the Sunday school the branches. The church should elect teachers, and they should be in harmony with the church, and possessed with the Spirit; Christians every day in the week. Sunday school should be under the supervision of the church.

Bro. Ezra Rittenhouse.—It is the duty of the school to elect teachers, and the classes should be allowed to choose whom they prefer.

G. H. No. 133 was sung.

Bro. J. Z. Kolb.—If things are right the church is the greater part of the Sunday school. Both opinions are right. Let the church propose and the scholars vote.

Bro. Jesse Byer.—The work should be carefully done.

Bro. Moyer.—Let the church and Sunday school work together.

Bro. I. R. Shantz.—It depends on the size of the school. In a small Sunday school it might be left to a committee.

Pre. J. F. Rittenhouse.—The disagreements here show different experiences. Circumstances must rule cases. Pre. E. S. Hallman.—Officers should be elected by the church in the Sunday school, by Christians. Let a converted class appoint its teacher.

Bro. G. L. Bender.—In a large Sunday school a committee who understands the needs of a class should appoint the teacher.

Pre. S. F. Coffman.—The work should be accomplished by the church in its own interests.

Bro. J. Z. Kolb.—Members who are not interested in the Sunday school should have no business in this work.

Bro. Chr. Hoover.—Scholars should elect.

Bro. Myron Gee.—Parents should not encourage dissatisfaction in children. Bro. J. Z. Kolb.—We must consider the circumstances and the number of Christian workers.

G. H. No. 159 was sung. No. 3. "Co-operation of teachers and superintendent."

Pre. J. F. Rittenhouse.—Teachers and superintendent should be in union and work harmoniously. The superintendent should try hard to make it pleasant for the teachers, he should feel that there is a united interest in the work. The superintendent's proposals should be assented to, not opposed. The scholars see the good example and it has a good effect. Never oppose a superintendent before the scholars, and never express dissatisfaction with the officers before your children. A superintendent should be a qualified teacher, so that he can take a teacher's place when necessary. If there is no co-operation, make a change. Amen.

Bro. John Lehman.—Co-operation is absolutely necessary to a prosperous Sunday school. We must all work together. The disciples were sent out two by two. Let us have unity. Matt. 23:35.—"Co-operation" is here plainly shown to be trying. Co-operation among all the members of the church. "He strong all ye people of the land, and work." We must also have co-operation with God, and spiritual life among superintendents and teachers. It is possible for a teacher to wrap his teaching with surroundings that will prevent his work from having a good influence.

G. H. No. 5, No. 133 was sung. Pre. Gilbert Bearn.—Co-operation begets interest in the children. The superintendent and teachers should have attractive qualities. If the union is close, prosperity is sure to follow. There should be no whispering between superintendent and teachers.

Pre. J. F. Rittenhouse.—The five foolish virgins neglected to get their oil in time, and when they got it the door was shut.

Pre. E. S. Hallman.—Teachers may neglect to talk salvation to their scholars in and out of the class.

Pre. S. F. Coffman.—The tendency to-day is to look too far away for our duties, they begin right at home. Neglecting salvation is the neglect of a duty and a privilege.

Bro. Schwab.—We all have duties, but we do not all do them.

Bro. Israel Cressman.—Our responsibilities keep pace with time.

Bro. I. R. Shantz.—If we see the result of neglect in past years, let us now go forth and do our work with all our might.

G. H. No. 5, Hymn No. 112 was sung. No. 5. "How to interest the unconverted."

Pre. Solomon Gehman.—The subjects before us are like links in a chain. To interest the unconverted we must interest the true Christians—Bible Christians. Get them interested in the Sunday school. Teachers must be true Christians. The children should be made to be interested in their souls' salvation as soon as they come to years of understanding.

Pre. S. F. Coffman.—The world of God Christ and the Bible. The world of God is a power. Brothers and sisters should be interested in the church, and show it by taking an active interest in the sermons and helping along in church work. We preachers should preach earnestly and not too long, and we should be sincere and not hypocrites. The existence of the church depends on the unconverted. They must be interested or they will not be converted. Our divine Master gives us a good example. We must take an interest in them and arouse their interest in us. We are often a hindrance to the unconverted if we do

Drawn committee, after which the programme was again taken up.

No. 4. "Neglect of privileges and duties."

Bro. J. Z. Kolb.—These are the things that would benefit us that we could do, but do not do. The causes of such neglect are inattention and carelessness. The result is that we suffer in our Sunday schools. We, as a church, have neglected many privileges, and a great many do so yet.

Bro. Chris. Fretz.—If we neglect to sow we cannot reap, but we could sow earnestly. We can make use of our privilege of attending Sunday school, and we can do it fifty-two times in a year. We have no excuse for not going as they have among unfortunate nations.

Bro. Jesse Byer.—Do we know our duties toward the Sunday school? We should attend it and support it financially. Then there is too much worldliness in the church. Brothers and sisters should be known by outward appearance wherever they go, and I am relieved to do so. We should get help to do so. It is good to come out and serve the Lord, and it is the duty of man to serve Him only. We all know within ourselves that there is a noble life to lead. The New Testament is full of invitations and salvation is free. May we all realize our duties, and do them.

Discussion.

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not practice what we profess. Christ associated with the publicans, so *we can* be friendly and charitable with all in deed and action. If we have enemies let us "heap coals of fire on their heads." Get them interested in their souls' salvation, and they will soon be interested in all spiritual work. We must watch very carefully as the unconverted watch us closely. We must get acquainted with them, learn their natures and surroundings, and then we cannot fail to interest them.

Discussion.

Pre. Joe, Nahrgang.—We must show forth the realities of Christianity, visit the unconverted, and pray with them.

Bro. G. L. Bender.—This is the great question with all the churches of the day. We must have the love of God in our hearts and walk an upright Christian life. We can also interest them by singing, Sunday school and Young People's Meetings.

Bro. J. Z. Kohl.—Parents should teach their children reverence to God, should teach them intelligently the way of wisdom.

Bro. Chris. Hoover.—Let us try to keep the Sabbath holy.

Pre. Gilbert Heers.—We must be God-made Christians.

Pre. Moses Hoover.—We must use spiritual weapons, not carnal ones. Refrain from intoxicating liquor for so it is commanded for the sake of weak ones.

G. H. No. 5 & 6, Hymn No. 390 was sung.

No. 6. "The teacher and the class."

1. "The teacher before the class."

Pre. S. F. Coffman.—We should bear in mind the model Sunday school teacher who conducts himself in a way peculiar to the class. He teaches the class and does not preach to them. He educates his class and gets them to form ideas in their own minds by studying the Word and getting truths out of it. He draws out their *ideas* by what he *questions* and *leads*. An exchange of thoughts makes a Sunday school interesting. Some teachers stand with their backs to a class, or sit down beside some, or talk so that only a few can hear. The primary teacher should keep the little minds active and interested; this can be done by talking entertainingly about the lesson, and using illustrations the child knows something about. The teacher should be active and move from one end to the other. He should be in a proper position, neat and clean, and have the appearance he teaches to them.

No. 6. "The teacher and the class"

2. "The teacher during the week."

Pre. Noah Stauffer.—Rom. 12 gives us a good idea of a model teacher. We should be consecrated. How should he spend his time during the week? He should prepare for the Sabbath, store his mind well. The lessons for this quarter about the Apostle Paul might be nicely illustrated by means of a map showing the journeys. The lesson should not be left to be studied until Sunday morning, or it may be ill done. He should carry a Bible with him, and read and study verse by verse. Then he is likely to have good results.

No. 6 (3). "The duty of the class to the teacher."

Bro. Roland Moyer.—Three kinds of pupils in a class. First, Primary. These little children should be helped by their parents, as they do not understand

their duties. They should be regular in attendance, and should always be told the lesson in story form. The parents should teach them to be obedient and orderly.

Next comes the intermediate class. These should have well-prepared lessons; they should learn all the hard words at home, and be attentive at the Sunday school. Also, they should not stay at home with visitors they may have, but bring them along to Sunday school.

The adult classes should not study for the sake of argument, nor oppose the teacher unless it is necessary. Help the teacher wherever possible. They should pay strict attention and present their ideas when asked to do so. Each member should take an active part every time the class meets. They should not talk in an undertone. All these duties should be done by those who profess religion, so that others may be benefited by their example.

Discussion.

Bro. Edwin Hoover.—If we prepare we may get inspiration from the Word.

Bro. I. H. Shantz.—The teacher should speak to his pupils when he meets them during the week, and practice what he preaches.

Bro. Jesse Iyer.—Children are very quick to notice inconsistencies.

This ended the programme for the afternoon and the session was closed with prayer by Pre. Samuel Hoover, and singing of hymn No. 23 in G. H.

EVENING SESSION.

The evening session was opened by prayer by Pre. S. F. Coffman, after a service of song, when the programme was taken up, and the subject No. 7. "What can I do to promote the cause of Christ?" was discussed.

Bro. Alfred High.—The efforts of the church are made by the efforts of individuals. Spiritual power all depends upon consecration. Our time, our talents and everything we use must be given up to be accepted of Him. God has given us our will, but we should take God's way and consider His will, and be obedient to the Spirit and to His Word. We should put aside unnecessary labor when we have work for God.

Talents differ, and we should use those we *have* for some day it will be required of us. Our possessions should be used as He directs, look on them as belonging to God; to be given to the poor, and for the spreading of the Gospel. He also wants our hearts' deepest affections. Luke 17:5.

Bro. G. L. Bender (subs. for Bro. S. S. Hermer).

Little deeds of kindness, Little words of love, Make our earth an Eden Like the Heaven above.

Contrast earth and Eden when you read the Revelation. The earth is full of wickedness. My life must first be consecrated, so I will listen only to the promptings of the Spirit. We can all help to promote the cause of Christ every day by kind words and deeds, and we need not leave our work to do so, nor need we set apart especially.

Example is a great teacher; we are living epistles, and by living upright lives we can be great teachers. Every teacher should come to God every day, for himself and for his class. We can use our means to send a missionary to convert the heathen, and receive as

great a blessing as those who do the work. If Christ dwells in us, we will be actuated to deeds of kindness and charity.

Then followed the Open Conference, combined with discussion of the last subject, after which the question drawer was opened. Following appear the questions and the different answers, some given by the committee, and others received from the conference.

QUESTION DRAWER.

1. The children usually have an idea concerning Christ that is veiled and shrouded in mystery. How can this be overcome?

Ans. Tell the children God is a Being. Tell them of the personality of God. Tell them He is a man, but a perfect man; who makes no mistakes, and does only what is right.

2. Should people who are not engaged in Sunday school work find fault with those who are?

Ans. No!

3. What is my duty as a substitute teacher?

Ans. Teach that class for which you are a substitute. Get your lessons ready every week just as if you were going to teach every Sunday.

4. Should a teacher teach his class if the class are not interested in him?

Ans. All have not the same ability to teach. Let each one by earnest consecration do what he can to keep the interest of his class.

5. Should an unconverted man teach a Sunday school class?

Ans. A man who has never gone on a journey cannot tell the road to any one else. "If the blind lead the blind they both fall into the ditch." Under some circumstances it is all right to let an unconverted man teach a class, if he has a good moral character; he may thus be led to Christ.

6. How many children would you consider a class for a model teacher to teach?

Ans. As many as can be kept under your attention, about nine or ten is plenty for a class.

7. What would be the best method of getting the people into the church or Sunday school after the meeting is called?

Ans. Tell them it is very irrelevant and bad manners to stay outside after the services have begun. If the church and Sunday school are conducted aright, they will not be found standing outside.

8. Would it be the best interest of the Sunday School Conference to have only one speaker on each subject?

Ans. Three speakers on each subject are not too many, because this is a place where our young men get a little practice to speak in public, and also more ideas are brought out if more than one speaks on a subject. It would perhaps be well for the speakers to divide their subjects into different parts and thus each one speak on his part of the subject, so that one will not repeat what the other has said.

9. What is the best plan for a Sunday school teacher to take so as to hold the best interest of his class?

Ans. Must be interested ourselves. Teach, instead of preach, to your class.

10. Would it not be more profitable to spend the time in singing than in idle talking at the Sunday School Conference when not in session?

Ans. Yes.

11. Should a Sunday school teacher take an active part in politics?

Ans. No. No electioneering should be done by a Sunday school teacher. When election time comes round, cast your vote quietly and go your way. Do not talk politics to your Sunday school class, it is an unprofitable subject to discuss there.

12. Is it Christ-like for a Christian to use tobacco?

Ans. No. We are to "cleanse ourselves from all filthiness of the flesh," so it is wrong according to the Word of God to bind ourselves to such a filthy habit. We should not condemn too harshly our older brethren who have been using it for their young years, but let us who are young take warning and not form the habit of using the weed in any way.

13. What is to be thought when Sunday school teachers or preachers go into the bar room and drink a glass once in a while?

Ans. It is to be thought they ought not to be there. It is certainly not setting a good example to weaker brethren and outsiders. If we are God-like we will not be seen there at all. It is not a very nice place to be seen in.

14. If a Sunday school teacher uses tobacco what should be done to persuade him from using it?

Ans. Let us set our minds on things heavenly, mount to higher, nobler, grander things, live more pure and pious lives and we can accomplish better work, and these other things will appear foolish to us.

15. How many Sundays does it take to wear out a hymn if it is sung every Sunday?

Ans. Some never wear out, some wear out in two Sundays. Such hymns as "Jesus, lover of my soul," and "Rock of Ages," etc. are pure gold. They have the right kind of a ring to them, soul inspiring.

16. Can a Christian derive any good from reading heroic novels?

Ans. It is doubtful if he can. Novels, most of them, are of very little benefit, but positively harmful. There is plenty of good reading in the Bible.

17. What substantial proof or inference have we for the existence of the Gospel? Read Num. 8.

18. Does the Epworth League hold as important a position in connection with the church as the Sunday school does?

Ans. The Constitution of the Epworth League is good, and also more Scriptural grounds, if that is followed out a grand work can be done by this institution, but so often there are so many worldly entertainments connected with it that it drags downward instead of upward. We do not think the work done by them is equal to the Sunday school work.

19. Are we justified in insisting on the children of members of other church denominations to join our church, when we put forth every effort to keep our own children practicing the Mennonite doctrine and do not wish them to join other denominations?

Ans. We have no right to insist on anyone to become a Mennonite, not even our own children; but we have a right to teach and preach these doctrines

to the people, as we believe they are founded on the Word of God, and then people must choose for themselves, "prove all things, hold fast that which is good."

20. Does higher education prompt spirituality? If not, why not?

Ans. Higher education does not make a person more spiritually minded because some of our most spiritual people have no education. But it sometimes makes us more useful in the cause of Christ. We must become filled with God's Spirit if we would be spiritual.

The Report of the Committee on Resolutions was then read and adopted. It was also resolved that the Conference Report be printed in the "HERALD OF TRUTH." The visitors present extended a hearty vote of thanks to their brethren and sisters of the "Twenty" for their generous hospitality. Pre. E. S. Hallman offered the closing prayer, then No. 106 G. H. and No. 442 H. & T. were sung. The benediction was pronounced by Pre. Noah Stauffer and the Conference closed by singing the Doxology. THE SECRETARIES.

PER N. S. G.

REPORT

of the Amish Mennonite Conference of the Western District, held Sept. 30—Oct. 2, 1897, at Milford, Neb.

According to previous announcement a number of brethren met on the 30th of Sept. to arrange the closing prayer for the meeting. The meeting was opened with singing, after which Bro. Peter Summer of Washington, Ill., led in prayer.

After the questions had been arranged, Bro. Sebastian Gerig, of Wayland, Iowa, was elected moderator, and Bro. E. M. Hartman, of Washington, assistant, and the brethren, Levi Miller of Garden City, Mo., and Daniel Graber of Noble, Iowa, secretaries.

Prayer by E. M. Hartman, the meeting was closed by singing the hymn, "God be with you till we meet again."

A. M. Friday, with singing. Prayer by Bro. J. Kurtz, of Ligonier, Ind. Bro. Joseph Schlegel in a few well chosen words welcomed the visitors.

The moderator then read 1 Cor. 12:7 and admonished us to use the gifts of the Spirit as children of God for mutual benefit, and that we should at all times follow Christ (John 21:22), and not look much on others.

The assistant moderator followed with earnest words on the true foundation of our faith and of the structure which we are to build thereon. To this end we need the spiritual gifts, that we understand one another, so that in building there may be no confusion.

The bishops declared their willingness to stand together and to labor for the peace and prosperity of the church, looking unto Jesus, the great pattern and example.

All the ministers, as well as all the members, testified their willingness to labor together in love for the edification of the body of Christ.

The following questions were then presented, and the affixed answers adopted.

1. How can we labor so that our members may better fulfill their calling, that the church may be better built up?

Ans. There should be more brotherly admonition (Eph. 4:1; 1 Thess. 5:11; 1 Pet. 5:1-5; James 5:19, 20). But to do this it is necessary for us to have the love of God and a meek and quiet spirit in our hearts, otherwise more harm than good may come out of it. (Gal. 6:1; Matt. 18:29-35. Morning session closed with singing.

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AFTERNOON SESSION

was opened with singing. Prayer by Bro. Ch. Schertz.

2. Is it in accordance with the Gospel of Jesus Christ to ally ourselves with the popular Sunday schools and other so-called Christian Societies, whose founders and leaders are members of secret societies, or are confirmed to the world and justify these things?

Ans. After a thorough discussion of this question, it was

Resolved, That it is not in accordance with the gospel that we as plain, non-resistant followers of Jesus Christ associate our work with such schools or societies. 2 Cor. 6:14-18; Eph. 5:6-11.

3. How should members be dealt with who advise other members to do contrary to the counsel of the church?

After some discussion this question was deferred until the next day. Session closed with song. Prayer by Bro. Chr. Beller.

SECOND DAY.

Conference opened at 9 A. M. with singing. Prayer by Bro. Peter Summer. Question 3 was then again taken up and the following answer was given.

Ans. As soon as the fact is known, the members in question should be visited by the minister and deacon and in all charity and prudence be admonished according to Matt. 18:12-14. But if they continue in their evil ways they should be dealt with according to Titus 3:10, 11 and 1 Cor. 5:1, 13.

4. How should the testimonial of a member whose conduct has been contrary to the counsel of the church, be drawn up?

Ans. Such a testimonial should be drawn up by the counsel of the church, and should state exactly the relation in which the member stands toward the church from which said member desires a testimonial. It should also state what the church demands of the member.

5. Can a pastor administer communion to a member whose conduct is contrary to the counsel of the church?

Ans. Such members should not be served until they have made peace with the church in which they have shown disobedience.

6. What does the Word of God teach in reference to divine healing?

After some discussion of this question, the forenoon session was closed with singing.

AFTERNOON SESSION.

was opened in the usual manner, Bro. John C. Birkey leading in prayer.

Ques. 6 was then again taken up.

Ans. The word of God teaches that divine healing is in accordance with the teaching of Jesus and His apostles, but not as it is taught by some. We believe that all healing comes from God, and that there is no healing without God.

And since His ways are past finding out and higher than our searchings, we believe that all things work together for good to those that love God (Rom. 8:28), and therefore, when God leads His beloved children through sickness or any kind of sorrow (Matt. 23:34-40; Phil. 2:27-30) they should commend themselves into His

hands and be reconciled to His will, according to the precept and example of our Savior and His apostles. Matt. 6:10; Matt. 26:39; 1 John 5:14; they will also do their part in the application of proper remedies. 2 Kings 20:7; 1 Tim. 5:23. We learn also, from John 9:3 and John 11:4 that sickness serves to the glory of God and the benefit of man.

All these questions were deliberated upon in the spirit of love, and forthwith the blessing of God to the edification of all who were present. The report of the committee that labored in Johnson Co., Iowa was then read and adopted. The report of C. R. Gerig was then read and adopted, and it was decided to continue the work the same as in the past year.

The report of the Western Illinois Committee was read and approved.

A petition from Bro. John Smith of Metamora, Ill., in regard to Peter Ropp of Pekin, Ill., was read, and it was decided to ratify the counsel of the church, namely, that Peter Ropp be expelled from the church, and be acknowledged as a minister or brother in the church, and that those who go with or encourage him be likewise considered.

The question of the General Conference was taken up and it was

Resolved, That the bishops appoint three delegates to attend the Preliminary Meeting at Elda, Ohio.

Resolved, That, the Lord willing, the Annual Conference be held at Wayland, Henry Co., Iowa.

Resolved, That we as visitors here with express our hearty thanks for the love and hospitality extended us by the church, namely, that Peter Ropp be expelled from the church, and be acknowledged as a minister or brother in the church, and that those who go with or encourage him be likewise considered.

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Bro. E. M. Hartman made a few closing remarks and led in prayer, after which the conference closed with the benediction. The following bishops, ministers, and deacons were present:

S. Gerig, Wayland, Iowa.
E. M. Hartman, Washington, Ill.
M. A. Mast, Walnut Creek, Ohio.
J. Kurtz, Ligonier, Ind.
Joseph Buereky, Tiskilwa, Ill.
Joseph Schlegel, Milford, Neb.
Andrew Weese, Aurora, Neb.
J. C. Birkey, Hopedale, Ill.
Christian Rediger, Aurora, Neb.

MINISTERS.
Joseph H. Birkey, Winsler, Neb.
John Steckley, Hartford, Kan.
Daniel Nafziger, Milford, Kan.
Jacob D. Birkey, Washington, Ill.
Christian Stauffer, Milford, Neb.
Joseph Schrock, Thurman, Colo.
Levi D. Miller, Berlin, Ohio.
J. J. Zimmerman, Imman, Kan.
Joseph Gascho, Seward, Neb.
Ammon E. Stoltz, Lund, Kan.
Peter Summer, Washington, Ill.
Joseph Beller, Hickley, Neb.
Benjamin P. Hartzler, East Lyme, Mo.
Levi J. Miller, Garden City, Mo.
Joseph Litwiler, Tremont, Ill.
Christian Schertz, Eureka, Ill.
Daniel Graber, Noble, Iowa.

DEACONS.
Christian C. Schrock, Sheldon, Kan.
J. B. Yoder, Kalona, Iowa.
Noah E. Roth, Sugar Creek, Ohio.
N. E. Roth, Milford, Neb.

THE SECRETARIES.

HUMILITY.

It is a fact that everything worth the possession have their counterparts. And so there is a proud humility as well as a genuine one. It is said that Antisthenes walked through the streets of Athens with a dilapidated cloak on in order to show his humility, but Socrates said he could see the hypocrisy through the holes in the garment. Whenever you wish to put your humility on exhibition you may rest assured that it is not of the genuine sort. The real thing does not crave to be seen. We greatly admire plainness of apparel, and would be glad for a reformation along this line with people professing godliness, but it is possible that many a proud heart is covered up with plain apparel. What we want is an humble heart and outward equipments that shall be its representative.

"O, for a lowly, contrite heart, Believing, true, and clean, Which neither life nor death can part From Him that dwells within."

The real, genuine article, which really is found in many a lowly heart, is the only soil in which this grace takes root. More properly speaking, humility is not so much a grace or virtue along with others; it is the root of all, because it alone takes the right attitude before God and allows Him as God to do all. God has so constituted us as reasonable beings that the truer the insight into the real nature or the absolute need of a command the reader and fuller will be our obedience to it. The call to humility has been too little regarded in the church, because its true nature and its importance have been too little apprehended. It is not a something which we bring to God or life bestows; it is simply the sense of entire nothingness which comes when we see how truly God is all, and in which we make way for God to be all. When the creature realizes that this is the true tribulation, and consents to be with his will, his mind and his affections, the form, the vessel in which the life and glory of God are to work and manifest themselves, he sees that humility is simply acknowledging the truth of his position as creature, and yielding to God His place.

TESTIMONIAL.

Bombay, Oct. 28th, 1897.
The Rev. Geo. Lambert.

Dear Mr. Lambert.—As you are about to return to America after a five months stay in India, during which you have been distributing in the famine districts the money and grain which you have received from the United States, I wish to express my very great satisfaction at your thorough and business-like manner in which you have discharged your important trust. Both from what I have seen myself, and from all that I have heard from others, I am sure that you have done your work in a way which should command satisfaction at people in America. Their very unusual generosity has been greatly appreciated throughout India and your administration of their trust is everywhere heartily approved.

Wishing you a prosperous journey home, Very sincerely yours,

S. COMFORT,
U. S. Consul.

HERALD OF TRUTH.

December 1, 1897.

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 14. Minnesota.
 15. Kansas and Nebraska.
 16. Nebraska.
 17. Nebraska German.
 18. Minnesota District.
 19. (Mennonite Mennonite.)

Monthly Calendar for December, 1897.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
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| | | | 1 | 2 | 3 | 4 |
| 5 | 6 | 7 | 8 | 9 | 10 | 11 |
| 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | 28 | 29 | 30 | 31 | |

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BUSINESS NOTICES.

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With the Oct. 15th number of the HERALD we sent a supplement on which we offered to give a new illustrated book to every one who renewed his subscription. Since then we have decided to make a better offer, which appears on the second last page of this issue. Read it. The former offer is therefore superseded.

HERALD OF TRUTH.

December 1,

SUNDAY SCHOOL LESSONS.

LESSON XI.—DECEMBER 12.

PAUL'S LAST WORDS—2 Tim. 4:1-8, 16-18.

[Memory Verses 6-8. Read 1-22.]

GOLDEN TEXT.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.

INTRODUCTION.

TIME.—A. D. 64 was the time of writing the second epistle to Timothy.

PLACE.—Rome, where Paul was a prisoner.

TIMOTHY.—Timothy is first mentioned in Acts 16:1, 3. His father was a Greek, but his mother, Eunice, and grandmother, Lois, were Jewesses (2 Tim. 1:5; 3:14, 15). He was circumcised and brought into the Jewish covenant by Paul to render him acceptable to the Jews. We read of him again in Acts 17, 18, 19. He was with Paul when he wrote his second epistle to the Corinthians in Macedonia, and again in Corinth when he wrote the epistle to the Romans (Rom. 16:21); and was one of those who waited for Paul at Troas (Acts 20:3, 4). He was with Paul also at the date of Col. 2; Phil. 1, and Phil. 1:1. We do not hear from him again till 1 Tim. 1:3. The first epistle was apparently written before Paul's last imprisonment at Rome.

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LESSON XII.—DECEMBER 19.
JOHN'S MESSAGE ABOUT SIN AND SALVATION.—1 John 1:5 to 2:6.
 [Memory Verses 8-10.]

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins.—1 John 1:9.
INTRODUCTION.
TIME.—This epistle was written probably about A. D. 97. So says Farrar. Some authorities put it as early as A. D. 70.

PLACE.—Either Ephesus, in Asia Minor, or Patmos, an island in the Mediterranean sea.

THE EPISTLE.—The First Epistle of John is written for believers in general, but more especially for the Gentile Christians in Asia Minor. "It is extremely probable that it was meant to accompany a copy of the Gospel, as an appendix to it, and a practical commentary. There are fully thirty-five parallel passages in the Gospel and the Epistle."—Farrar.

SUBJECT MATTER.—The subject of the Gospel of John is the Son of God; the subject of the Epistle of John is the sons of God. The whole Epistle is divided into two parts: the first (chaps. 1, 2) shows us the family with their Father; the second (chaps. 3-5) gives us the family in their life in the world.—Wm. Lincoln.

DAILY READINGS.

M. (Dec. 13.) John's message about sin and salvation. 1 John 1:5 to 2:6. T. All have sinned. Rom. 3:19-25. W. Consequences of sin. Isa. 59:1-9. R. Returning unto the Lord. Hosea 14.

F. Life by Christ. Rom. 5:12-21. S. Perfect sacrifice. Heb. 10:12-23. S. Able to save. Heb. 7:19-28.

REVERENCE IN WORSHIP.

Worship is more than an emotion. Man must worship with all his mind as well as with all his heart. Clearness of apprehension contributes to genuineness of devotion. Goethe once said that "the soul of all Christian religion is reverence." "Holy and reverent is His Name." "Put off thy shoes, for the place where thou standest is holy ground." "Keep thy foot when thou goest to the house of God." To associate worship with hurry, flippancy, and ugliness, is to kill it. True Christianity has a broader, yet genuine reverence—reverence, which is only another name for love raised to the height of worship.

A cold, formal, spiritless service is less than spiritual mockery and more a falsehood. God expects us to be worshippers in His church, not spectators, or listeners, or critics, or photographers. God is real, Christ is real, the Holy Spirit is real, and our worship of the Eternal Reality must also be real for heaven's light and glory. The crystal throne. The ethereal wings, but it never uses them to fly into the heavens. What a pity so many in our churches never use their wings to fly to ampler ether and the balmy air.

The Church of to-day needs, as someone has well said, "remotion to be stimulated rather than suppressed." A soulless, mechanical worship is an insult to the Majesty of heaven. The living God deserves a living worship. We pity those poor souls who go home from church dissecting the sermon and the service.—Sel.

DAILY READINGS.

M. (Dec. 6.) Paul's last words. 2 Tim. 4:1-18. T. Last words of Moses. Deut. 31:1-13. W. Joshua's exhortation. Josh. 23:1-11. R. Holding fast the truth. 1 John 2:18-25. F. Looking for mercy. Jude 17-25. S. Looking upward. Phil. 3:13-21. S. The crown of life. James 1:1-12.

1897.

CORRESPONDENCE.

EAST LEWISTOWN, OHIO, NOV. 22D, 1897.—The brethren Amos Mumaw and Jonas Loucks came here Saturday evening and are holding meetings in the neighborhood every evening, expecting to remain until the latter part of the week. An appointment for Bro. Andrew Mack of Bally, Pa., is also made at the Oberholzer church for to-morrow forenoon.

CLARENCE CENTRE, N. Y., NOV. 15.—Bro. J. F. Rittenhouse, of Jordan, Ont., filled the last appointment at Clarence. The brethren thought it advisable to close the meetings for the winter. He had one appointment Sunday morning the 14th, and in the evening he was at the Brethren church and made some encouraging remarks. We would be glad to have anyone stop with us whenever convenient and at the Lord's directions. Con.

BYERS, MICH., NOV. 10TH, 1897.—Bro. Samuel Bowman and wife were the guests of their brother Benjamin Bowman over Saturday and Sunday, Nov. 6 and 7. The visitors were from Berne, Mich., formerly of Berlin, Ont. While there they visited several friends and were welcomed by all. On Sunday evening all the friends met at Bro. Bowman's and listened to a very edifying sermon given by the guest. All enjoyed their company. Hope they will come again. Con.

SLOCUM, HOLT CO., NEB., NOV. 12TH, 1897.—On the 28th of October we left our former place of abode near St. Killian, Minn., and moved to Holt Co., Neb., to V. Gebert's place. On Sunday, Nov. we had services in the morning and Sunday school in the afternoon. Bro. M. L. Erb is superintendent of this school. I rejoiced to see the brethren and sisters take so much interest in this work. There are at present six applicants for baptism here. Con.

BRUNNER, PERTH CO., ONT., NOV. 9TH, 1897.—Sunday, Oct. 31, sixteen persons were received by baptism into the Pools Cong., Bish. N. Nazifiger officiating. God grant unto them all the grace and wisdom that cometh from above, that they may be faithful to their vows unto death.

FROM WESTMORELAND CO., PA.—On the 31st of October communion services were held in the church at Scottdale. Bro. J. N. Durr was present and conducted the services. Preparatory services were held on Saturday previous, and three persons were received into church membership by baptism. During the previous week the church here was visited by the brethren John Brillhart of Rockton, A. Metzler of Blair Co., and A. D. Wenger of Lancaster County.

LOGAN, MICHIGAN, NOV. 10TH, 1897.—Bro. J. S. Shuster, of Dakota, Minn., came into our midst October 26th and remained with us till Nov. 13th, during which time we had twelve meetings. On Sunday, October 31st, we held our communion. Bro. Daniel Wismer, of Berlin, Ontario, also paid us a visit Sunday, October 26th. He held four meetings. We are thankful for these kind visits, and hope that the earnest efforts put forth by the dear brethren

while with us may not all have been in vain. May the good Lord bless them. Con.

ALBANY, ORE., NOV. 7TH, 1897.—The grace of God be with you all through Christ Jesus. Amen. We held communion services to-day (Nov. 7). All the brethren and sisters of our congregation were present and all partook of the sacred emblems which our Lord and Savior, Jesus Christ, has commanded us to do. We also ordained a deacon. Four brethren were chosen by vote. The lot fell on Bro. Daniel Erb. May the Lord endue him with power from on high, that he may be faithful in his calling that many souls may be saved. The harvest is great, but the laborers are few. My prayers are and should be from all Christians that the good Lord might send more faithful laborers into the field. J. M. SCHLEGEL.

MISSION NOTES.

Ours is the work of accomplishing only little things in the Master's name, little acts of kindness, short visits and words of encouragement. Sometimes we feel that it all seems so very small, especially when compared with the needs. Again we remember that the Savior's wonderful ministry on earth consisted only in doing the seemingly unimportant things that came to Him. The little talk with the woman of Samaria has brought about many wonderful results. So may His Spirit in the lives of His followers bless and strengthen other lives. We often realize this spirit and blessing in our house to house visiting. We believe many have been helped nearer the Savior in this way.

We realize more and more the coldness and formality of much so-called religion. Yesterday a lady sent in great haste for one of the sisters. She thought she was dying. Sister M. went and found her very much excited. Her poor heart had not even the assurance that the priest had forgiven her sins and given her "last communion." This in their estimation is the all important question.

They have no real union with Christ themselves, so must look to man for help. Our hearts tremble to think of the awful leap into the dark, such a death must be.

After Sister M. had worked with her awhile she rallied. Soon the priest came, and in her estimation the last preparation for death was made and the heart seemed content.

In strong contrast with this is the account given to-day by Sister Melinda of the death of one of our Sunday school pupils. The family moved out of the city. While there the little boy took sick. While he was sick he would often say the words, "I am Jesus' little lamb."

The sickness became worse, still the little mission sang. When the death angel came with the final summons he found the little one still singing, and with the beautiful assurance on his lips, the "little lamb" was carried to Him who will gather the lambs in His arms and carry them in His bosom.

The forenoon meeting was interesting, but the attendance very small. After a hurried lunch we hastened to the branch Sunday school at Ryan's hall. Some of the children were already waiting at the door. The school numbered thirty-six and they were very nice and orderly to-day. We believe this is much needed work and are glad for the privilege of working here, and we are confident that the good impressions made upon these tender hearts will more than repay the efforts made and the dollar a Sunday rent that it costs. (The rent is paid by contribution of friends.)

While he was eating he told the story of his life. Once he had a wealthy home, led a prosperous life with wife and children; but misfortune came and swept away his wealth, his child and wife died and now he wanders about the streets of this great city homeless and alone, as he said, "With no one but God to help me."

Tears flowed and we shall never forget the little season of prayer and song. After the lunch was eaten we went away promising to live for God at whatever cost.

Since we last wrote, two boxes of provisions came to us. One sent from Sterling, Ill., was brought by Bro. John Byers. Another from Sterling, Ohio, was brought by dear mother and brother. We could hardly express our feelings as, when Sister Melinda opened the door, looking up from my ironing, I saw my own dear mother standing there. We enjoyed their five days' visit very much and feel sure that mother is more reconciled to our staying here, as she knows that there are needy ones here.

Bro. Jonas Christophel of Elkhart Co., Ind., called on us, and he was very kind for the roll of nice butter which he brought. Our ministering brethren Geo. Brunk and J. G. Wenger of Kansas also paid us a nice visit and helped us both spiritually and materially. The brethren Peters and Fast of Minnesota also stopped with us and helped in the German service and also helped us with our work among the poor.

To-day, Friday 19th, we were again pleasantly surprised by dear friends from the home church, Bro. John and Sister Katie Gerig and Sister Amanda Wenger of Orrville, Ohio. Their stay, though only a few hours, was very much appreciated. Bro. Bechtel of Chester Co., Pa., and Bro. Charley Culp of Napanee, Ind., also paid us brief visits.

These visits are helpful to us, and we hope and pray that the influence here may lift the visitors nearer the Savior and enshrine them for better and sweeter service in Ilma. Saturday P. M. Nov. 20, a number of friends visiting the Brethren Mission were brought to visit our sewing school. They were Brother and Sister Meyers of Cumberland Co., Penna.

To-day, Sunday, Nov. 21, was a blessed, happy day. Our Sundays are fully occupied, but God is always very near. In the morning we took breakfast to a poor sick lady who has no one to care for her. On the way we stopped at a sorrowing stricken home. The parents had just returned from the former home where they recently buried two of their children. One of the children was a member of my S. school class here. I was so glad to hear of the sweet trust and assurance she manifested before she passed away.

The forenoon meeting was interesting, but the attendance very small. After a hurried lunch we hastened to the branch Sunday school at Ryan's hall. Some of the children were already waiting at the door. The school numbered thirty-six and they were very nice and orderly to-day. We believe this is much needed work and are glad for the privilege of working here, and we are confident that the good impressions made upon these tender hearts will more than repay the efforts made and the dollar a Sunday rent that it costs. (The rent is paid by contribution of friends.)

We then came back to our Sunday school here and found a crowd of eager friendly children waiting at the door. There were 164 scholars here this P. M., and the school was very interesting.

A sick Sunday school scholar was visited, and a lady who has been suffering went for us to come. Sister Ella and I went and found the sufferer a little better. After song and prayer we commended them to God, and came home only a few moments before time for lunch, and then went to the children's meeting. The children's meeting was quite well attended, about seventy being present.

At 7:30 we began the regular evening service. It was well attended and interesting. The Spirit's power was manifested in a marked degree. A number of hands were raised, manifesting a desire to turn to God and live for Him, and on the whole we felt that God has been very near to bless and help all this day.

We are now gathered around the kitchen stove. The talk is, "How to bring men to Christ," and from this the conversation drifts to the home life of these people, with the ever recurring question, How to help these miserable people? Nothing but the love of God in their hearts can ever help these people out of their sad condition. Oh, that these poor souls could realize their need and take the freely offered help. SISTER LINA.

BIBLE CONFERENCE.

The second Bible Conference of the Southern Western Pennsylvania District will be held at the Stahl M. H. near Johnstown, Pa., beginning Dec. 27, 1897, and continuing until Jan. 5, 1898.

The work of the conference is intended for the practical benefit of ministers and all Christian workers. All are invited to attend. Those coming by the P. A. R. will stop at Johnstown, Pa., and write to either John Stahl or Levi Blanch at that place. Those coming by the B. & O. will stop at Holsopple and write to S. G. Shetler at that place. COMMITTEE.

THE BIBLE A FINAL AUTHORITY.

I have been blamed by men of science for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is therefore of no authority. I beg pardon; the Bible is authority for everything. It is the touchstone by which we should test the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true; and when your faith of science, with vain and hasty conceit, announces the discovery of a disagreement between them, the fault is not with the witness or his record, but with the "worm" who essays to interpret evidence which he does not understand.—M. F. Maurer.

"It was a beautiful expression of a Christian who had been rich, when he was asked how he could bear his reduced state so happily:—'When I was rich, I had God in everything; and now that I am poor, I have everything in God.'"

HERALD OF TRUTH.

HOME AND FOREIGN RELIEF COMMISSION.

RECEIPTS FROM NOV. 1, TO NOV. 22, 1897.

| | |
|-------------------------------|---------|
| S. E. Alliger and family, | \$58.88 |
| Mary A. Shank, | 1.00 |
| William Coos, | 1.00 |
| David Eshleman, | 1.00 |
| Enoch G. Horst, | 1.00 |
| Myra Means, | 1.00 |
| Anna B. Garberich, | 1.00 |
| Morris Buckman, | 3.00 |
| A. Stater, Harrisonburg, Va., | 5.00 |
| Rebecca F. Huber, | 3.00 |
| John Steffen, | 1.00 |
| Total, | \$19.79 |
| Prev. acknowledged, | 19.79 |
| Total, | \$39.58 |

G. L. Bender, Sec'y & Treas.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

FROM MARCH 15, 1897 TO NOVEMBER 22, 1897.

| | |
|----------------|-------------|
| Cash received, | \$19,198.31 |
|----------------|-------------|

DISBURSED.

| | |
|---|------------|
| G. L. Bender to Chicago, | \$ 3.50 |
| J. S. Lehman to Neb. and Kans., | 31.74 |
| Geo. Lambert to Ills. and Kans., | 31.25 |
| J. S. Dyk traveling in Ills., | 8.09 |
| For messages in U.S.A., | 11.42 |
| For messages to India, | 25.00 |
| Postage, | 10.46 |
| Hotel bills for J. S. L. on trip west, | 10.46 |
| Mennonite Pub. Co. printing & stationery, | 50.25 |
| Labor Sec'y & Treas. and help, | 127.04 |
| Gave to Geo. Lambert, Apr. 3, | \$250.00 |
| Sent Geo. Lambert June 25, | 240.00 |
| " " " " July 22, | 240.00 |
| " " " " Aug. 4, | 200.00 |
| " " " " Aug. 21, | 100.00 |
| " " " " Sept. 4, | 200.00 |
| " " " " Oct. 5, | 150.00 |
| Paid Geo. Lambert Nov. 22, | 415.30 |
| Total, | \$1,119.31 |

G. L. BENDER, Sec. & Treas.

MINUTES

Of the meeting of the Home and Foreign Relief Commission, held at Elkhart, Ind., Nov. 22d, 1897.

Bro. Geo. Lambert having returned from India and desiring to present to the Home and Foreign Relief Commission a report of his work and be discharged, a meeting was called on the above date.

Bro. G. L. Bender, secretary, was called upon to give a full report of previous meetings held. As the minutes had not been fully read, part of the report was given verbally. A report of the money sent to Bro. Lambert was read by the secretary-treasurer, and was followed by a report from Bro. Lambert of money received from the Home and Foreign Relief Commission. The reports agreed and on motion were accepted.

Bro. Lambert then explained the present situation in India regarding the orphans in charge of the missionaries there and of the urgent need of following up the relief work by contributing to the support of these orphans, and of engaging in missionary work in India. After some further deliberation the following resolutions were adopted:

1. Resolved, That we perpetuate the Home and Foreign Relief Commission. This motion was amended that the Home and Foreign Relief Commission withdraw from under the auspices of the Mennonite Evangelizing and Benevolent Board.
2. Resolved, That we elect officers for a term of three years.

3. Resolved, That the office of secretary and treasurer be filled by two individuals. The election of officers resulted as follows:

President, A. B. Kolb.
Vice-President, C. K. Hostetler.
Secretary, D. F. Jantzen.
Treasurer, A. C. Kolb.

Resolved, That we ratify the appointment of Bro. Geo. Lambert by the "Orphan Relief Association" of Bombay, India, as representative of that body.

The president was instructed to appoint a committee of three to draw up constitution and by-laws of the Home and Foreign Relief Commission.

Committee: George Lambert, J. F. Funk, J. S. Lehman.
On motion the meeting adjourned.

REPORT

OF MONEY RECEIVED FOR RELIEF

| | | |
|------------|--|-------------|
| Apr. 3rd | From Home & Foreign Relief Commission, | \$5250.00 |
| Apr. 4th | From Alliance Mission, Cleveland, | \$ 22.25 |
| Apr. 14th | From Mrs. John Moyer, | 10.00 |
| July 26th | Draft from Rev. J. A. Sprunger, Chicago, | \$ 100.00 |
| July 26th | From Home & Foreign Relief Commission, | \$2000.00 |
| Aug. 4th | Draft from Rev. J. A. Sprunger, Chicago, | \$ 500.00 |
| Aug. 25th | From Home & Foreign Relief Commission, | \$2000.00 |
| Sept. 7th | From Home & Foreign Relief Commission, | \$2000.00 |
| Sept. 15th | From Miss M. D. Peckha by Rev. J. A. Sprunger, | \$ 315.00 |
| Sept. 26th | From Home & Foreign Relief Commission, | \$4000.00 |
| Sept. 26th | From Home & Foreign Relief Commission, | \$2000.00 |
| Oct. 4th | From Rev. J. A. Sprunger, | \$ 500.00 |
| Oct. 8th | From Home & Foreign Relief Commission, | \$1500.00 |
| Nov. 22d | From Home & Foreign Relief Commission, | \$ 415.30 |
| | Making a total of | \$20,615.55 |
| | Balance, | \$200.00 |
| | Total, | \$20,815.55 |

This money converted into India currency at the rate of exchange existing during my stay in India, which, valued at about 30 cents a rupee, amounts to the amount of 72825.00. Money received deducted from amount paid out shows a net profit of 2923.40, which profit is due to the fact that grain was received at wholesale reduced prices, and accepted by missionaries according to the real value at stations of distribution.

All monies and grain paid out were placed into the hands of reliable parties, of whom a receipt was taken for the exact amount paid out either in grain or cash. This statement does not include the grain shipped from America on the "City of Everett" and distributed by the General Commission.

PROGRAMME

For the Second Bible Conference of the South-western Pa. District, to be held at the State M. H. Hotel, Harrisburg, Pa., Dec. 27, 1897—Jan. 8, 1898.

OBJECT OF THE CONFERENCE.

The Bible Conference is intended for the practical benefit of ministers, Sunday school superintendents, teachers, workers, and all who are interested in the advancement of the cause of Christ and the study of the Bible. 2 Tim. 2:15.

Monday, Dec. 27, 1897.

| | | |
|-------|-------|----------------------------|
| A. M. | 9.00 | Opening exercises. |
| | 10.00 | Prayer services. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Plan of Work. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Tuesday, Dec. 28.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Church Government. |
| | 10.00 | Sermon on the Mount. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Ordinances. Daniel Kauffman. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Wednesday, Dec. 29.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Teaching. |
| | 10.00 | Sermon on the Mount. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Ordinances. Daniel Kauffman. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Thursday, Dec. 30.

| | | |
|-------|-------|----------------------------|
| A. M. | 9.00 | Teaching. |
| | 10.00 | Primitive Church. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Primitive Church. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Friday, Dec. 31.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Teaching. |
| | 10.00 | Ordinances. Daniel Kauffman. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Primitive Church. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Saturday, Jan. 1, 1898.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Ordinances. Daniel Kauffman. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Sermon on the Mount. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Monday, Jan. 3.

| | | |
|-------|-------|----------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Primitive Church. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Unfulfilled Prophecies. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Tuesday, Jan. 4.

| | | |
|-------|-------|----------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Primitive Church. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Unfulfilled Prophecies. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Wednesday, Jan. 5.

| | | |
|-------|-------|----------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Primitive Church. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Sermon on the Mount. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Thursday, Jan. 6.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Unfulfilled Prophecies. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Life and Ministry of Christ. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

Friday, Jan. 7.

| | | |
|-------|-------|------------------------------|
| A. M. | 9.00 | Plan of Salvation. |
| | 10.00 | Primitive Church. |
| | 11.00 | Singing class. |
| | 12.00 | Noon recess. |
| P. M. | 2.00 | Life and Ministry of Christ. |
| | 3.00 | Prayer and praise service. |
| | 7.00 | Workers' Meeting. |
| | 8.00 | Sermon. |
| | 9.00 | Close. |

THE WORKERS' MEETING.

This meeting is intended for all workers, and is to be conducted by them. All are expected to take part. Some time will be devoted to questions and answers in each session.

BOOKS.

Bring Bibles, Gospel Hymns Nos. 5 and 6, Hymns and Tunes, and tablets or note books.

EXPENSE.

For boarding not over \$2.00 per week.

RAILROADS.

Those coming by the Pennsylvania lines will stop off at Johnstown. Those coming by the Baltimore and Ohio lines will stop off at Holsopple. Those who stop at Johnstown will inform either John Stahl or Levi Blough, Johnstown, Pa. Those who stop at Holsopple will inform S. G. Shetler, Holsopple, Pa. Any further information desired will cheerfully be given upon application to the com.

J. N. Durr, Woodside, Pa.
J. A. Resler, Scottsdale, Pa.
Aron Loucks, Scottsdale, Pa.

MINUTES

Of the Fifteenth Annual Meeting of the Mennonite Evangelizing and Benevolent Board, held in the Salem M. H. near Elida, Ohio, on the 10th of Nov. 1897.

Meeting called to order at 9:00 A. M. At the meeting the previous evening the members of the board then present decided to have an evangelizing sermon preached at the beginning of the services the next morning.

After the opening hymn Bro. Caleb Winey, of Peabody, Kansas, read Acts 13:16-41, after which he offered an earnest prayer. Bro. J. S. Coffman was chosen to deliver the sermon. He chose for his text Matt. 22:19, 20, putting special stress on the words, "Go preach." He divided his subject into three heads, I. The Field, II. The Work, III. The Worker. The field is the world as we learn from Matt. 11. It is the will of God that the whole world be evangelized. The work is unbounded as far as man is found. We are, however, at present more directly interested in that part of the field which includes the United States and Canada. We can only, with our present force, reach a very small portion of this division which is near at hand. No part of the East or West, North or South, that can possibly be reached should be neglected. This board should be interested in the salvation of souls where there are no churches. We have seen a number of congregations planted at such places in the last few years. The small churches should be regularly visited by able evangelists and encouraged. In a few years many little flocks have been built into prosperous congregations. Even the large congregations should have special work done. It is here that the material is found from which workers can be sent out to the neglected places.

From the Acts of the Apostles we can glean a fair idea of what the work should be. When we wish to see our relation to the work we can find no stronger object lesson than in Christ's example. He said, "My Father works, and I work." He worked because the work was there to be done. He worked with all His strength—till He was weary; all His time—year after year, day and night. The example of the apostles gives us another lesson as to the work. They first taught the people near by, then reached out, farther and farther, till in only a few years the Gospel was spread over nearly the known world. Their teaching was not bounded by time or place, only as the Holy Ghost bade or forbade them. The work is before us and the crying need is men! men! men! to do the work.

The worker has been among us for some years, and his number has been steadily increasing. We can rejoice for what the Lord has done for us in sending more laborers into the harvest. Surely our prayers have in a measure been answered. Let us keep on praying; He will send more laborers for the harvest is still as great as it was when He first spoke these words. The worker must have qualifications. If he lacks the natural talents he can not attain to the highest success. But this is only one part of his elements of success. He must do his work willingly. Not by constraint, but of a willing mind, is an admonition that every evangelist must heed. Adaptability to the work is another point that must not be overlooked. Not every one is adapted to the work in every place. One can do the best work in a certain neighborhood, and another in some different place. If the Board is wise they will be careful to send workers to the places where they can do the most possible good. It is useless to send a minister, no matter how good his intentions are, who is not able to interest the people, and instruct them in a way that will win souls to Christ. The worker must be consecrated. Unless he goes to his work in holy reverence to God, and fully given over, unhindered by the cares of life, the Lord can not use him largely for the salvation of souls. The worker must be supported. The thought of how he is to live should not occupy his mind. He must have bread and clothes, but this fact must not worry him. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Whereunto shall we be clothed?" should be a standing reproof to any anxious cares about these things. The Lord who has called him, will see that he is supported if he is a consecrated worker. Here the congregations can come in for their share of the evangelizing work. The worker will be rewarded. Already in this life, he will feel amply repaid for every sacrifice that he has made. When he sees souls saved, he will have meat to eat of which the world knows nothing. In this he will rejoice more than in all riches. When he sees the congregations in the congregation, and in some places built up with gratitude that he could be used as an instrument in a work that makes men happier and glorifies God. Then he can look with joy to his final reward. He will be too busy with his present work to think much of the blessed hereafter, yet he is encouraged on the way by the assurance that he shall bear the blessed, "Well done, good and faithful servant."

To the roll call the following members responded:

1. A. B. Kolb, Elkhart, Ind.
2. G. L. Bender, Elkhart, Ind.
3. David Garber, Orrville, Ohio.
4. J. G. Wenger, Harper, Kan.
5. Daniel Shenk, Elida, Ohio.
6. Jonas Snider, Waterloo Ont. (Substitute for S. S. Tierner).
7. Daniel Kauffman, Versailles, Mo. (Substitute for J. C. Driver).
8. Albrecht Schiffler, Roseland, Neb. (Substitute for Daniel Burkhard).

The financial report was then read, discussed, and upon motion adopted. The secretary's report was given verbally. The work in general is in a prosperous condition. Had no lack of funds. Many calls could not be supplied on account of not being able to secure sufficient laborers. More money was received during the year than any year since the Board was organized. More evangelistic work was done than dur-

ing any previous year, still not as much money spent as during a number of other years. This was due to the fact that about all ministers traveled on half fare, (those not having annual permits used trip permits secured through the Mennonite Evangelizing and Benevolent Board) and by directing the work so that not so much traveling back and forth was done. In this way the expenses were cut down about \$500.00 (out of this the secretary received \$125.00 compensation and the rest went to the benefit of the cause). Considerable evangelistic work was done by different ministers whose expenses were not paid out of the funds but by the individual congregations where work was done. Taking all together this was a prosperous year for the church. The Lord owned and blessed the efforts for the advancement of His Kingdom. The meeting then adjourned to meet again at 1 P. M.

THE AFTERNOON SESSION

was opened by singing the missionary hymn No. 14, in Hymns and Tunes. Prayer by Bro. John Burkholder, East Lewistown, Ohio.

The district members present then gave their reports of their respective districts.

Daniel Shenk, Elida, Ohio.—The brethren John Blosser and David Garber were appointed as State Evangelists by the Conference.

John Blosser, New Stark, Ohio.—Very much work to be done. Calls for work from all parts of the district, from large congregations as well as small ones. Work was done at about all the different places, most of them are in a prosperous condition. Much work is needed. Plenty of room for work in the Ohio field.

David Garber, Orrville, Ohio.—I find so much need of more work to be done that I question whether we are doing our duty in not putting more men to work. In a number of places there are more members in the graveyard than in the congregation, and in some places about all the members are in the graveyard. It makes my heart sad to see how many places were neglected and the church gone down. We are not doing our duty by not putting to work those upon whom the Lord poured out His Spirit. Some new fields have been opened. I am still interested in the Orphan's Home, others are too. The work is gaining friends. Some think I ought to devote all my time to evangelistic work. I am ready to give it to other hands if best to do so.

Jonas Snider, Waterloo, Ont. The work is encouraging in Ontario. Through the evangelistic efforts there were 120 accessions. At some places we have no ministers, but send men there at regular periods. The results of this plan of work are poor. Better have series of meetings at these places.

David Kauffman, Versailles, Mo.—Nothing to boast of, but greatly encouraged. The congregation at Palmyra doubled during the last year. A minister will be stationed there soon. The congregation at Cherry Box has been revived. A new minister has been called to this place. Our State Evangelist, Bro. Andrew Shenk, did good work. A number of Evangelists from other states labored in our district with good results, namely: J. M. Shenk, M. S. Steiner and D. D. Miller. We need more ministers, good, able, well grounded

men as ministers. In Iowa we have members in twenty-two counties, but few have ministers. Send an Evangelist to that state by all means.

Albrecht Schiffler, Roseland, Neb.—In the beginning of the year we tried to get a new evangelist but without success. We then began a series of meetings ourselves. Twenty souls were saved. After harvest Bro. Steiner labored with us. Eight accessions. A number of places have no ministers, they are supplied at regular time by ministers from other places. Some are not doing so well. We need more ministers. Antioch should have a minister. Osborn, Kansas, congregation should have a minister. There should be a preacher located in Marshall Co., Iowa. The few members there are hungering for spiritual food. Let the Evangelizing Board send a man to this place soon. Now is the time to act, or it will be too late.

As the next day was the appointed time for the preliminary meeting for a general conference, nearly all the bishops, ministers, etc., came one day earlier, so a number of them were called upon to give reports from their districts.

Noah Stauffer, Strasburg, Ont.—We must get more men that are qualified to "do the work of an evangelist." Especially should the Board be careful in its selection of men to labor as evangelists. D. H. Bender, Tulsa, Okla.—No regular evangelists in our district. Greatly in need of more workers. Have gone into other districts and secured workers. A very good plan. Held meetings at nearly all places. Quite a number of accessions. Let us do as we pray.

L. J. Treatwale, Fair Enterprise, Va.—Work progressing. Good meetings by Bro. Garber. Some accessions. No direct continued meetings held in our district.

Benj. Gerig, Smithville, Ohio.—Have had many blessings in our church through evangelistic work. Many places in our district in a sad condition. Some efforts are now being made, but almost too late at many places. This is the way it goes when we are not active in the work.

J. F. Funk, Elkhart, Ind.—Like all the rest have said, "The great lack is of men," not so much of means. We have many workers, but few qualified as evangelists. It is very necessary to put more men to work. Series of meetings held at about all the places with good results. In general the work is in good condition, workers are more earnest.

J. S. Dyk, Elkhart, Ind.—Good work done in the Freeport congregation. Much work needed in the state of Ill. About all the members gathered in were through evangelistic efforts. Be careful in sending out ministers.

Peter Sommer, Metamora, Ill.—Have been visited by evangelists but none this year.

E. M. Hartman, Washington, Ill.—Not much done in our state this year. No evangelists appointed by our conference. A mistake. We need more qualified workers. There is danger and we should be careful that we send out only such as are filled with the Holy Ghost.

Andrew Shenk, Orrville, Mo.—Have been over most of the Missouri field. We greatly need more ministers everywhere, but especially Missouri needs more laborers than any field I know, but have been led to see so many calls not responded to. Am somewhat dis-

couraged since here, as I hoped that I might induce some one to go West, but the cry for workers is the same everywhere. In one place there were about fifty persons that could have been gathered in had efforts been made. Now they belong to another denomination which, however, is not their choice. May this meeting take steps to provide more laborers.

J. G. Wenger, Harper, Kans.—Ten years ago we had two members, now we have forty.

Geo. R. Brunk, Canton, Kans.—The same story as all the rest. Very little help from outside evangelists. In Oklahoma the work greatly needs help, especially at Milan Valley. Something can be done in this valley if done soon. Many children of members ready to be gathered in.

M. S. Steiner, Pandora, Ohio.—In my last trip West I was impressed anew for more work. The cry comes loud. When we cannot get schoolhouses, arrangements have been made for a tent.

A. D. Wenger, Millersville, Pa.—The same as the rest, great need for more workers. Much work to be done along the Pacific coast. Have a few members in California. About 100 in Oregon. The work is in a sad state. Much help needed in Oregon. Want an imported man. They are pleading for help. There is however much to encourage us. While some churches are dying out, others are greatly enlivened, and many accessions. In Pennsylvania, alone, there were about 1000 members received in the church during the last year. In general much good has been done through evangelistic efforts.

J. S. Coffman, Elkhardt, Ind.—When we as a denomination are urging to preach the gospel, have we any reason for such preaching as others? If so, why not state it plainly to the people so that they take it along with them?

J. M. Shenk, Elida, Ohio.—Our people ought to study their Bibles more so that they could be used to more advantage. In a congregation of two hundred members, like we have here, there should be seventy-five teachers among them. I once asked a brother, who is quite a free talker, a few simple Bible questions and he could not answer me. The lack of Bible knowledge is one of the reasons for the lack of workers. The reason for Timothy's knowledge of the Bible was the influence of his mother and grandfather. Shall we let the millions starve for the want of teaching?

On motion it was resolved that hereafter district members be elected for three years. Election of district members resulted as follows:

S. S. Hermer, Mauchon, Ont.
J. K. Hartzler, Mt. Vernon, Pa.
Jonathan Miller, Garden City, Mo.
Amos Landis, Union, Oregon.
Jos. Hauser, Milford, Neb.
W. T. Lineaver, South English, Iowa.
Jacob Hollar, Jr., Kalona, Iowa.
C. Ohrenford, Flanagan, Ill.
Homer Streck, Sterling, Ill.
Daniel Sheak, Elida, Ohio.
C. Z. Yoder, Wellersville, Ohio.
Cor. Friesen, Mt. Lake, Minn.

The following were elected by their respective conferences.

Daniel Burkhardt, Ayr, Neb.
Amos Hess, Hiram, Kans.
J. G. Wenger, Harper, Kans.
J. C. Driver, Elida, Mo.
Jos. R. Loucks, Scottsdale, Pa.

The membership of the following had not expired, viz:

A. B. Kolb, Elkhardt, Ind.
G. L. Bender, Elkhardt, Ind.
C. K. Hostetler, Elkhardt, Ind.
Silas Yoder, Goshen, Ind.
A. R. Zook, Topeka, Kan.
David Garber, Orrville, Ohio.

Three new directors were elected.
J. K. Hartzler, Mt. Vernon, Pa.
S. S. Hermer, Mauchon, Ont.
J. G. Wenger, Harper, Kans.

The election of officers resulted as follows:

President, A. B. Kolb, Elkhardt, Ind.
Vice President, J. K. Hartzler, Mt. Vernon, Pa.
Secretary, G. L. Bender, Elkhardt, Ind.
Treas. C. K. Hostetler, Elkhardt, Ind.
The meeting then adjourned to meet again at 7 P. M.

EVENING SESSION
was opened by singing hymn No. 197 Gospel Hymns.

City Missions was next taken up. A report from the workers of the Chicago Mission was read. After a number of talks by different ministers the following resolutions were passed.

Resolved, That the Chicago Mission be continued for the coming year.
Resolved, That the appointment of workers be left to the discretion of the executive committee.

Resolved, That the compensating of the sister doing the house work at the Home Mission be left to the discretion of the executive committee.

Resolved, That Dr. Whitmore be paid \$50.00 per month to meet the expenses of the dispensary.

Resolved, That the Board be authorized to establish missions in other cities.

Resolved, That the executive committee confer with the workers of the Sunday school mission meeting at Lancaster Co., Pa., as to the advisability of opening a mission at Philadelphia.

Resolved, That a committee of foreign missions was taken up and discussed at length. Many talks favoring the opening of missions in foreign fields were given, after which it was

Resolved, That a committee of five be appointed by the president to examine the foreign mission movement in all its phases and that said committee be empowered to take such action as they see fit. The committee appointed consists of the brethren J. F. Funk, D. J. Johns, J. M. Shenk, J. S. Hartzler and J. Kurtz.

The next subject taken up was regarding the Old People's Home. Bro. D. C. Amstutz and Bro. J. S. Coffman explained the Home after which the following resolutions were adopted.

Resolved, That we accept the Old People's Home.

Resolved, That the following brethren act as a board of directors to take charge of both the Orphan's and the Old People's Home.

D. C. Amstutz, Marshallville, Ohio.
David Garber, Orrville, Ohio.
David Hostetler, Wellersville, Ohio.
Benj. Geig, Smithville, Ohio.

M. S. Steiner, Pandora, Ohio.
John Blosser, New Stark, Ohio.
Noah Blosser, Leetonia, Ohio.
J. M. Shenk, Elida, Ohio.

Cleophas Amstutz, Kidron, Ohio.
D. S. Yoder, West Liberty, Ohio.
A. Burkhardt, Ayr, Neb.

Resolved, That the secretary receive a compensation of two hundred dollars for his service.

After singing and prayer the meeting adjourned. G. L. BENDER, Sec'y.

FINANCIAL REPORT

Submitted to the fifteenth annual meeting of the Mennonite Evangelizing and Benevolent Board held at Elida, Ohio, on Nov. 10, 1907.

EVANGELIZING.

Cash on hand Oct. 1, 1906, \$ 222.62
Cash received from Oct. 1, 1906 to Oct. 1, 1907, 1,048.51

Total, \$1,301.13

Disbursed.

To ministers for traveling expenses, \$ 981.95

To Mennonite Publishing Co., for printing and stationery, 22.03

Postage, 15.00

Secretary's salary, 150.00

Resources, note, 150.00

Total, \$1,203.98

Balance on hand Oct. 1, 1907, 7.15

CHICAGO MISSION.

Cash on hand Oct. 1, 1906, \$ 47.40

Cash rec'd from Oct. 1, 1906 to Oct. 1, 1907, 805.40

Total, \$ 852.80

Disbursed.

Rent, \$ 229.55

Living expenses, 229.41

Furnishing, 51.58

Fuel, 43.40

Postage and stationery, 6.29

Drayage and express, 16.20

Car fare, 16.85

Clothing for workers, 5.56

Supplies for S. S. and Mission, 11.40

Incidentals, 4.07

Sundries, 15.36

Total, \$ 725.96

Balance, 127.24

In treasury at Chicago, Oct. 1, 1906, \$ 30.00

In treasury at Chicago, Oct. 1, 1907, 18.91

Total, \$ 110.91

Balance Oct. 1, 1907, \$ 138.33

ORPHAN'S HOME, OHIO.

Cash on hand Oct. 1, 1906, \$ 3.30

Cash received from Oct. 1, 1906 to Oct. 1, 1907, 138.48

Total, \$ 141.78

Disbursed.

Paid to David Garber, \$ 138.43

Balance on hand Oct. 1, 1907, \$ 3.35

ARMENIAN SUFFERERS.

Cash received from Oct. 1, 1906 to Oct. 1, 1907, \$ 341.82

Paid to Brown Bros., N. Y., 341.82

ARMENIAN ORPHANS.

Cash received up to Oct. 1, 1907, 194.63

Paid to Brown Bros., N. Y., 165.13

Balance on hand Oct. 1, 1907, \$ 19.50

FOREIGN MISSIONS.

Cash received up to Oct. 1, 1907, \$ 153.05

Paid to Brown Bros., N. Y., 153.05

CHURCH BUILDING.

Cash received up to Oct. 1, 1907, \$ 107.02

Disbursed.

Church Jackson Co., Minn., \$ 13.06

" Harper Co., Kans., 33.07

" Teut., 12.32

" Huron Co., Mich., 27.81

Total, \$ 86.26

Balance on hand Oct. 1, 1907, \$ 20.76

BALANCES.

Evangelizing, \$ 7.15

Chicago Mission, 138.33

Orphan's Home, 3.25

Armenian Orphans, 19.50

Foreign Missions, 153.05

Church Building, 20.76

Total Balance Cash on hand Oct. 1, 1907, \$ 342.04

TOTAL RECEIPTS.

For Evangelizing, \$1,301.13

" Chicago Mission, 852.80

" Orphan's Home, 141.68

" Armenian Sufferers, 341.82

" Armenian Orphans, 194.63

" Foreign Missions, 153.05

" Church Building, 107.02

Total, \$3,082.13

TOTAL DISBURSEMENTS.

For Evangelizing, \$1,203.98

" Chicago Mission, 725.56

" Orphan's Home, 138.43

" Armenian Sufferers, 341.82

" Armenian Orphans, 194.63

" Church Building, 86.26

Total, \$2,751.18

Receipts for India Sufferers, \$19,265.51

" " all other purposes, 3,082.13

Total, \$25,348.64

RESOURCES.

On hand Oct. 1, 1906, 97 Shares

M. P. Co. Stock, \$5,425.00

On hand Oct. 1, 1906, one note

M. P. Co., 150.00

Received during year 6 Shares

M. P. Co. Stock from friends in Elkhardt, 150.00

Loaned to M. P. Co. for which received note, 150.00

Total on hand Oct. 1, 1907, \$2,875.00

C. K. HOSTETLER, TREAS.

CONFERENCE REPORT.

The Southwestern Pennsylvania Annual Mennonite Conference met at the Masonic town meeting house, Friday, Oct. 15, 1907, at 9:30 A. M., with the following bishops, ministers and deacons present.

BISHOPS.

Jonas Blaich, Johnstown, Pa.
David Keim, Addison, Pa.

J. N. Durr, Woodside, Pa.
Aaron Loucks, Scottsdale, Pa.

MINISTERS.

David Johnson, Woodside, Pa.
Christian Deffenbach, Mauchon, Pa.

J. A. Hessler, Scottsdale, Pa.
L. A. Hessler, Davidville, Pa.

G. G. Shetler, Hollisville, Pa.
Alex Weaver, Wallis, Pa.

Abram Metzler, Martinsburg, Pa.
John Brillhart, Rockton, Pa.

H. M. Gelnett, Grantville, Md.
A. D. Wenger, Millersville, Pa.

G. D. Miller, Tub, Pa.
D. H. Bender, Tub, Pa.

DEACONS.

Geo. Coffman, McClellandtown, Pa.
D. W. Maust, Tub, Pa.

Conference was opened by singing, reading Eph. 4, and prayer by Jonas Blaich.

The conference address was given by Aaron Loucks, based on 1 Cor. 3:9 "For we are laborers together with God."

The speaker showed that although God might have called better instruments to perform His work, yet it pleased Him to call to this important work and our encouragement in that God works with us and thus guides us in

our labors for Him, and that we have no authority to work independently of God, but only as we work with Him and His word, our work is sanctioned and successful.

Bro. Loucks then drew a picture of the Corinthian church, their difficulties and troubles, and from the manner in which he drew a very practical lesson as to how we should deal with dissensions, strifes, doctrines, etc., that arise in the Christian Church at the present day, concluding with an appeal for more spiritually equipped workers in the church to contend earnestly for the doctrine of the church and the Gospel. The address was full of instruction and practical teaching.

He was followed by J. N. Durr in a short but earnest admonition to members of conference, showing the object of the meeting and urging all to be earnestly engaged in the great work of the Master.

After the testimonies the church reports were given which showed that advancements had been made along nearly all lines of church work. About fifty members were added to the church and about \$1,000 contributed to the cause; still the cry for more workers is going out, and it is evident that much more could be done if the church were still better equipped with more earnest, faithful, qualified workers.

AFTERNOON SESSION
was opened by singing. Prayer by S. G. Shetler.

The attention of conference was then directed to the discussion of queries and resolutions.

1. What shall the prayer-head covering be?

This question was brought out by a discussion on the Rules and Discipline and was referred to D. Wenger who gave a brief but concise explanation of 1 Cor. 11:1-16, clearly showing that something special, beside the long hair, was required to be worn by all women "professing godliness" when in worship, also that while the Bible does not say "cap," yet the plain white cap is the most appropriate covering, either as an emblem of purity and chastity, or as a matter of convenient use.

2. For what causes may a bishop or minister absent himself from the regular services and councils?

Answer. For no reasons whatever except sickness, or other unavoidable causes, should a bishop or minister absent himself from services. We urge the ministry in general to attend all services regularly.

3. Is it scriptural for a brother to hold an office in which he is obliged to administer an oath?

Answer. Inasmuch as the Scriptures plainly teach us not to swear at all (Matt. 5:34-38; Jas. 5:12), we believe it unscriptural and inconsistent for a brother to hold such an office.

4. Has a bishop a right to ask conference for assistance to maintain the order and practice of the church?

Answer. The bishop, being subject to conference, has a right to appeal to conference for assistance in maintaining church doctrine.

5. Have the bishop and a council a right to set the sisters back from communion if they refuse to wear a cap for a prayer-head covering?

Answer. The bishop has the authority to maintain the doctrines of the church, and if disobeyed, it is his duty

to hold back such disobedient member or members from communion.

6. How long shall the officers of conference hold office? Discussion on this subject brought out the need of some code of rules, so conference

Resolved, That a committee of three be appointed to frame a constitution and by laws for conference, to be presented at the next regular session.

The following resolutions were then adopted:

Resolved, 1. That our next Bible Conference be held at the Stahl meeting house in the Johnstown district.

2. That the S. S. Conference for 1908 be held at Martinsburg, Pa. in connection with the Church Conference.

3. That as many of the ministry as can, attend the General Conference meeting at Elida, Ohio, as delegates (Three volunteered to attend).

4. That Rockton, Pa. be taken into the conference circle in two years.

5. That the ministry be granted a certificate of ordination by conference.

6. That we render our thanks to the visiting brethren and sisters for their help in the conferences.

The following committees were appointed:

1. Bible Conference.

2. S. S. Conference.

3. S. S. Library.

4. Constitution and By-laws.

COMMITTEES RETAINED.

1. Building Committee.

2. Apportionment.

3. Church Assistance (for J. N. Durr). John Brillhart of Rockton, Pa. was granted a minister's certificate.

After singing the Doxology, conference adjourned with a benedictory prayer, to meet at Martinsburg, Pa. on the third Friday in October, 1908.

J. N. DURR, Moderator.
A. D. WENGER / Secretaries.
D. H. BENDER

RESOLUTIONS OF RESPECT

The following resolutions were adopted by the Mennonite Sunday School at Hanover, Pa., Nov. 7th, 1907:

Whereas, It has pleased our heavenly Father, in His all-wise Providence, to enter our ranks and remove therefrom by death to His eternal home, an active and earnest member in the person of David W. Forry, therefore be it

Resolved, That while we mourn the loss of a dear brother, who was in humble submission to the will of our heavenly Father, who doeth all things well; we therefore believe that our loss is his eternal gain.

We lose a devoted and active member, one whose life was an example worthy of imitation, and whose life and influence were enjoyed by Christian people.

Resolved, That as our brother, D. W. Forry, was suddenly taken from our midst in the prime of his life, it should be a warning to all of us to be ready, for at such an hour as we think not the Son of man cometh.

Resolved, That our heartfelt sympathy be tendered to the bereaved daughter and relatives in this hour of their great sorrow, and that a copy of these resolutions be sent to the bereaved daughter, and that they be recorded in the minutes of the school.

ELMER J. HERR, Secretary.

MARRIAGES.

BRUBAKER-BRUBAKER.—On the 10th of November, 1907, at the residence of the bride's parents, by J. K. Brubaker, John L. Brubaker to Ida S. Brubaker, both of Manor Twp., Lancaster Co., Pa.

SHARP-MILLER.—On the 3d of November, 1907, at the home of the bride's mother, in East Lyme, Conn., David Sharp to (widow) Rebecca Miller, daughter of Bish. John P. King (deceased) both of Cass Co., Mo.

KOLB-LOUGHEAR.—On the 9th of November, 1907, at the residence of John P. Kolb, father of the bridegroom, by Jacob B. Hunsberger, Bro. J. Clayton Kolb and sister Emma B. Loughear, both of East Vincent township, Chester Co., Pa. May God abundantly bless this union, both temporally and spiritually, and give them many years of happiness.

GROFF-ALBRECHT.—On the 28th of October, 1907, in Wellesley, Ont., by Bish. N. S. Zeigler, Simon Groff to Barbara Albrecht.

MILLER-CHARLES.—On the 10th of November, 1907, at the home of the bride's father, Christian Charles, in Manor township, Lancaster Co., Pa., by Benjamin Hertzler, Sister Sadie H. Charles and Bro. Amos H. Miller, of East Hempfield.

DEATHS.

BRAND.—On the 30th

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., DECEMBER 15, 1897.

VOL. XXXIV. No. 24.

ABRAHAM K. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

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EDITORIAL NOTES.

All money for, and all business communications to the Mennonite Publishing Company should be addressed to the Company, not to individuals or employees of the Company. All communications intended for publication in the Herald of Truth should be addressed to A. B. Kolb, Elkhart, Ind.

Unto us a Child is born.

Unto us a Son is given.

And the Government shall be upon us. It is Shoulders.

And His Name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Six persons will be received into membership in the Souderton (Montgomery Co., Pa.) Cong. by baptism, Dec. 19.

Would not a year's subscription to the HERALD OF TRUTH, or YOUNG PEOPLE'S PAPER, or WORDS OF CHEER, or all of them together be an appropriate Christmas present to your son or daughter that has recently "settled down" in a new home?

The meetings at Nappanee, Ind. closed with three confessions. The universal verdict however was that Bro. Steiner should not have been obliged, on account of previous arrangement, to leave for another field of labor, as the interest had just been thoroughly awakened when he left. We think it is a mistake to limit an evangelist's time at any

place, for it has so often been the case that just when a good interest had been worked up, the meetings were closed because of previously arranged engagements elsewhere.

In bestowing our Christmas gifts let us not forget our worthy poor. A useful gift may make a sad heart happy for many a day, it may give renewed courage to press forward in the battle of life, new confidence in the religion of Jesus Christ, new faith in the donor's sincerity of desire to promote the happiness and welfare of mankind. And would it not be a gracious, blessed act to remember the mission fund, home and foreign, with a donation. Nothing brings more joy than the dissemination of the Gospel among those who know not God, and help given in this great work by contributing means in the name of Jesus, will surely be blessed.

Uzzah thought that human hands were necessary to keep the ark from falling as the wagon's jolting shook it, but he was struck dead. He was no doubt sincere; perhaps he thought his action justifiable under the circumstances, nevertheless the effect upon him was the same. How many zealous Uzzahs today think it is necessary or justifiable to use carnal means to support the church. "We must do something to raise money," they say, and so they inaugurate church fairs, ice cream and cake socials, etc., to meet the financial needs of the church. But what of those who have a zeal that is not according to knowledge? They shall perish, and others with them (Psa. 49:10-14). It is a fatal move to touch divine things with instrumentalities that are defiling, and God will surely protect His own from defilement.

Bro. Geo. Lambert will visit a number of the congregations east and west after New Years, in the interest of the Mission cause. The work which our brother did in India told very perceptibly on him, but he has about recovered his former health and vigor, and we bespeak for him a warm reception everywhere. He is especially interested in the 20,000 or more poor orphans that have been gathered at the different missionary stations in India. These dear little ones have been saved from the terrible fate that overtook their

parents during the famine, and now they are looking longingly toward the Home and Foreign Commission who aided them so materially, for further help. There never was such an opportunity for mission work as there is now in India. These little children, brought up under religious influences and converted to Christ, will become a mighty power for God in India, but in the meantime they must be fed and taught. We hope many hearts will be drawn towards these poor little charges that God has placed into the hands of Christian men and women to be trained up for His service. Bro. Lambert's hope is that a number of our young people may become willing to go to India to help in the great work of caring for and teaching these children the way of life.

The swiftly passing days and weeks and months have brought us to the end of another year. The record of this year's life has been indelibly written in God's book of memory, and if it has been a life of selfish purposes, then the record is a blank indeed. God acknowledges and recognizes only that which is done through Jesus Christ, for without Him we can do nothing; "all things are made by Him, and without Him was not anything made that was made." What, then, is the remedy for the new year? Will a good resolution do? It is a step in the right direction, but the resolution alone will not accomplish the object. We must take Christ with us into the new year and keep with Him all the year. Resolving on New Year's day to "break off" from all evil habits, and then permitting ourselves to indulge in one after the other of those things all other days of the year will leave the year 1898 just as fruitless as the year 1897, and besides that our power to resist evil, and our chances for salvation and a life of usefulness will have grown so much smaller. There comes a time when our sincerity regarding a resolution will be brought to a test, and just at that moment we need especially a power that reaches beyond our resolution. We need the strong hand of Christ to help us through. Therefore, let us take Christ with us on our journey into the new year.

For the Herald of Truth.
THE SOUTHLAND.

Austell, Ga. or, more properly, Lithia Springs, a short distance from Austell, is known over a large part of the United States for the exceptionally fine Lithia water that is found in the "Lithia mineral springs" in this vicinity. Many invalids from all parts of the country are found here at all times of the year, and many go away entirely cured. Thousands of barrels of this water are shipped to Washington, Philadelphia, Cincinnati, Baltimore, New York and other cities in the North. A bath in this mineral water has a wonderfully invigorating effect, as was experienced by the writer during his stay in this locality.

At Austell, the Southern Railway diverges, one line running westward to Birmingham, Miss. the other north-west to Chattanooga, Tenn. On this account Austell is an excellent shipping point east, west and north, while the lines diverging from Atlanta, 18 miles east, also furnish a southern and southwestern exit for freight. The ele-

Visions of Jacob's ladder.

GENESIS, 28:10-12.

The stone at Bethel.

as these which one of the daughters in a dream, what good shall my life do me? CHAPTER 28. 1 Jacob's dream of a ladder, Gen. 28:10-12. 2 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and upon it stood angels, and there was a company of them ascending and descending upon it: and there stood a man upon it. 3 And Jacob said, This is a dream: and he was afraid, and he said, How dreadful is the place! This is none other but the house of God: and this is the gate of heaven. 4 And he rose up early in the morning, and took the stone which he had put for a pillow, and poured oil upon it: and he bowed upon it, and he said, O God, I have dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and upon it stood angels, and there was a company of them ascending and descending upon it: and there stood a man upon it. 5 And Jacob said, This is a dream: and he was afraid, and he said, How dreadful is the place! 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that there are at present so many branches of the Mennonite family. A lack of frequent spiritual intercourse accounts for the differences of opinion among some of our people concerning the best means of carrying on the Gospel work. Unite in a general conference, conducted according to the teaching of the Gospel, and we believe that most of these differences will disappear. A unity on Gospel principles means a weeding out of heretical doctrines, and the consequent purity of the church.

2. To bring about a closer bond of sympathy among the congregations in various parts of our brotherhood.

An association in work in which we have a common interest brings us closer together. United in a work in which we have a common interest, the bond of sympathy and of love becomes stronger, and the danger of the enemy sowing his seeds of dissension and causing divisions becomes correspondingly less.

3. To establish confidence among the different conferences and the ministers in their respective fields of labor.

Confidence grows as the bond of sympathy becomes stronger, and a knowledge of one another's work becomes more perfect. A feeling of distrust is often removed when we once thoroughly understand the motives and the character of the work of those whom we had mistrusted.

4. To form a body the object of which is to direct the work that is of common interest to all our congregations.

How can we as a church have a position on any question unless there is a body to take that position?

5. To further promote the prosperity of the church.

In unity there is strength. By uniting in a general conference, the power of the church to direct the work that concerns the general welfare of the church is proportionately increased.

At this preliminary meeting it has become apparent that in the west and other places where the congregations are smaller and farther separated from one another, the sentiment for a general conference is the strongest. The reason for this is that in these weaker districts and isolated congregations the brotherhood is surrounded by worldly influences and the worldly example of many who profess to be Christians while their lives are very inconsistent. In this and in other ways they are subjected to trials that frequently threaten to drive them away from the teachings of the scripture and the doctrines of the church. This causes them to feel the need of the assistance and fellowship of the stronger and larger congregations to assist and strengthen them in the conflict. Thus when the whole power of the church can be exerted at the weaker places, it will confer an element of

strength that can be had in no other way. Rom. 15:1-7.

II. Work of the General Conference.

1. The general conference is to take a position on all the doctrines now generally held by our sixteen Mennonite and Amish Mennonite conferences, and which were adopted by the general conference held at Dordt in 1632.

2. It should insist that all our church institutions, such as Orphans' Homes, Old People's Homes, Missions, Publishing houses, etc., shall be conducted according to the principles of our church, but shall have no power to assume any control of these institutions so long as they are conducted according to the principles of our church, unless requested to do so by these institutions themselves.

3. It shall have power to direct all work.

4. It shall consider such advisory measures as may be brought before it. It shall not interfere with the workings of any of our district conferences, nor legislate on local questions except when requested by the district conferences affected by such action.

5. It shall refuse admission to any conference or congregation that is not in harmony with the principles and practices of our sixteen Mennonite or Amish Mennonite conferences. Whenever any of the conferences or congregations depart from these principles their connection with the general conference is severed.

III. Plans, Manner of Representation, etc.

1. The general conference shall be composed of those who are in harmony with the eighteen articles of faith adopted by the general conference held at Dordt in 1632, who agree, and are in harmony with the doctrines, teachings, ordinances and rules of order maintained and practiced by the sixteen conferences of the United States and Canada, represented by the HERALD OF TRUTH, and who will voluntarily take action favoring the conference.

2. It shall hold its first session at a time and place decided upon by a committee appointed for that purpose.

3. The questions to be discussed at the general conference shall be first submitted to a committee consisting of one bishop or minister from each conference district.

4. The business of the conference shall be transacted by the bishops of our sixteen or more district conferences, together with such delegates as may be chosen by our district conferences. The district conferences shall be entitled to one delegate for every five congregations (or fraction thereof) within the district, but no district conference shall be limited to less than three delegates besides the bishops. Single congregations not connected with any of our sixteen or more district conferences, but

who are in harmony with them in faith and practice, may send one delegate.

Should any of our district conferences fail to unite with the others in a general conference, its relation to the other district conferences shall be considered as heretofore, the same as if no general conference had been organized.

Believing that a general conference, as provided for in this report, and conducted according to the principles of the Gospel, would bring about the results as herein set forth, and hoping that our church in all sections of our country—east, west, north, south—will unite in its support, we submit this report for the consideration of all concerned. Let the important questions which should receive treatment by a whole, united church, receive our most prayerful consideration. Let us stand together in the great work to which we are called, laboring for the work which sincerity, unity, and fidelity to God are sure to accomplish, and leave the results in the hand of God.

Bishops, ministers and deacons present.

J. F. Funk, Elkhardt, Ind.
J. Kurtz, Ligonier, Ind.
P. Y. Lehman, Goshen, Ind.
D. J. Johns, Goshen, Ind.
S. F. Sprunger, Berne, Ind.
Andrew S. Mack, Bally, Pa.
J. N. Durr, Woodside, Pa.
Aaron Loucks, Scottsdale, Pa.
L. J. Heatwole, Dale Enterprise, Va.
D. C. Amstutz, Marshallville, Ohio.
Benjamin Gerig, Smithville, Ohio.
John Burkholder, E. Lewistown, Ohio.
H. H. Herr, Greenville, Ohio.
J. M. Shenk, Eldia, Ohio.
David Plank, Bellefontaine, Ohio.
E. M. Hartman, Washington, Ills.
John Nicke, Morrison, Ills.
Andrew Shenk, Ononago, Mo.
Daniel Kaufman, Versailles, Mo.
S. C. Miller, Montclair, Kan.
A. Shifler, Kosseland, Neb.
Samuel Wideman, Almira, Ont.
Jonas Snyder, Waterloo, Ont.

MINISTERS.

C. B. Brenneman, Eldia, Ohio.
D. S. Brunk, Eldia, Ohio.
Geo. Ross, Eldia, Ohio.
C. P. Steiner, Cranberry, Ohio.
M. S. Steiner, Pandora, Ohio.
Cleophas Amstutz, Kidron, Ohio.
David Garber, Orrville, Ohio.
David Hosteder, Wellersville, Ohio.
David Hilly, West Liberty, Ohio.
Jacob Horning, Hufston, Ohio.
J. M. Kreider, Wadsworth, Ohio.
Allen Rickett, Columbiana, Ohio.
John Blosser, New Stark, Ohio.
N. O. Blosser, " " "
Isaac Burkhardt, Pandora, Ohio.
David Burkholder, Vapamoo, Ind.
Jonas Loucks, Wakarusa, Ind.
Henry Weldy, " " "
Amos Munaw, " " "
I. A. Sommer, Berne, " "
J. S. Coffman, Elkhardt, " "
Samuel Yoder, " " "
J. S. Lehman, " " "
James Coyle, Hudson, " "
Peter Sumner, Washington, Ills.
Philip Nix, Sterling, Ills.
J. S. Shoemaker, Dakota, Ills.
Daniel Graber, Noble, Iowa.
* Visitors.

Joseph Weaver, Ononago, Mo.
Levi J. Miller, Garden City, Mo.
D. B. Driver, Eldia, Mo.
Caleb Wiley, Peabody, Kan.
Geo. R. Brunk, Canton, " "
Heinrich Fast, Mountain Lake, Minn.
Dietrich Peters, Bingham Lake, " "
H. H. Good, Richland, Tenn.
Christian Good, Dale Enterprise, Va.
Noah Stauffer, Strasburg, Ont.
L. B. Burkholder, Box Grove, Ont.
A. D. Wenger, Millville, Pa.
D. H. Bender, Tub, Pa.

DEACONS.

P. E. Brunk, Eldia, Ohio.
J. R. Huber, " "
Andrew Stemen, Eldia, Ohio.
Christian Lehman, Lima, Ohio.
John Hackman, Burton City, Ohio.
J. G. Wenger, Harper, Kan.

GLORY IN HEAVEN AND EARTH

When angel heralds from on high
Proclaimed the Savior born,
And throngs of seraphs in the sky
Sang on the Christmas morn:
"Glory to God, on high!" they cry,
"Peace, and good will to men!"
"Glory to God!" O earth reply,
"Peace and good will, Amen."

And while the herald angels sing
Their praises in the skies,
O'er all the earth let anthems ring,
Let carols glad arise.
So evermore may Gloria rise
While men with angels sing,
And echo from the heights on high
This praise to God our King!

"Glory to God!" Ay, praise again!
We'll let our praises cease,
For Christ hath come. "Good-will to men,
Peace!" From the Prince of Peace.

—Horace W. Byrnes.

SONG FOR CHRISTMAS.

To Christ in Bethlehem
Joyful the wise men came,
Led by the star;
Kneeling in reverent prayer
Rich gifts they offered there,
Frankincense, gold, and myrrh,
Brought from afar.

To Christ in mangerland
shepherds their homage paid,
By angels sent;
Leaving their flocks afield,
Their service glad to yield,
To wondering men revealed
His great advent.

To men in every age
Is told the old mo' sage
Of Star and Song:
To Christ our glorious King
Our hearts and joys we bring,
Join all His name to sing,
His praise prolong.

—W. C. Whitler.

THE STAR OF BETHLEHEM.

"When, marshaled on the nighting plain,
The elfing hosts behind the sky,
One star alone of the train
Can fix the sinner's wandering eye,
"Hark! hark! to God the chorus breaks
From every host, from every gem;
But one alone the savior speaks—
It is the Star of Bethlehem."

"Once on the raging sea I rode,
The storm was loud, the night was dark,
The ocean yawned, and rudely bowed
The wind that tossed my wondering bark;

"Deep horror then my vessel froze,
Death-struck, I ceased the tide to stem
When suddenly a star arose—
It was the Star of Bethlehem."

"It was my guide, my light, my all—
It bade my dark forbidding cease;
And through the storm and dangers thrall,
It led me to the port of peace."

"Now safely moored, my perils o'er,
I'll sing, first in night's dimness,
Forever and forevermore,
The Star, the Star of Bethlehem."

THE ONLY NAME.

How sweet from angel lips it fell
The first to say, the first to tell
The wise men as they saw
The Child, a secret broken evermore,
A song of peace to every far-off shore,
The only name.
And Pilate wrote it thrice above
The victim's martyr crown,
And thronged behind the name of love
In tongues of old renown;
And still it grows a universal psalm,
The fragrance of an everlasting balm,
The only name.
The key-note of the jubilee,
Of every night the star,
The hand that won for you and me,
Through marked with battle scars,
The only way, the only sheltering tower,
The only light of love, earth's richest dower,
The only name.
—Dwight Williams.

THE SANTA CLAUS DELUSION.

Christmas is the happiest festival of all the year. It is the day above all others which commemorates the most joyous fact this world ever knew. We celebrate the coming of Christ into the world. His coming means reconciliation with God and salvation from sin. Its great purpose is to promote the happiness and highest joy of all who accept the benefits of Christ's redemption. All the benefits of Christ's incarnation are in the interest of our highest good. Peace follows in the wake of the Gospel everywhere. Family life is purified; womanhood is exalted; manhood is chastened, and childhood is greatly blessed. Why should anything be associated with Christmas so utterly incongruous with the kingdom of God, founded by Christ's coming into the world, as the Santa Claus delusion?

No doubt many good people are inquiring seriously whether they should keep up this delusion and deceive their children or not. The plain Commandment of God, Thou shalt not bear false witness, answers the question with a higher authority than we can answer it. Why should we wrong our own souls by speaking a falsehood in so sacred a cause? Why should we strike a blow at the innocent confidence of our children? It is a matter of more than passing import, to be represented in the minds of our children as deceivers.

An exchange has the following timely warning:
"Why should children be led to believe that a grotesque and foreign individual who puts natural laws at defiance in such a way as to invest him with a supernatural character and power, is the bearer and dispenser of these gifts? Why should the parents who have exercised ingenuity and self-sacrifice to purchase what shall please their children produce the impression that the gifts have been brought in surreptitiously while they sleep? Why should the illusion be perpetuated and impressed in Sabbath schools, with attendant force and folly? These things are not necessary elements in the festivities and joys of the occasion, but rather they detract from the intelligent, pleasurable and profitable enjoyment of what is meant to be a pure and elevated occasion of sweet impressiveness. Let the gifts be made as from parent to child, from brother to sister, from teacher to pupil, from children to their loving friends, and let the religious truths of the season exalt the serene affection from which to flow all these pleasing demonstrations.

"In all public exercises why should not the Christmas-time be connected

with the great fountain facts from which it flows? The exercise need not be oppressively solemn in order to avoid the opposite extreme of buffoonery, but there may be a pleasing and exalted gladness that awakens no regrets and leaves no sense of shame. What a field for song! What opportunities for story! What openings for gifts and charities and missionary education and expansion! What a glorious time for home joy and reunion and loving greeting!

"Jesus Christ, who came as a little child, and who is now our glorious and exalted Savior, is the source of all that makes gladness in all this happy land. Let us, then, seek to honor Him more and more in all the doings and the sayings of the Christmas time just approaching. Let the things that He cannot approve be shut out of heart and home, out of parlor and hall, out of church and chapel, and let this be the sweetest, gladdest, most loving, grateful and happy time of all our lives."

CHRIST THE JOY-BRINGER.

The music of Christmas carols is beginning to be heard in our homes and in the heart of which we are loath to surrender the key to the dearest friend. With the joys or the griefs felt there, the stranger intermeddeth not. Sometimes that inner room of the heart becomes dark and dreary and lonesome. One enters through the closed doors; and oh, how sweet sounds His voice of love, "Peace be unto you!" He shows us the scars of His sacrifice for us. He opens the casket of His precious promises. At such times of communion it is He who gives the "honeycomb," and it drops sweetness on our bruised spirit. His consolations fill the soul with their choice perfume. We lean on His bosom as the beloved disciple did, and we can say with happy assurance, "My beloved is mine, and I am His. Whom have I in heaven but Thee, and there is none on earth whom I desire beside Thee." Then are we glad because we have had a visit from our Lord.

The more the love of Christ's presence in our hearts, the more serene we become. An empty heart is always wretched. Wealth, fame, worldly success, cannot satisfy an immortal spirit when it looks at them in the light that conscience flashes on them, or which a glimpse of eternity can give. "Is life all?" whispers the uneasy heart to itself. But the true believer inventories his spiritual treasures, and even in the hardest of "hard times" can say, *Christ is mine!* I am a joint-heir with Him to the most magnificent of inheritances! Joy is simply love looking at its treasures. A Christian's joy is in loving Christ and loving others because Christ loved them; it is in doing good to others, and so having a Christmas all the year round; it is in looking forward to that world of glory where we shall be like Him, and shall see Him as He is. "Where I am," is His sweet assurance, "there ye shall be."

Jesus offers to fill our homes and our hearts with joy if we will only let Him do it. We cannot create canary birds, but we can provide cages and food for them, and fill our dwellings with their music. Even so we cannot create the spiritual gifts, and blessings which Jesus offers, but they are ours if we provide heart-room for them. The birds of peace and praise and joy will fly in fast enough if we only set the doors and windows of our souls open for the Christmas-Christ.

"Admit Him;—for the human breast is never entered, but so sweet a guest; Admit Him, and you'll not feel, For where He comes, He comes to dwell."

—T. L. Cuyler.

debt is pressing him, so that he is tempted to drink in order to drown his sorrows. While that debt hangs over him, you need not expect him to produce any more good work." "Then," replied the generous employer, "go and tell him that his debt is paid." From that hour the artisan was a changed man; his work was done better than ever before. A guilty soul can never work for God, or enjoy any lightness of conscience, until its debt to the divine justice is paid, and the load lifted off. The atoning blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in. It is a Christmas carol all over again.

It is not only the new convert that the Christmas Christ is a Joy-bringer. He is the best of our comforters in the time of trouble. My brother, there is an inner chamber, a sanctum in our heart, of which we are loath to surrender the key to the dearest friend. With the joys or the griefs felt there, the stranger intermeddeth not. Sometimes that inner room of the heart becomes dark and dreary and lonesome. One enters through the closed doors; and oh, how sweet sounds His voice of love, "Peace be unto you!" He shows us the scars of His sacrifice for us. He opens the casket of His precious promises. At such times of communion it is He who gives the "honeycomb," and it drops sweetness on our bruised spirit. His consolations fill the soul with their choice perfume. We lean on His bosom as the beloved disciple did, and we can say with happy assurance, "My beloved is mine, and I am His. Whom have I in heaven but Thee, and there is none on earth whom I desire beside Thee." Then are we glad because we have had a visit from our Lord.

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"Admit Him;—for the human breast is never entered, but so sweet a guest; Admit Him, and you'll not feel, For where He comes, He comes to dwell."

—T. L. Cuyler.

A CHRISTMAS MEDITATION.

BY BISHOP JOHN H. VINCENT.

There was nothing so very remarkable in what these shepherds saw. It was not an unusual thing to turn a stable into an inn for the temporary accommodation of travelers during a crowded season, but it was what the shepherds saw and what they heard before that gave significance to this vision of the most lowly and lowly in the city of Bethlehem. It was the angel of the Lord who stood by them and the glory of the Lord that shone round about them, and the words which the angel spoke about good tidings of great joy and the birth in the city of David of a Savior, which is Christ the Lord, and the multitude of the heavenly host that appeared with the angel praising God—these are the things that gave significance to the scene in that lowly stable of that lowly town.

Having heard the speech of the angel and the song of the heavenly host, they made sure that this vision of the night was not merely a vision. What if after all this exaltation there should be no babe in the manger at Bethlehem? There was in what the angels said to them an implied command that they should corroborate by personal observation the testimony given. The angels said, "Ye shall find a babe wrapped in swaddling clothes and in a manger." That was equivalent to a command, and so the shepherds said when the angels went away from them into heaven, "Let us now go even unto Bethlehem, and see this thing that is come to pass which the Lord hath made known unto us."

The angels sang this song of good cheer to humanity in the ears of representative men—simple, sincere, hard-working men, shepherds of Judea—and why not? A man with horny hands may have the voice of God within his heart, and as he may love his prattling babe and his faithful wife, he may love God and his neighbor in sincerity and in truth. Men of common sort are quite able to understand the simple things of the gospel. It was, therefore, not waste of truth for angels in the heavenly places to sing within the hearing of shepherds watching their flocks by night the glories of the new kingdom and the end it was destined to achieve.

Human learning and wealth and dignity may undervalue the capacity and ability of what are known as the lower classes of society. A man in financial poverty, a plebeian, the lowest plowman, does have all the elements necessary to the recognition of truth, the sense of sin, the unrest of guilt, and the peace and triumph of grace. Therefore the gospel goes to all men, and it really comes not as an after fruit of human culture, but as a very first step of preparation for all true development and enrichment. The fear of the Lord is the beginning of wisdom. We should not wait until men are real and write and appreciate art before giving to them the treasures of the gospel of Christ, for that gospel should come at the very beginning. Tell the story of the gospel to the illiterate, to the degraded, to the outcast, to the discouraged, to the impenitent.

How much more we have to live on the verge of the twentieth century than did the simple shepherds of Bethlehem at the beginning of the first century of our era! We have Bethlehem

typhoid fever, Rebecca Culp, wife of Charles O. Craig, aged 36 years and 9

PA'S PRAYERS

days. Funeral services conducted by David Lungenecker of the Phenexer Church, Text, Num. 23: 10. Buried at the Yellow Creek, M. H. Deceased leaves a husband, two children, a father, five brothers and five sisters to mourn her early departure, but they mourn not as those who have no hope. She was a member of the Mennonite Brethren in Christ Church for several years. Here was the first death of a family of twelve children. Her mother died about twelve years ago.

One more precious life is ended, And a voice we loved is stilled; In our midst a place is vacant, Which can never more be filled. Human hands have tried to save her, Tender care was all in vain; Holy angels came and here her, From this weary world of pain. Tearfully we lowly laid her, Neath the grass that grew so green; And the form of dear Rebecca, In our midst no more is seen.

Sel. by her sister, MARY YODER. CULLEN.—On the 10th of Oct. 1897, at her home in Goshee, Ind., Anna Culp, wife of Cornelius Culp, after an illness of ten days of lung fever, aged 39 years, 11 months and 5 days, died at 3 o'clock. She was the wife of a farmer and a husband, six children, a father, four brothers and four sisters to mourn her loss, but they mourn not as those who have no hope. She was a member of the German Baptist Church for 20 years. Her mother preceded her to the spirit world just five months and five days. Funeral from the Yellow Creek M. H. Services by I. Berkey and J. Metzler, the latter having baptized her and united her in matrimony to her now bereaved husband.

Mother, thou at the close of day, Didst with Jesus soar away; Into father worlds above, Where all fears are lost in love. Parted? Yes; and nevertheless Here thou'lt fill that vacant chair; Parted from us, but not from love, Where a thousand tears do flow.

Tell, dear Jesus, why 'tis so, That our mother first should go; But the answer comes along 'Tis to join the blood-washed throng. Sel. by A. FRIEND.

JORDAN.—On the 23d of Nov. 1897, in Allen Co., Ohio, of membranous croup, Goldie Salina, daughter of Charles and Elizabeth Juno, aged 5 years and 21 days. Buried on the 24th at the Salem M. H. Services by C. B. Brenneman of Elda and C. Good of Rockingham Co., Va. Text, Rev. 21: 6. "It is done." May the rich blessing of God attend the much bereaved parents, to that they may be able to come to a throne of grace and find grace to help in every time of need. (Oh that all may strive by the grace of God so to live in this life that when once the Master comes it may well be said of every member that their work is done, their salvation is completed and all is ready to meet Goldie in that beautiful home of the blest.)

"Dear parents, weep not for your child, Although it has left you for a while; In heaven, that high and holy place, You may again behold its face." C. B. BRENNEMAN.

BRACKBILL.—On the 25th of Nov. 1897, in the city of Lancaster, Pa., of catarrhal pneumonia, Laura E. Brackbill, at the home of her grandmother, aged 5 years, 2 months and 3 days. Services on the 26th of November at the house by John K. Brubaker. Text, Psalm 147: 10. "Thou thanksgiving to our darling, Laura fell calmly asleep in the arms of Jesus. She was a loving child and we miss her everywhere, and feel as though we can scarcely go on in this life without her loving words and cheerful disposition. She was a great blessing and comfort to us, and we shall cherish her loving memory only as a loving and affectionate child. God grant that her absence may draw us closer to Himself. And may we go more gently through the remainder of our

lives and soon meet our darling never more to part. She is with her mamma who died several years before.

We miss thee Because thy smile was fair, Thy lip and eye so bright, Because thy loving care Was such a dear delight. Shall love with weak embrace Thy upward wing detain? No! gentle angel, seek thy place Amid the cherub train. S. E. B. ROPP.—Near Herne, Huron Co., Mich. Buried on the 28th of Nov. 1897 at 3 o'clock P. M. infant son of Pre. Peter and Catharine Ropp, aged 5 days. Funeral services will be held in the Herne Mennonite meeting-house as soon as Sister Ropp is able to attend public worship. However painful it may be To know that he is gone, The thought is sweet that we may see Him in that heavenly home. SAMUEL L. BOWMAN.

BECHTEL.—Catharine, wife of William Bechtel, sister of Mrs. John Bechtel, of Herne, Huron Co., Mich. She was born in Waterloo Co., Ont., February 23rd 1851. Lived in holy matrimony with William Bechtel, a farmer, for 46 years. She was the mother of seven sons and four daughters, of whom four sons and three daughters are still living. She was a member of the Mennonite Church for many years; but she has now gone home, we hope and trust to dwell with the redeemed on Canada's happy shore. Buried on the 28th in the Hay Fort Union burial ground. Funeral services by Pre. S. L. Bowman assisted by Pre. Lantz, Text, 2 Cor. 5: 1. SAMUEL L. BOWMAN.

ZIEGLER.—On the 22d of Nov. 1897, in Berlin, Ont., of the results of laryngitis and pneumonia, Fannie Ziegler, the wife of John Ziegler, died at 10 o'clock of her age. He was born near Preston, Waterloo Co., Ont., March 22nd 1822. His father, John Ziegler, emigrated from Montgomery Co., Pa., a few years earlier. Deceased was married to Hannah Hallman in 1841. In 1848 they came to Berlin, where they have since resided. He leaves a family of six sons and three daughters, a large number of grandchildren and other relatives to mourn his departure. Buried on the 23d. The funeral services were conducted by Pre. Henderson in English and Pre. McNally in German. The funeral was very largely attended. Deceased was the last of a large family of children who figured prominently in the earlier history and development of the old "German Trail" in Waterloo Co., Ont.

HEITZLER.—Sister Anna Heitzler, wife of Bro. Benjamin Heitzler, aged 62 years, 11 months and 6 days. After a severe illness of a few months she had recovered sufficiently to be about again, and when all hoped for her complete recovery, suddenly she was stricken with pneumonia. On the 21st of Nov. 1897, she was unable to speak, but on the 24th she returned to consciousness for some hours, and then died at 10 o'clock. She had lived with her and they prayed together, after which she sank into unconsciousness and on the evening of the 24th about 6:30 the angels bore her spirit away. Peace be to her ashes. A sorrowing husband, three children and many relatives and friends gathered to her last resting place on the 26th at 10 o'clock. Buried at the house of Bro. Abram B. Herr, prayer by Bro. A. D. Wenger, both very appropriate. The principal address was by Bro. Heitzler, basing his remarks upon Hebrews 11: 4. "Being dead yet speaketh." The services were very well conducted and she is mourned by many in the home, the neighborhood and the church. Her funeral was held at the house of the people attended the funeral, among this number 28 or 29 ministers. About 700

partook of the refreshments prepared in the basement of the church after which we laid her remains away in the Miller's cemetery, a large number of friends following.

GOOD.—Mrs. Elizabeth Good, daughter of Abraham and Catharine Lehman, was born in Franklin Co., Pa., August 24th 1810, and died in Canal Winchester, Ohio on the 21st of Sept. 1897, at the age of 72 years and 27 days. She was married to John Good in the fall of 1847, and to them were born seven children, two of whom died in childhood. Soon after marriage she united with the Mennonite church remaining a member until death. Her husband died August 15th 1892 leaving her a widow more than 55 years. In the last few years she suffered from the effects of a stroke of paralysis, and on the evening of Sept. 17th was stricken with apoplexy, lingering in an unconscious condition until Tuesday morning at 3 o'clock September the 21st when she passed to the beyond, at the home of her daughter Mrs. Noah Lehman with whom she made her home the latter half of her life. In accordance with her last repeated request, Pre. J. Hefley of the Reformed church preached her funeral discourse, assisted by Pre. A. Snyder of the U. B. church and Pre. Noah Good of the Columbus Oak Wood Chapel M. H. church, the services being held in the U. B. church of Canal Winchester, Ohio, on the morning of the 22d after which the burial took place in the Mennonite cemetery by the side of the grave of her husband. The funeral text was Luke 24: 34. "The Lord is risen indeed."

KRATZ.—Near Kappa, Woodford Co., Va., on the 14th of November, 1897, after a long illness, Bro. Samuel Kratz, aged 81 years, 9 months and 6 days. He suffered nearly six months of paralysis in the last months of old age. He bore his sufferings with patience and submission, and as the days became less and less he endeavored to depart to the home above. He was born in Montgomery Co., Pa. His widow, two sons and one daughter survive him. His remains were laid to rest in the White Oak graveyard followed by many relatives and friends. Services were conducted at the house by Valentine Strubbar. Text, Ps. 39: 3, 4. JOSHUA G. KRATZ.

JANSEN.—Sister Helena (von Hiesen) Jansen, born in Schilditz, near Danzig, Germany, on the first of December 1822, died of strangulated hernia at her home on South Second St., Beatrice, Neb., on the first of December 1897, at the ripe old age of 75 years. She leaves three sons and two daughters to mourn her departure, but with the blessed consolation that she whom they so dearly loved has gone to join the loved ones who have preceded her to the world of light. Within the last 3 years death has reaped a rich harvest in this home. Our readers will remember the death of the husband, Bro. Cornelius Jansen, Sr., Dec. 14th, 1894, after having shared with his beloved companion for nearly 50 years. Last summer sister Jansen's only sister Anna von Hiesen, who had lived in the family for nearly 50 years and the painful illness, and now the last of the aged trio has passed away. The funeral on the 3d of December was attended by many relatives and friends. Short services in English were held at the home, after which the remains were conveyed to the Mennonite meeting-house northwest of Beatrice and laid by the side of the beloved husband and sister Anna. Bro. Jansen accompanied her husband from Danzig to Berdiansk, South Russia, and in 1857 they moved back to the United States. Later they moved on a farm in the vicinity of Elburg, Germany and in 1867 they moved back to the United States, accompanied by Sister Anna von Hiesen, who remained with them as a member of the family until her death last summer as already stated. April 1873 Bro. Jansen received per-

empory orders from the Russian government to leave the country, because he so stoutly maintained in the face of non-resistance in the face of an order from the government which required that all young men of proper age must do military duty. Hitherto the Mennonites in Russia had been exempt from such duty, and the exemption had been in Canada Winchester, Ohio on the 21st of Sept. 1897, at the age of 72 years and 27 days. She was married to John Good in the fall of 1847, and to them were born seven children, two of whom died in childhood. Soon after marriage she united with the Mennonite church remaining a member until death. Her husband died August 15th 1892 leaving her a widow more than 55 years. In the last few years she suffered from the effects of a stroke of paralysis, and on the evening of Sept. 17th was stricken with apoplexy, lingering in an unconscious condition until Tuesday morning at 3 o'clock September the 21st when she passed to the beyond, at the home of her daughter Mrs. Noah Lehman with whom she made her home the latter half of her life. In accordance with her last repeated request, Pre. J. Hefley of the Reformed church preached her funeral discourse, assisted by Pre. A. Snyder of the U. B. church and Pre. Noah Good of the Columbus Oak Wood Chapel M. H. church, the services being held in the U. B. church of Canal Winchester, Ohio, on the morning of the 22d after which the burial took place in the Mennonite cemetery by the side of the grave of her husband. The funeral text was Luke 24: 34. "The Lord is risen indeed."

YODER.—Sister Fannie Yoder of Schilditz, near Co. Ohio, wife of Henry Yoder, and daughter of D. P. and Barbara Yoder died at the Huron Hotel, Huron, Mich., Nov. 27th, 1897. She was born Jan. 5, 1861. In her youth she accepted her Saviour, entered into a covenant relationship with Him, and ever remained a faithful member of the church. She was seldom absent from the Sunday school of the Young People's meeting or the regular services of the church. Jan. 30, 1890, she entered the only life of immortality, proving to be a loving and helpful companion, leading a meek, quiet and peaceful life. Her labor in the Sunday school and church, with those who were near and dear to her by the ties of nature, remember her in the language of the poet: "Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees."

"Yet again we hope to meet you When the dead are raised, Then in heaven with joy to greet you Where no farewell tear is shed."

The cause of her death was a fibrous tumor, internally, which is supposed to have begun seven years prior to her death when she was afflicted with laryngitis, she being under treatment at that time. The tumor apparently dormant and caused no inconvenience until within 3 months of her death when her trouble began and increased rapidly. Being examined by several physicians they all agreed that nothing but an operation would save her life and much suffering. The sister after prayerfully considering the matter, willingly submitted, while her friends were more reluctant to consent because of the great danger that her physicians said she would be subjected to by the operation. She was the first to go to the hospital where on the next day the tumor was removed satisfactorily. On the 27th she endured the operation remarkably well, but on the morning of the 27th her strength began to fail, and on the 30th she expired at 2:10 P. M. In her days of severe trial and suffering she was fully resigned, patient and yet cheerful, and which we cannot here describe than in the words of the poem:

"I long for God, the living God, I hunger for His grace, I long for Him, my Father, my heavenly Saviour's face."

The earth has not a home for me, Where I would always stay, (I take me I will pilgrim staff And speed my upward way. I would not be afraid to live, Nor get afraid and live temporal, Nor wish to end my working days Or make them faster fly."

Funeral services at the Oak Grove meeting-house were conducted by Bro. Yoder and D. H. Bender. Text 2 Tim. 4: 7, 8.

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THE STAR AND THE SON.

Lowly the roof and bare the stable walls, Rode the lowly manger where the Babe must fall. Near patient cattle, munching in their stalls, And heading not the world's Redeemer's call.

The woman's eye saw all the poverty, But did it see the star that shone above? The mother's ear heard the Babe's wailing cry, But did it hear the angel's song of love? Obscure, unnoticed, from the world shut out, Her sorrow brought a royal son to earth, And through her bitter travail, Christ, the Lord, The great Messiah, had His royal birth.

Had heart, then, knowest all thy way and pain, But didst not see the star that shone above? Nor knowest that thy sighing, and refrain Re-echoes in an angel's song of love.

Obscure, unnoticed, from the world shut out, Thy sorrow, even, was the birth of love, And through the bitter travail of thy soul, Some truth divine may have a royal birth. This, then, our Christmas lesson. Now we know Our tears and anguish, We shall know our long That night and darkness, signs and binding bars. Made possible for us both sinner and son.

—Mary Allen.

THE NATIVITY.

"This is the month and this the happy morn, When the Son of heaven's eternal King, Of wedded maid and virgin mother born, Our great Redeemer from above did bring. For so the holy angels once did sing, That our dear father's love should release, And with His Father work us a perpetual peace. That glorious form, that light ineffable, And that far beaming face of unity Wherever life went at heaven's high council-table.

To sit the midst of Trinit' Unity, The laid aside and new with us to be, To seek the courts of everlasting day, And close with us a darksome home of evil. See how from far upon the eastern road The star-led wanderers haste with odors sweet; Oh, run, prevent them by thy humble ode, And lay it lowly at His blessed feet. Have them the honor first thy Lord to greet, And join thy voice unto the angel choir, From out His secret altar touched with hallowed fire." —Milton.

THE NAMES OF JESUS.

That is an inspiring claim of names or titles applied to the Savior in Isaiah 9:

"His name shall be called wonderful." The word is from a Hebrew root *Pala*, signifying to separate, i. e., distinguish. By implication to be great, to be able to accomplish difficult things beyond the reach of ordinary persons or means. It is also used in the sense of miraculous. How well all this applies to His who was so miraculously begotten and con-

ceived, who possessed in such a mysterious way both human and divine nature in perfection; who alone doth great and marvelous things; who alone could live a morally perfect life, and who in His death was able to offer a satisfactory equivalent for our redemption and so remove the bar to pardon; who alone is able to save the sinner to the uttermost, that is, perfectly and forever; who alone can make a bad man good.

"Counselor." This indicates His superior wisdom. He is indeed the wisdom of God, and is made wisdom unto us. In Him are hidden the deep mysteries of grace, which are revealed to us by His Spirit. He is the true Guide, the best Counsellor, the infallible Teacher.

"The Mighty God." Jesus was Himself God, and therefore particularly mighty. Yes, almighty. Only God could do what Jesus did. None but God could have done so. None but God could bear at once the load of the world's sin, vanquish death by doing, and rising again from the dead, conquer sin in and redeem mankind. There is no way either of denying that this intense and rapid prophet meant to ascribe true and absolute Divinity to the "child" born and the "son" given. In speaking of the Messiah as "child" and "son," the prophet applied to Him the attributes of true humanity; in calling Him "the mighty God" he did not mean to call Him less than God. Jehovah is a man of valor, might, all-conquering. The Everlasting Father.

"Father," i. e., progenitor, chief. All things were made by Him. In Him was life, and the life was the light of men. By Him were all things created * * * and He is before all things, and by Him all things consist. I and my Father are one. He that hath seen the Father, has seen the Son, for the Son of God is the source of creative power, and the fountain of life. The Fatherhood of God is in the Son; the Sonship of Jesus is in the Father.

"Prince of Peace." Leader, captain, chief of peace, prosperity and happiness. He leads the army of peace. Him the angel's song of "peace on earth, good-will to men," is fulfilled. He alone brings peace into the troubled soul, by pardoning sin, and destroying its power. He alone restores us to the favor of God. He alone gives us that equal love for man which makes us to cease unto the end of the world.

Most conspicuous among His New Testament names is the name JESUS. This is, however, only the Greek form of the old historic Hebrew name, Joshua. The first thought in the Hebrew mind would therefore be, Here is One who should fulfill all that was typified in the hero and the type of the two Old Testament heroes who bore that honorable name. The first Joshua was Israel's captain in the conquest of Canaan, the land of promise; the second Joshua was Israel's high priest after the captivity in Babylon. The name is thus associated with great deliverances.

It was typical of the new Joshua was the real Deliverer, who was to deliver His people from their sin.

But He is also called "Emmanuel—God with us." The meaning of the word as understood already in the Old Testament, is "I will be with you." "Fear not, I am with you." The Old Testament is full of repetitions of this gracious promise. It had been echoed and re-echoed down the course of history until it culminated in the name Emmanuel, in the days of King Ahaz. It was finally embodied in the Divine Child born of the virgin in Bethlehem in the fullness of time. How wonderfully apt is this name! "God with us!" Sin had separated us from God. In Christ the breach is healed. Already in His Person God and man are brought together. And that union was the supreme token of God's love for us. He came to us. He took our nature. He assumed our sin. He overcame Satan and death for us. He stands to-day as our Advocate with the Father. He ever liveth to make intercession for us. He closed His earthly ministry with a reiteration of the old promise, expanding His own name again into that sweet and comforting promise, "Lo, I am with you—always, even unto the end of the world."—Sel.

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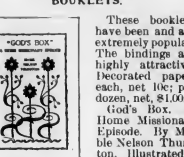
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